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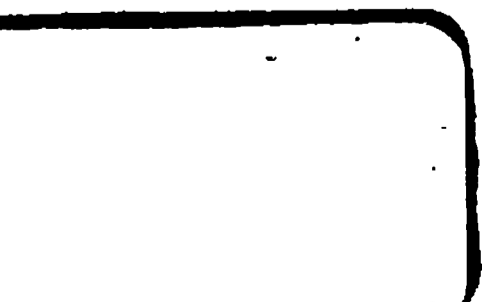
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PART I.

PRICE 1/6.

FEB. TO APRIL, 1881.

"A snapper-up of unconsidered trifles."

Winter's Tale, act iv, scene ii.

Advertiser

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Notes and Queries.

FIRST VOLUME : 1881.

SATURDAY, FEBRUARY 12TH, 1881.

Notes.

A STOCKPORT TAVERN IN 1634.

[1.] Stephen Collet, in his "Relics of Literature," a copy of which is in the Public Reference Library, Manchester, under the title of Window Gleanings (pp. 334-5), gives the following notice of an inn at Stockport, two-centuries-and-a-half ago:—

"A few gentlemen who stopped some time at an inn at Stockport, in 1634, left the following record of the bad reception they had met with on the window of the inn:—

Si mores cupias venustiores
Si lectum placidum, dapes salubres,
Si sumptum modicum, hospitum facetum
Ancillam nitidam, impiorum ministrum,
Huc diverte, viator dolebis.
O domina digna, forma et foetore ministras !
Stockportos, si cui sordida grata cubet.

TRANSLATION:

If, traveller, good treatment be thy care,
A comfortable bed, and wholesome fare,
A modest bill, and a diverting host,
Neat maid, and ready waiter,—quit this coast.
If dirty doings please, at Stockport lie;
The girls, O, frowzy frights, here with their mistress vie !"

What was the name of the inn referred to, and does the inscription still exist?

Upton, Prestbury.

F. S. A.

STOCKPORT PRINTED BOOKS.

[2.] Books printed in Stockport in the last and at the beginning of the present century are very rare. I send you the titles of a few that I have notes of, in the hope that some of your correspondents will help me to make a complete list of locally-printed books and pamphlets:—

(1) "Elementa Anglicana: or, the Principles of English Grammar, displayed and exemplified in a method entirely new. In two volumes. By Peter Walkden Fogg. Vol. I. Stockport: Printed for the Author, by J. Clarke. 1792." 8vo., pp. 180. Vol. II, appeared in 1796.

(2) "A Collection of Hymns and Anthems which have been set to Music, by Various Authors. To which are added the words of the Messiah, and other select pieces from Handel's Sacred Music. Stockport: Printed by J. Clarke. 1793." 12mo., pp. 182.

(3) "Odes and Miscellanies, by Robert Farren Chetham. (Quotation five lines) Printed by J. Clarke. 1796." List of subscribers, xii. pp. Odes, 184 pp. Errata, 1 p. The author of this little work was the son of Jonathan Chetham, flour merchant, of Stockport. He was educated at the Manchester Grammar School, and at Brasenose College, Oxford, where he graduated B.A. in 1800. He died on Jan. 18th, 1801, aged 23 years.

(4) "The Sophistry of the First Part of Mr Paine's Age of Reason: or, a Rational Vindication of the Holy Scriptures as a Positive Revelation from God, with the Causes of Deism. In three sermons, by J. Auchincloss, D.D. (Quotation.) Printed by Joseph Clarke, Stockport. Sold by J. Knott, 47, Lombard-street, London. 1796." 12mo., 60 p.p. Dr. Auchincloss was minister of Tabernacle Chapel, Stockport, from 1794 to 1800. He died May 29th, 1800."

(5) "Virtue's Friend: Consisting of Essays first published periodically, on subjects connected with the Duty and Happiness of Mankind. Vol. I. Stockport: Printed by J. Clarke, for the Authors &c. 1798." Small 8vo., pp. viii. and 211.

(6) "Historical and Miscellaneous Questions for the Use of Young People. (Two quotations.) Stockport: Printed by J. Clarke, Little Underbank." 18mo., pp. 239." The dedication to John Kay, Esq., Manchester, is dated Sept. 30th, 1800.

(7) "The First Part of a New Exposition of the Revelation of the Apostle John: Containing the Sealed-book Prophecy, or the Eleven First Chapters, by J. M. M. D. (Quotation.) Stockport: Printed by J. Clarke. 1800." 8vo., pp. xi, and 210. The dedication is signed "John Mitchell."

(8) "The Second Part of a New Exposition for the Revelation of the Apostle John: Containing the Little-Book Prophecy, or the Eleven Last Chapters; by J. M. M. D. (Quotation.) Stockport: Printed for the Author by J. Clarke, Underbank. 1801."

(9) "The State of Religion; a Call of Humiliation, together with the Duty and Blessing of Contrition, and a Practical Improvement. In two Parts; with a Dissertation on the Duties of the Lord's Day, by John Meldrum. (Quotation.) Stockport: Printed and sold by J. Clarke. 1796." Rev. John Meldrum was for twenty-eight years Pastor of the Independent Chapel at Hatherlow, where he died, 1814. He was also author of a sermon on Murder, entitled "The care of Providence over life, and the sin of destroying it." Manchester, 1790, 8vo., pp. 40; and a work on "The Incarnation of the Son of God," in two vols., 8vo., 1807.

Gatley.

P. M. H.

REMOVAL OF STOCKPORT CHURCH BELLS.

[8.] In Mr Heginbotham's "History of Stockport," part ii., under the head of the Church Tower in the ecclesiastical section, appears the following interesting account of the removal of the church bells:—"About the commencement of the present century a portion of the tower having given way, some rude buttresses were erected to support it; but in 1805, the bells having been rung for several days in succession, in celebration of Nelson's great victory at Trafalgar, the old tower was so shaken that it became dangerous. The bells were seldom rung afterwards, and the last time they were pealed from that tower was on the 13th October, 1809, at the Jubilee, when "George the Third was king." In the year following, the steeple was taken down, although the necessary Act had not then been obtained for rebuilding it, and the bells were stowed away in an old mill in Portwood. There they were allowed to remain for several years, and this circumstance called forth the following amusing rhymes:—"A

Remonstrance from the Bells of St. Mary's Church, Stockport, addressed to the Churchwardens and Trustees of that building:"

Torn from the tower where long we hung,
And borne on our sledge away,
One tuneful voice all unstrung,
We've lingered many a day.

No more with cheerful solemn sound
The Sabbath we declare,
Nor call the pious folk around
To fill the House of Prayer.

No more resounding through the vale,
On summer's evening sweet,
Our wand'ring changes swell the gale
With harmony replete.

When Lubin weds his Susan dear,
And all around is joy,
They long one merry peal to hear,
Yet here, alas! we lie.

Ah! when shall our glad notes again
Salute the new-made Mayor,
As in procession with his train
He walks at Stockport fair?

Full oft when Nelson on the main
The British thunder bore,
Our pleasing notes have caught the strain,
And echoed to the roar!

But Wellington, whose matchless fame
Brings glory to our Isle,
How can our notes his praise proclaim,
Pent up in durance vile?

Oh, ye who took this work in hand,
Churchwardens and Trustees,
Why do ye thus inactive stand,
And linger at your ease?

If bells, as ancient records say,
Have toll'd, untouched, unring—
Beware, lest at your long delay,
We, too, should find a tongue.

And, therefore, we beseech you all
Consider well our case,
And let us in a steeple tall
Most quickly find a place.

Then shall the joy-inspiring peal,
Or sweetly soothing chimes,
Your spirits raise, your sorrows heal,
In these disastrous times.

Stockport, March 17th, 1814.

God save the King!"

Queries.

[4.] SWEEP'S BELLS. — In the Town Clerk's office, at Congleton, are some instruments known as "Sweep's Bells." I should like to know the origin of these bells, and how long it is since they were in use. MACCLESFIELD.

[5.] CURIOUS VOLUMES IN STOCKPORT CHURCH. — In the vestry of this church there used to be, and I daresay are now, several old books, Bibles, &c., whose history must be very valuable to students of bibliographical lore. Is it possible to get any authentic information concerning them?

Stockport.

J. MOTTRAM.

[6.] **MILLGATE.**—In Stockport, as in many other old towns there are several streets bearing the name—gate. We have Churchgate, Chestergate, St. Petersgate, and Millgate. Of the former, it may be said that their derivation is plain. I should like, however, to know that of the last named. Was there ever a mill near it from which its name was derived?

OWEN JOHNSON.

[7.] **ANNE BOLEYN AT BOLLIN HALL.**—There is a legend current in the neighbourhood that Bollin Hall was at one time connected with the family of the second queen of Henry VIII., and that the ill-fated lady herself resided there for some time. What amount of truth, if any, is there in either statement?

HISTORIOUS.

[8.] **"OLD MAGGOTY."**—A small brochure on this noted Garswath character was published last year, treating chiefly of his literary efforts. There must be many interesting personal recollections concerning him current in that neighbourhood whose publication in your columns might prove attractive. Is there any truth in the statement made regarding his strong antipathy to old women?

J. MACCLESFIELD.

[9.] **TRYAL OF JOHN STEVENSON.**—An 8vo. volume on the subject of "the tryal of John Stevenson, of Bickerton, for the murder of Francis Elorok, of Nantwich," was published in 1759, at Middlewich. Who was the printer, and was the work a purely local production?

ED.

[10.] **SAMUEL EATON.**—Information is asked for concerning this gentleman, who about 1654 published a book, in which he describes himself as "A teacher of the Church of Christ, heretofore meeting at Dukinfield, now in Stockport, Cheshire." The title of the book was "Quakers confuted."

ED.

[11.] **"RIDING THE STANG."**—Can you, or any of your Cheshire readers, inform me as to the origin of this objectionable local custom, and how it came to receive its peculiar name?

Manchester.

J. H. P.

[12.] **"WHEN THE DAUGHTER IS STOLEN SHUT THE PEPPER-GATE."**—There is an old Cheshire proverb to this effect. Has it any affinity to that other proverb—'When the steed's stolen shut the stable door.' How came the former to be used locally?

LINDOW.

[13.] **"OLD HOB."**—In volume II. of "Hone's Every-day Book" it is stated that there is an old custom very common in Cheshire called "Old Hob;" it consists of a man carrying a dead horse's head, covered with a sheet, to frighten people. It also appears that the frolic is

usual betweey All Soul's Day and Christmas. Can any of our readers inform us whether this custom ever prevailed in this part of Cheshire?

ED.

NOTES AND QUERIES.

To the Editor of the Advertiser.

Sir,—I am very much pleased that you are opening a column for Notes and Queries, because I am confident that a mass of very interesting matter will be brought into this department of your paper that would otherwise be lost. How little we know of the local history of the neighbourhood of Wilmslow, and for the reason that, in the past, everything of secondary interest has been allowed to pass into oblivion. I hope we shall do better in the future. The history of the old halls and manor houses, especially of those connected with historic families, has been to some extent preserved; but it has often struck me that this is only a very small part of what is wanted. The chief house of a parish, the seat of the former lord of the manor, is given, but nothing more. We want the history of the people.

Now, within a few miles of Wilmslow there are a number of very fine old houses, old granges, that must have been inhabited by very substantial people, of which we know next to nothing. I would suggest to some of your numerous correspondents to give us, in your new department, a history of these places. It is by no means necessary, or even desirable, that this should be done by one hand. If several correspondents, gentlemen or ladies, would each attend to those places in his or her immediate neighbourhood, it would save expense and trouble in collecting information, and would also be the more interesting. For myself, I am not upon the spot, nor have I either the time or the means to do much in this way, or I would willingly give my share.

You will excuse me if I just, from memory, give a list of some of the places whose history would be acceptable. In Dean Row and the contiguous townships there are—Colshaw, Newton Hall, Willett Hall, Woodford Old Hall, Woodford New Hall, Mottram Hall, Leigh Hall, Green Dale, Collar House, Hunter's Pool Farm, &c. In the Hough and neighbourhood—White Hall, Lower House, Higher House (which has disappeared), Taylor's Farm, Warburton's Farm, Rowbottom's Farm, &c. In Chorley and neighbourhood—Stone House, The Oak Farm, The Rileys, Little Moss, Soss Moss Hall, Davenport Hall, Common Carr, Street's Farm, Row of Trees, Blackshaw's Farm, in Fields; The Hall Farm, in Brook Lane; and others. In Warford—Sandle Bridge, Norbury Houses, and Pownall Brow, and what is now called

Warford Hall, &c. In Mobberley—Mobberley Hall, Old Hall (the Rectory), Newton Hall, Dukinfield Hall, Town Lane Hall, Church Farm, Antrobus Hall, Burley Hurst, Hollin Gee, and the very ancient place of Saltersley. In Morley there are Mr Wych's Farm—I think it is called Oak Farm; for there was here in the past a most marvellous oak tree. I have heard of it being standing after all the inside was rotten and gone, and the interior—if we may believe reports—was no mean size. It was used as a shippon for several stirks, and for storing the winter's turf as well. I have been told there is an account of this tree in print, but I don't know where it is to be found. To return, there is Stamford Lodge, quite an ancient place, with a new house and a new name. It was formerly called Dane Farm. And then passing into the other part of Pownall Fee—Styal—we have the Oak Farm, Oversley Ford, Styal Green Farm (late Watkinson's), Worthington's Stanneylands, and old Heskey's. And then in Fulshaw we have Fulshaw Hall, and Blackbrook, with I do not know how much of a history—going back to the times of the old knights of St. John of Jerusalem, and which was a place of sanctuary of some peculiar kind—lang syne.

In Northen Etchells, adjoining Styal, we have Peel Hall, with its moat and three-arched stone bridge—the best specimen of an old moat that I know of anywhere—and we have Chamber Hall, Blackbrook, and Sharston Hall.

I have written, as I have already stated, from memory and in haste, and may have overlooked many; but these are all known to me from observation, and they are places that in the past have been the dwellings of the landowners and yeomen of the neighbourhood. Even the buildings, in the hands of an antiquary of experience, would furnish very much interesting information.

I hope I have not trespassed too far upon your space. I shall be greatly satisfied if some gentlemen of ability will take up the subject and let us know something about what kind of buildings these are, and what sort of people our forefathers were who put up such substantial structures. I have an idea that they were not the old fogies we sometimes think they were. To persons of means and leisure, and with suitable tastes, such work would be a delightful labour, and would furnish additional handsful to the sheaves “gleaned after time.”

WILLIAM NORBURY.

Leigh, 7th February, 1881.

SATURDAY, FEBRUARY 19TH, 1881.

Notes.

CHURCH HULME.

[14] From an interesting account given in Mr Worthington Barlow's “Collector,” and published in 1853, of the records to be found in the registers of the church at Holmes Chapel (Church Hulme), we coll the following:—“The church is undoubtedly of great antiquity. Inscriptions attached to certain sepulchral brasses and effigies relating to the Needhams, and enumerated in a ‘survey’ of the church, made in 1559, date as far back as 1448.” It consists, as Ormerod describes it, of a tower, nave, chancel, and side aisles, terminating in private chancels. The side aisles are of comparatively modern addition, and with reference to the private chancels, we find it noted in Bishop Gastrell's “N titia,” that in 1609 there was a “confirmation of Mr Winnington's right to an oratory, or chappell, in the south side of ye chancell, which he and his ancestors have enjoyed time out of mind, with an addition made to it about 20 years before ye date of this an [no] 1609. Reg. B. 2, p. 300.” In 1548 “the shereff and just's of peaxe” were commissioned by the King to take an account of the bells and plate in the churches of the county of Chester, and in their certificate (from records of Augmentation Office) “Holms Chapel” is set down as possessing “one cha'es” and “iiij bells.” Some of the old parish churches in the same neighbourhood were not so well off. Brereton, for instance, has “ii bells,” and it is also added that “one bell” was “broken, lyenge in the churche, w'ch is solle for the necessary rep'acion of the churche, that is to say, by leade to cover the yle and to glass wyndowes, and to deck the church walls wt storyes.” In 1648 the eminent Nonconformist divine, Henry Newcome, came to settle at Goostrey. “We lived,” says he, “at first in some rooms of Francis Hobson's, near the chapel, half-a-year, and thence we removed to Kermencham.” In 1651 he chronicles the fact that “on Tuesday, February 18th, Mr Machin” (afterwards ejected from Whitley) “and I preached at Holmes Chapel.” In 1687 the people of Holmes Chapel were growing obstreperous, and with much zeal for Protestantism, were determined to show their abhorrence of the man who would neglect or damage its interests, even though he were a king. Accordingly, Bishop Cartwright, in his Diary, p. 23 (published by the Camden Society), records that on February 17th, 1687, he “admonished the inhabitants of Hulme Chapel, in

the consistory, of their riotous shutting up the chapel doors on 6 Feb., being Sunday, the King's anniversary day of inauguration; and enjoined them penance for the same, to be performed and certified against the next Court day." ED.

SOSS MOSS, NETHER ALDERLEY.

[15.] A correspondent (T. J.) sends us the following interesting communication:—"In reading your Notes and Queries, last week, I saw the name of a large wood in Nether Alderley. More than 40 years ago I resided near to that place, and I well remember a local puzzle among juveniles was—"What does five S's, two O's, and one M spell?" S S S S S, O O, M. In the following form it may not be devoid of interest to some of your younger readers. Commence with the S in the centre, and the words "Soss Moss" will be formed in many ways:—

S
 S S S
 S S O S S
 S S O M O S S
 S S O M S M O S S
 S S O M S S S M O S S
 S S O M S S O S S M O S S
 S S O M S S O S S M O S S
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Replies.

CURIOUS VOLUMES IN STOCKPORT CHURCH.
 (Query No. 5—February 12.)

[16.] Heginbotham informs us, in reference to the above subject, that the following items, amongst others, are contained in an inventory recorded in the Churchwardens' Book, dated September 11, 1683:—"A large Bible, according as the Canons requireth;" "Two Books of Common Prayer," "One Book of Homileys," "The Book of Cannons," and the "Act for Burying in Wollen." Commenting on the inventory, the historian, in a foot note writing of the first-named, says that "there is now in the vestry a Bible, most probably that mentioned in this inventory. It is very old, printed in black letter, with references, but very imperfect, having neither date nor imprint. It is bound with half-inch oak boards, covered with leather, and has two clasps and five studs on each back. A staple is attached to one of

the backs, having two links of flat iron, each about 2½ inches long, by which it seems to have been chained in the church, according to the custom followed soon after the Reformation. Another very old and imperfect book is preserved in the vestry. It is dated August 6, 1565, and is written in defence of certain Articles of the Church of England. With it is bound 'A View of A Seditious Bull, sent into England from Pius Quintus, Bishop of Rome, 1569, taken by the Rev. Father John Jewel, late Bishop of Sarisburie, whereunto is added a short Treatise of the Holy Scriptures. Both of which he delivered in Divers Sermons in his Cathedrall Church of Sarisburie, 1570. London, printed by John Morten, Printer to the King's Most Excellent Majestie, 1611.'" ED.

ANNE BOLEYN AT BOLLIN HALL.

(Query No. 7. Feb. 12.)

[17.] This tradition is referred to in the Account of the Restoration of Wilmslow Parish Church, published by Dr Thomas Clarke, churchwarden in 1866. Page 18. What ground for this tradition exists I have never been able to learn. Queen Anne Boleyn, or Bullen, or Bulleyne, belonged to a Norfolk family, whose seat was Blickling Hall, near Aylsham, in that county. Last year I was at some pains to examine the tombs and brasses of her family at the neighbouring Parish Church of Salle, in Norfolk. There are records of interments of successive generations of her ancestors to be seen there, and no connection with Cheshire appears at all. The name Bullen is not unfrequent in Norwich at this day. Queen Anne Boleyn's father was created Viscount Rochford and Earl of Wiltshire, so that Sir Thomas Boleyn does not appear, in choosing his titles, to have had Cheshire in his mind.

Wilmslow.

G. PEARSON.

[18.] That the legend referred to in the above query is fallacious and unreliable appears plain upon the face of it. From a very early date the names of the two families were quite distinctive. Our correspondent (Mr Pearson) correctly gives that of the Norfolk family, whilst as regards the Cheshire Bolins we have a record—"The Ancient Tenure of the Manor of Bolin"—which, so early as the reign of Henry IV., speaks of a Willam-de-Venables de Bolin, who died about the third year of that monarch's reign. That the two families were quite distinct, and in no wise interested in each other, seems plain. The legend probably owes its origin to the similarity of sound in the names, and nothing more. ED.

MILLGATE.

Query No. 6.—Feb. 12.)

[19.] In reference to the question asked by Owen Johnson as to the origin of the above name, I believe that it is derived from the same simple source as the others he gives—viz., to the fact of its being the road to the mill. The ancient Manorial Mill stood adjacent to the street now bearing the title "Millgate," so that it is almost certain the name sprang from this source. In an extract, however, from the proceedings of a Court Leet held in 1622, given in the History of Stockport (Part II., page 163), this word occurs as Milnegate, and this would seem to point to another origin. Whether the word Milnegate was a corruption, or whether it is really the key to the knowledge your correspondent desires, is another interesting question.

ANDREW P.

SAMUEL EATON.

(Query No. 10.—February 12.)

[20.] Samuel Eaton was the son of the Rev. Richard Eaton, vicar of Great Budworth, and brother of Theophilus Eaton, the first Governor of Newhaven, in New England. He was educated at Oxford. Anthony A. Wood, who never spares Nonconformists, says, in his "Athenæ Oxon" (Vol. III., pp. 672-673) that "he took orders in the Church of England, but being Puritanically inclined, did dissent in some particulars relating to ceremonies; whereupon, finding his place too warm for him, he went to New England, where he studied in the University, and preached to the brethren there. Afterwards, when there was a gap in the Church, returned to England, took the covenant, was an assistant to the Commissions of Cheshire for the ejection of such whom the ungodly party called scandalous, ignorant, and insufficient ministers and schoolmasters, and became a most pestilent leading person in the trade of faction in the said county and in Lancashire. In the time of the rebellion he was a teacher of the Church at Dukinfield, in the parish of Stockport, where he feathered his nest, and was held in wonderful esteem by the faction. At length, after his Majesty's restoration, being silenced and forced thence, yet he carried on the trade of conventicling in private, and was, therefore, brought several times into trouble, and imprisoned." Mr Earwaker ("East Cheshire," Vol. II., p. 28 and seq.), says that Eaton was at first beneficed at West Kirby, in Wirral Hundred, but was there suspended by Bishop Bridgeman, in 1681, and fled to Holland, whence he returned to England, and from there went to New England in 1687. Here, however, he remained only three years, and returned to England in 1690, shortly before the outbreak of the Civil War. Before 1645 he appears to have settled at

Dukinfield, and he continued in the neighbourhood till his death, in 1665, during some part of which time, however, he was chaplain of the garrison at Chester. He was a staunch Congregationalist or Independent, and, as Adam Martindale states, gathered round "such as were stiffeest for the Congregational government." After he was suspended from preaching at the Restoration, he resided at Bredbury, and died there on January 9th, 1664, being 68 years of age. He was buried at Denton Chapel, and in the parish register of Stockport the burial of "Samuel Eaton, of Bredburie, minister," is recorded on the 12th of January in that year. Calamy says: "He left no child, but left a good name among persons of all persuasions." He further speaks of him as "a good scholar and a judicious divine." Eaton was a voluminous writer, but his books are very scarce now. Mr Earwaker has taken much trouble in searching for copies, and has compiled, it is believed, a complete list of his works. ("East Cheshire," Vol. II., pp. 29-30.) A copy of the book mentioned by the Editor is in the Cheetham Library, Manchester. The full title is: "The Quakers Confuted: being an Answer Vnto Nineteen Queries, propounded by them and sent to the Elders of the Church of Duckenfield, in Cheshire; wherein is held forth much of the Doctrine and Practice Concerning Revelations and Immediate Voices, and against the Holy Scriptures, Christ's Ministry, Churches and Ordinances, &c.; together with an Answer to a Letter which was written and sent by one of them to a Family of Note and Quality in the said County, which pleaded for perfection in this life and for Quaking: by Samuel Eaton, teacher of the Church of Christ heretofore meeting at Duckenfield, now in Stockport, in Cheshire. London: Printed by R. White for Thomas Brewster, and are to be sold at the sign of the Three Bibles, at the West End of St. Paul's. 1654." Quarto Title, dedication, "to the Supreme Authority of the Nation, the Parliament now sitting in Westminster," 5 pp., signed, "Your honors' in all humble duty, SAMUEL EATON." "To the Christian Reader," 5 pp. signed "Thine in the Lord Jesus, SAMUEL EATON." The Quakers' Queries &c., 8 pp. An Answer, &c., pp. 1-54. A Copy of a Letter, &c., pp. 55-57. A Copy of an Answer, &c., pp. 57-65. The Quakers' Reply, pp. 66-75. Annotation upon this Reply, &c., pp. 76-79. Finis.

Gatley.

P. M. H.

RIDING THE STANG.

(Query No. 11. February 12.)

[21.] The word STANG (*stang*, Sax.; *stange*, Teutonic *yistang*, C. Br.) means a pole on which to

carry a tub or the like, a pair forming a sort of temporary hand-barrow. Most people who have been brought up in the county know what stanging hay means, and at many a small farm there is yet to be found a pair of stangs, which are used in hay harvest. They are long poles sharpened at the ends. When used they are passed under the haycocks, and then two persons carry the hay to the rick. When I was a boy, I have stanged hay until I wanted "either night or Blucher."

Riding the Stang belongs to the days of Ducking stools, Branks for scolds, &c. It formed an extemporised punishment for grave breaches of matrimonial vows. It is likely that at first the culprit was mounted on stangs on men's shoulders, and forcibly carried round the neighbourhood as a summary punishment. But this was not always the case, as the delinquent was not always to be caught. Then the custom was varied, and another person was carried round, who personated the culprit. Some doggerel rhyme called a "nominy" was recited. A specimen of a "nominy" is given in Green's "History of Knutsford," page 84. It runs as follows:—

With a ran, tan, tan,
On my old tin can,
Mrs B ——— and her good man;
She bang'd him, she banged him,
For spending a penny when he stood in need;
She up with a three-footed stool,
She struck him so hard, and she cut him so deep,
Till the blood run down like a new stuck sheep.

The "nominy" was varied to suit the specialities of the case. There was the usual disorderly accompaniments of beating tin cans, blowing whistles, and other discordant sounds—and, of course, the everlasting ale at the finish. In some cases—indeed, almost always in latter times—the cart or waggon when available was used instead of the stangs; but the name was retained. It was a low, vulgar, brutal custom, not worth preserving, and is only interesting as a relic of a rude age.

W. N.

WHEN THE DAUGHTER IS STOLEN SHUT THE PEPPER GATE.

(Query No. 12. February 12.)

[22.] Hone says this proverb is founded on the fact that the Mayor of Chester had his daughter stolen as she was playing at ball with other maidens in Pepper-street. The young man who carried her off came through the Pepper Gate, and the Mayor wisely ordered the gate to be shut up (Drake's Shakspeare from Fuller's worthies), agreeable to the old saying, and present custom agreeable thereto, "When the steed's stolen shut the stable-door."

G. P.

SWEEP'S BELLS.

(Query No. 4, February 12.)

[23.] I will endeavour to answer your correspondent's query relative to the above, which may be seen in the Town Clerk's Office, Congleton. Perhaps some of your readers may never have seen these curious articles, therefore, if you will pardon the digression, I will, in a few words, describe them. They consist of long pieces of broad strong leather to which are fastened large globular bells. They were originally used to waken the townsfolk on Christmas morning, and several other holy days during the year. For this purpose they were fastened round the waists of several men, who perambulated the streets. The belts, together with the metal bells, are of great weight, and the noise produced by the ringing of the latter is a loud clang, rather than a musical sound. One can imagine the effect that such a sound, ringing through the silent and deserted streets, would have upon those who were "safe in the arms of Morpheus." We may regard it in a similar light to our modern ringing in of Christmas and other days. But as time advanced, instead of being used thus, they were paraded through the street on many other occasions, as for instance, at wakes-time. In addition to this the men, who formerly carried them, were replaced by drunken mobs, and what had before been a harmless custom became an intolerable nuisance; these crowds often parading the streets during the whole of the night. At length the police obtained possession of the bells, and since then (I think about 30 years ago) they have never been used, but are still preserved as relics of the past. I believe a full description of them will be found in Morris's "Gazetteer of Cheshire," but not having been able to see a copy I have written the above from memory, having about two years ago been favoured by the Town Clerk with a verbal account of them. If any of your readers have a copy of the work mentioned I shall personally esteem it a favour if they if they will send you, for insertion in these columns, a copy of the account there given of these curious instruments.

Heaton Moor.

T. SWINDELLS, JUNR.

Queries.

[24.] SANCTUS BELL-COTE AT PRESTBURY.—Attached to the old church at Prestbury is a rare curiosity in the shape of a "sanctus" bell-cote. Are there any other examples of a similar kind in our

old churches in the district? And what was the exact purpose of the "sanctus-bell?"—Yours, &c.,
Macclesfield. DAVID HENSHALL.

[25.] FIRST ASHTON DIRECTORY.—Can any of your readers inform me of the exact name and date of the first directory published for the district of Ashton and Stalybridge? LEX.

[26.] TO BE QUIT OF PANNAGE.—Writing of this phrase, which appears in the charter of Stockport, Mr Heginbotham says that its meaning is "to have the right for his pigs to feed therein without payment." Can anyone explain the origin of the phrase? And has it been used in connection with any other waste lands in Cheshire? ENQUIRER.

[27.] IN TURBARY.—This is another curious phrase from the charter of Stockport. The meaning of it is given as "the right to dig turf." Is it possible to get at the origin of this sentence also? Is it purely local, or has it been used in other parts of the county? ENQUIRER.

[28.] GLADSTONE AT WILMSLOW.—It has been asserted that Mr W. E Gladstone, the present Premier, was once a pupil for a considerable time at the Wilmslow Rectory. I should like to know if there is any good ground for such a statement.

A WILMSLOW LIBERAL.

[29.] FROST ON WINDOW PANES.—During the late frost many persons doubtless speculated on, and were interested in, the pretty and fantastic pictures which appeared on the window panes. I should like to read an exposition of the natural laws which produce these varied and peculiar forms which Jack Frost draws upon our windows. E. G.

[30.] TRUGS-ITH-HOLE.—In the neighbourhood of Over Alderley there is a place known by the name of "Trugs-ith-hole." Is this its true name? And if so, what does it mean? T. J.

[31.] WELSH ROW.—The road leading from Alderley Cross towards Warford is called "The Welsh Row." Why is it so called? T. J.

[32.] WETCH WOOD.—In Adlington there is a wood called the "Wetch Wood." Is this a corruption of something else? or, if this be its correct name, what does it imply. T. J.

[33.] MAD JIM, OF LINDOW.—About 20 years back there was a singular sort of half-witted man about Lindow called "Mad Jim." His proper name was

James Goostrey. He made some excellent poetry (judged by some standards), for it had the merit of being in the pure local vernacular, and was characterised by a pungent, rude wit. He composed his songs to the ancient tune of "high derry-down," and like the ancient minstrels, he sang them himself, in a not unmusical voice. If some of your numerous correspondents could give us these songs, they would be an improvement, I think, upon our present run of local poetry. LINDOW.

[34.] STOPPORT.—I should like to enquire, sir, through your Notes and Queries column at what periods the town of Stockport bore its several names of "Stopporthe," "Stopford," and "Stopport." Stockport. H. TOULMIN.

(From the "Cheshire Sheaf.")

REV. J. REECE, OF CONGLETON.

I have a copy of a little work, unfortunately without a title-page, apparently entitled *Views of two Kingdoms*. The address to the reader is signed "J. Reece," and dated "Congleton, November, 1792." I should be glad to know where this book was printed, and the exact and full title. From *Historical Sketches of Nonconformity in Cheshire* (p. 160), I learn that Rev. J. Reece was minister of the Independent Chapel at Congleton from 1790 to 1797. There is a memoir of Mr Reece in the *Evangelical Magazine*, vol. x., p. 41, but that I have not seen.

Gatley.

P. H. M.

CHESHIRE LAWYERS.

Mr Cann Hughes's query about Cheshire-born lawyers has not, I think, received any reply. Here are the names of a few of the most eminent:—Lord Chancellor Ellesmere, son of Sir Richard Egerton, of Ridley, born about 1540. Chief Justice Crewe, born at Nantwich, in or about the year 1588. President John Bradshaw (the regicide), born at Marple in 1602. Lord Chancellor Steel, born at Sandbach. Lord Chief Baron Humphrey Davenport, son of Wm. Davenport, of Bramhall, born about 1565. Chief Justice Arden (Lord Alvanley), born at Bredbury in 1746. Sir John Williams, Attorney-General and Judge of the King's Bench, born at Bunbury about 1777.

Gatley.

P. M. H.

THE NIGHTINGALE.—The notes of two nightingales were heard two miles beyond Croydon on Wednesday, April 18, and a correspondent "heard nightingales singing in the neighbourhood of Richmond Bridge, Twickenham, on Thursday evening, the 14th inst., that being several days before I have heard them in this district in previous years."—Mr Alfred Streeter writes from Chestnut Grove, New Malden, Surrey, under date April 18:—"On Saturday last, as I passed through Coombe Wood, and along by the side of the Beverley Brook to Kingston Vale, I heard, for the first time this season, several nightingales and also the cuckoo."

SATURDAY, FEBRUARY 25TH, 1881.

Notes.

OLD OAK TREES IN POWNALL FEE.

[35.] In Mr. Norbury's letter, a week or two ago, some references are made to this neighbourhood. The Oak Farm he mentions, as now in the occupation of Mr. T. Wych, was formerly held by Mr. William Oakes. The old oak tree to which he refers, after the inside was rotten, was used as a storehouse for ploughs, harrows, &c. When it was felled, Jonathan Davenport took away, on his own waggon, one branch which measured 100 feet of solid timber, for Mr. S. Gregg. The King Oak of Pownall Hall Farm was felled in 1812. It took five men to reach round it. It was felled by John Walton and Aaron Somerville. Perhaps some of your readers will be able to give you other particulars of this famous oak tree. The Over-sley-Ford bridge, to which Mr. Norbury also refers, was built in 1802. Mr. Dooley's cart was the first vehicle that came over it.

EMILY HARDY.

Morley.

CHESHIRE FOLK LORE.

[36.] Under this head I read in a contemporary of yours, some considerable time ago, a query on the subject of curious customs as to the treatment of warts in Cheshire. The gentleman who asks a question relative to the origin of one of these customs thus states the circumstance that gave rise to it. He says, "When I was a lad at school, a strange boy joined our ranks, whose hands were literally covered with warts. The master, who was a native of the Welsh border, staggered me by telling the boy to *steal* a scrap of beef from some butcher's stall, 'unknown' to the owner; to then secretly rub his warts all over with the stolen flesh; and after that to throw it slily away over his left shoulder. The theft was committed, and the other instructions of the master carried out, utterly regardless of the 'moralities,' and in a few days the warts had vanished! But why?" The closing question is as interesting as the statement itself. There can be no doubt that the cure spoken of is generally believed in, not only in Cheshire, but in many parts of Lancashire. The present writer, in his school days, very well remembers hearing the same cure frequently recommended in and about Preston, in Lancashire. Another cure for warts, very often recommended in both counties, and generally believed in, is that of wetting the parts affected with 'fasting saliva,' that is to say with the saliva before partaking of food in the early morning. This latter, in the writer's experience, has been known to cure these unsightly excrescences. But the question of the above correspondent might well be repeated as regards the latter custom also—viz., how such a remedy comes to be efficacious. Here is a field of enquiry for your physiological students.

Wilmslow.

D. C.

LYME AND MARPLE HALLS.

[37.] The following extract from a tour through Cheshire, published some time ago, will probably prove interesting to our readers:—"But, in order to see the finest part in Cheshire—Lyme—we had to leave the straggling, rambling hill-side town on the banks of the Bollin (Macclesfield) unvisited, and push on by what is called a Local Committee's branch line past Bollington and Poynton Stations to High Lane. This is the smallest of wayside stations on the borders of Lyme Park, the finest and wildest, if not in acreage the largest, in the county. Lyme Park dates back to a Legh in the reign of Richard II., when Sir Piers Legh was beheaded in Chester by the Duke of Lancaster. His son, Sir Peter, was killed at Agincourt. Lyme Hall is indeed a stately mansion, and Lyme Park is the beau ideal of a park. The latter is entered by gates a mile and a half distant from the former, and contrasts with most Cheshire parks in its wild, diversified, untrodden character, in its glimpses of the celebrated wild white cattle, its haunts of the red deer, its wastes of thicket and bracken, its old oaks and lime avenue. Curiously conspicuous from every point of view on the highest ground is the old square Hunting Tower known as 'The Cage.' The large quadrangular mansion itself is of divers dates, its north fronting dating from Henry VII. and Elizabeth; over the porch are the arms of the Leghs, surmounted by a dial and open pediment, and the hall can boast the actual armour of the Sir Perkin who was knighted for his valour on the field of Crecy. The wainscoted and richly-ceiled roof of the drawing-room presents in much of its arrangement, and in at least one perfect oriel window, the same appearance as it did in the days of Elizabeth; and a chimney-piece in the Stag Parlour preserves in compartments divers incidents of the deer driving for which Lyme was immemorably famous. A bedstead whereon the Black Prince is said to have slept now canopies the chimney-piece of the billiard-room, and the bedsteads on which Charles I., James II., and Mary Queen of Scots slept, with the bed-hangings of the last, are still to be seen. And to these curiosities the portraits by Vandyke, the tapestries of the principal State chambers, the wood-carving by Gibbons, and then let the visitor devote what time remains to the wild scenery of the undulating park, inferior in size, perhaps, to Tatton, but out of comparison grander in its trees and slopes. Then let him take train from High Lane to another insignificant station two or three miles nearer Stockport, and he will find himself within half-a-mile of a

smaller but not less curious Elizabethan house—Marple Hall—the seat of the Isherwoods. We have here a change from Cavaliers to Roundheads, for it was Mary Bradshaw, of the family of Henry, eldest brother of Jehn Bradshaw, President of the Court which tried Charles I., who brought this house and property into the possession of the Isherwoods. Built in the form of an E, in compliment to the Queen, the hall is rich in characteristic panelled rooms and in traces of its ancient owners, such as armorial bearings, actual Parliamentary armour, portraits of Mary Bradshaw, Desborough, John Milton, and the like. John Bradshaw's bedstead in his younger days, with an inscription inculcating the virtue of mercy in rather halting verse, is still shown, and on the window-panes of ground glass are painted, in black letters, the following lines, which we may charitably suppose to represent a prophecy uttered after the event:—

My brother Henry must heir the land,
My brother Frank be at his command;
Whilst I, poor Jack, will once do that
Which all the world shall wonder at.

The dining-room looks out from a terraced elevation upon a charming view, in which woodland scenery and the meanderings of the Goyt (the head water of the Mersey) unite to shut out the near neighbourhood of canals, manufactures, and busy life of many types."

ED.

SANDBACH AND BRERETON.

[38.] From the same source as the above, we also extract the following:—"From Nantwich the tourist may as well make his way past Crewe, unless indeed he has a taste for studying the countless offices and platforms of its gigantic railway depôt. Close to this mushroom town, which indeed derives its name from its picturesque neighbour, stands Crewe Hall, gorgeously restored by Edward Barry, after a fire, upon the lines of the old Jacobean structure, though with more sumptuous materials. At a little distance, if he wishes to survey a modern Renaissance mansion, he will find admission at Arley Hall, the seat of Mr Egerton Warburton, to the north of Northwich and between Great Budworth and High Leigh, where the maypole and rustic sports on the green at proper seasons suggest anything rather than a rigid *aeclasia*. But this is not to our present purpose, and we proceed to Sandbach, tarrying to inspect the fine old church, with its font of 1667, and the well-known Greek inscription on it, which may be read both ways, *IPSON ANOMHMA MH MONAN OPSIN* (which by the way, is found upon a salver in Trinity College, Cambridge); the Saxon Crosses in the town, which Ormerod refers to Penda's return from Northumber-

land; and the old timber and plaster inn, originally built in the fifteenth century, and restored in 1658. Like so many other towns and houses of this county, Sandbach has its memories of a siege in the Civil War, and a skirmish with Lesley's Horse after the battle of Worcester, on a spot still known as the 'Scotch Commons.' From Sandbach the tourist may easily reach an old mansion of Elizabethan date, with a history and a tradition clinging to it, by name Brereton. The builder of the mansion, and first peer, was the son of a Sir William Brereton who served the Queen in Ireland during Fitzgerald's rebellion, and it is said that Elizabeth laid its first stone. It has gabled wings and two octagonal towers in the centre, connected by a semi-circular arch. The bays have the decoration of the rose and the portcullis. In the dining-room is a frieze, with curious badges and inscriptions, and in other chambers are notable marble mantel-pieces, bearing the Brereton arms, with the muzzled black bear for one of the supporters. The church, too, is ancient and interesting; and a picturesque hostelry, called Brereton Green, disposes on a gable the date of 1615, WBM, and, if a storm would disperse the roughcast, would disclose also a good black and white timber house of the period. Yet more distinctive of Brereton, however, is the legend of Bagmere, or Blackmere, pool, the remains of that 'black ominous mere' which Drayton tells 'sends up stocks of trees that on the top do float' for days before the death of an heir of the house. Mrs Hemans has a pretty and romantic poem on Brereton and Blackmere entitled the 'Vassal's lament for the fallen tree.'"

ED.

Replies.

REV. RICHARD EATON.

(Query No. 10, 20—February 12 and 19.)

[39.] In the graveyard of Bowdon Parish Church were to be seen many years ago, two gravestones; they have since disappeared, being absorbed into the new chancel when the church was rebuilt some 20 years ago. One of them refers to a Rev. Richard Eaton, and as they cannot now be seen, it will perhaps be as well to give the two inscriptions entire by placing them upon record. Perhaps some correspondent can give some further notice of the rev. gentleman. I may here remark that the inscription recording the burial of John Eaton, yeoman, in 1658, is not original, as the style of lettering belongs to the present century, and may have been copied from an older stone which did not contain sufficient space for later members of the Lupton family. "Here resteth the body of Richard Lupton, of Altringham, who died 18 September, 1820, aged 74 years. Also of John Eaton, of Bowdon, yeoman, who was interred 6 September, 1658. Also the Rev. Richard Eaton, Rector

of Rafter and Prebendary of Glandhurk, who was interred about the year 1690. Dinah, wife of Bew Lupton, of Cheadle, surgeon, born 9 January, 1795, died 6 June, 1848, aged 53 years. Here lyeth ye Body of Robert Eaton, of Altringham, yeoman, buried June the 29th day, 1667. Here Resteth the Body of John, the son of William Lupton, Late of Altringham, who departed this life the 18th day of January, 1700. Also Mary, daughter of John Lupton, who dyed feb 7, 1728. Also here lyeth the Body of John Lupton, of Altringham, clockmaker, who died May the 15, 1759, in the 61st year of his age. Also Martha. Wife of John Lupton, who died October 31st, 1784, aged 80 years." In the Manchester Cathedral Registers is recorded the burial—"December 20, 1678, Bozabel, sonne of Robert Caton, of Manchester, Clerke."

Kennedy Grove, Mile-end.

J. OWEN.

SANCTUS BELL-COTE AT PRESTBURY.

(Query No. 24.—Feb. 19.)

[40.] In answer to your correspondent, Mr Henshall, I may say that I think there are several such bell-cotes in the county. I *know* there is one attached to the old church at Cheadle. Whether they are correctly described when designated *Sanctus* bell-cotes is another question. I claim to know a little about the ceremonies of the Roman Catholic Church, both present and past, and I confess I am in some doubt as to whether the bells which were hung in the way referred to, were ever rung at that period of the ceremony of the mass known as the *Sanctus*. In modern times the Roman Catholic Church bells are *not* rung at the *Sanctus*, although the small bell inside the sanctuary is. In Roman Catholic countries, and in many parts of England, the "Angelus" bell" is rung three times a day; but this, probably, did not begin until long after the time of the Reformation. The only other ceremonial ringing of the large bell of the church, or any bell on the exterior, is at the adoration, immediately after the consecration. This, I believe, is the only occasion during the Mass when such a public announcement as the ringing of the bell for the information of people outside as to the progress of the Mass is given. I may just remark that there is no especial act of reverence made at the *Sanctus*. True, it is the first time when the little sanctuary bell is rung, but this is merely to denote that the reading of the "Canon of the Mass" has begun, and I believe signifies nothing further. It would be well if discussion could be elicited on this subject, as it might probably tend to settle the vexed question as to whether the small bell outside the churches were or were not really *sanctus*-bells.

Stockport.

AUGUSTINE.

GLADSTONE AT WILMSLOW.

(Query No. 28.—Feb. 19.)

[41.] In reply to "A Wilmslow Liberal," there is no doubt about the present Premier having been a pupil at Wilmslow Rectory. He was there in the

years 1828, 1829, studying under the Rev. J. M. Turner, then rector. I may state that I wished to ascertain the facts of the case, and some years ago had in my hands Mr Gladstone's reply to an enquiry on the subject. He stated that his fellow pupils were the late Sir C. L. Wood and Dr Powys, lately Bishop of Sodor and Man. They spent their leisure in athletic exercises, and in long walks, frequenting the woods at Alderley Edge. He also mentions a visit he paid to the silk manufacturing works at Macclesfield. He speaks in warm terms of the refined tastes of the then rector, Mr Turner, and although the services at Wilmslow Church were conducted in the manner of those days, he can only describe them as "depressing." He was then 19 or 20 years of age. Mr Turner was nominated by the Duke of Wellington's Administration to the Bishopric of Calcutta in 1829, and, adds Mr Gladstone, "My residence at Wilmslow came to an end." These facts were referred to in the "Manual of the Fulshaw Congregational Church, for 1880," edited by our neighbour, Ald. Joseph Thompson.

G. PEARSON.

[42.] Would it not be best for "The Wilmslow Liberal" to consult his chief, or his biography by Barnett Smith, and report result?

A WILMSLOW TORY.

SWEEPS BELLS.

(Query No. 4.—Feb. 12.)

[43.] When I wrote last week I relied entirely upon my memory, having mislaid my notebook containing the particulars of the above. Having since found it, I will trouble you with a few more facts, which may be of interest to some of your readers. I have been able at various times, and from several sources, to obtain sundry items relating to these relics of bygone days, and have been enabled to weave the outline of their history. The old church of Congleton, like the present, was dedicated to St. Peter. It was an interesting building, and was built in the half-timbered style. It was customary in ancient times, [I believe, in many, if not all parishes, to send men round the district or town to waken the inhabitants on the morning of the day which was dedicated to the Saint after whom the church was named. These men having succeeded in rousing the people, as many as cared to do it repaired to the Market Cross, where they were exhorted by the chief officer or his representative to keep the day religiously. This custom died out in many places during the Reformation, and in others during the Commonwealth. So far as I have been able to learn, Congleton alone kept up the practice, which in that town was known as "ringing the chains." At the time of the Reformation a change was made, and instead of the bells being rung by the acolytes or servers (as the men

were called) as heretofore, the officials connected with the matter showed their contempt for the custom by handing over the bells, with the leather bands to which they were attached, to a family of chimney sweepers who, as their predecessors had done, perambulated the town at midnight of the vigil of St. Peter's Day, August 12th. This accounts for the name which has been given to these relics. The duty of ringing the chains, like all others in those days, was hereditary, and hence the bells were handed down from father to son for nearly three centuries, until, as I stated last week, the practice was stopped about 20 years ago on account of disturbances caused by the persons whose duty it was to break the slumbers of the townsfolk. In addition to drunkenness, there were latterly very frequent rows between various people who claimed the privilege as their birthright. Ultimately the litigants, after being imprisoned for making a disturbance, agreed to hand over to the corporation their rival claims, rights, titles, and interests in the ancient chains of Peter. If any of your readers have *Morris's Gazetteer*, I should be obliged if they would send you for insertion a copy of the account there given.

Heaton Moor.

T. S., Junr.

MAD JIM OF LINDOW.

(Query No. 88.—Feb. 19.)

[44.] James Geostrey, *alias* "Mad Jim," was a full-witted man, but afraid of work, and was very dirty. He was an idle, mischievous outlaw, and died in the Macclesfield Workhouse in 1870. There is nothing in his life worthy of record, and he certainly never figured as a writer of poetry, whatever he may have done as a "taproom songster."

ONE WHO KNEW HIM WELL.

Queries.

[45.] BULLOCK SMITHY.—Reporting on a concert held at Hazel Grove last week, a contemporary says, "but there is no doubt those who drew up the programme were strangers to the fact that Bullock Smithy never was the original name of the village, but a bye-name applied at a time when the place enjoyed a reputation for cock (?) fighting, &c." Without commenting on the above statement, I would ask for information with regard to this name.

QUIB.

[46.] BULLOCK'S SMITHY.—This name was at one time borne by the thriving village now called Hazel Grove. How did it get this name; and is there any truth in what I have frequently heard stated that the present name was the original one, and that Bullock's Smithy usurped its place. A GROVETTE.

[47.] THE RECTOR'S SPRING.—In the Rectory grounds at Stockport was, 60 years ago, and probably for an indefinite period beyond that, a spring of water called the Rector's Spring, from which the inhabitants of the Churchgate and vicinity were in the habit of getting their water for domestic pur-

poses. When the inhabitants ceased to take the water, or were deprived of it, my informant does not say. Perhaps some ancient inhabitant of our town can say something farther.

J. OWEN.

[48.] THE SCOLD'S BRIDLE.—Can any of your readers give us the history of the Scold's Bridle, and if in this district there is one in existence?

E. BARTON.

[49.] "MURDER AT TWINNIE'S BROW, STYAL."—In what year did the murder, which is said to have been perpetrated at Twinnie's Brow, occur? What were the circumstances; and was the murderer brought to justice?

BETA.

[50.] "GO TO JERICHO!"—How did this slang phrase originate?

W. K.

[51.] NOMINY.—In an answer to Query No. 11, in your last week's paper, W. N. gives a specimen of a Cheshire "nominny." Is not this word of gipsy origin? Are there any other gipsy words incorporated into the Cheshire dialect?

ANDREW P.

[52.] GREEN'S FLASH.—At the Heaton Norris end of the borough of Stockport is situated Beard-street, which, at one time, bore the above name. Why was it called Green's Flash, and why was the name altered?

J. MOTTRAM.

[53.] YAWNING.—I should esteem it a favour if you, or one of your contributors, could explain what I call the "Philosophy of Yawning." Why do people yawn; and how is the curious fact accounted for that the habit, or act, whichever you like, is catching?

CURIOSITY.

[54.] SANDBACH OLD HALL.—I am a new resident in Sandbach, and feel particularly interested in the many antiquities of the place. Could you inform me whether there is a local history to be got at, in which I may read an account of the Old Hall? Or, if not, perhaps the subject might be an attractive one in your "Notes and Queries."

Sandbach.

J. P.

[55.] "HAYBOTE."—This word appears in the copy of the Macclesfield Charter, and it would be interesting to know its origin and derivation, if any of our readers can explain them.

EDITOR.

[56.] "BILLY CASH."—Can any of your readers furnish me with information concerning this eccentric character, whose peculiarities have become almost matter of proverb in the neighbourhood of Wilmslow?

T.M.

[57.] CURIOUS INSTRUMENT AT MACCLESFIELD.—Is it possible, sir, to obtain any information regarding the use of that peculiar iron instrument in the shape of a strait jacket, which, I am told, is still kept as a relic in the Macclesfield Town Hall?

E. HOUGH.

[58.] MEAL HOUSE BROW, STOCKPORT.—I have always thought the above a strange appellation. Could you explain, Mr Editor, how the Brow got its name?

OWEN JOHNSON.

[59.] FIRST TRAIN TO ALDERLEY.—Can any of your readers give me the date (day and month) when the first train passed to or from Alderley Edge with passengers?

ALDERLEY EDGE.

SATURDAY, JUNE 11TH, 1881.

Notes.

CHESHIRE FOLK LORE: CHARMS.

[60.] Anent the mysterious disappearance of warts from the hands, commonly called "charming" them off (referred to in Note 36 last week), I may perhaps be permitted to state the experience of myself and that of a portion of my household. When I was a boy about 14 years old, the back of one of my hands was, as your correspondent says, "literally covered with warts." I was posted up with the beef "charm," and I tried it, save the skilful stealing from the butcher's stall. This would have been a difficult task among the big fields and lonely lanes where I then lived. However, I did steal it, and I stole it from what was intended as a portion of the extra Sunday's dinner of our family. It was not beef, beef, beef at every dinner in those days. No, no, sir; only a little now and then on a Sunday, or at the "wakes;" and even then "furmetry" (furmetry) was more common. But to return. The pilfering must not have been done as the nimble fays, or some other power require it; and the result was a disappointing failure. Then I tried another and a more cruel "charm." I shuddered as I did it; and the recollection of it almost makes me shudder yet, although it is on the shady side of 35 years since it was done. I was told to get a large black snail and rub the warts with it, and then hang it on a thorn hedge. I did so, but failure attended this "charm" also; although, according to my explicit directions, this was done "in secret." I was then told that Miss S—— could "charm" them off if she knew the number of them; so, nothing daunted, I visited this "charming" lady, and made known my case to her. She carefully counted them, and then said I might return, and the warts would "go away some day." I expected them to vanish directly, and I looked each day for about a week. Still they did not go, and I gave it up for a bad job, and ceased to regard it; when one day—I believe it was in the third week after my visit—it flashed into my mind to look again for my warts. I did so, but they were gone—by what happy process I knew not, but my hand that had caused me such trouble and annoyance by these unsightly excrescences was as clean as the other; and from that time to this it has remained so. Now, the case of my wife. When she was a girl she was grievously tormented with large bleeding warts, which spread and vaccinated other parts; and she procured a large black snail, and rubbed them with it, and then hung it on a blackthorn. She was told that, as the snail wasted, the warts would disappear; and in a few weeks they went away without her perceiving or knowing more about it. She remembers that it was to be a blackthorn, and not the hawthorn, on which the snail was to be hung. These are the plain facts. I make no further comment; only I expect some of your readers will incredulously smile.

T. J.

THE KING OAK AT POWNALL.

[61.] Referring to Note 36 in your last issue, your correspondent is either mistaken or there were two king trees at Pownall. What I knew as the king tree grew in the Carrs, and was felled while the late Hugh Shaw was at Pownall. It was bought by Messrs Barlow—say, about 20 years back. I saw it lie on the ground. But is this 1812 not an error in printing? I am glad we have a lady correspondent, and hope to see further contributions from her pen. I take this lady to be a granddaughter of Mr Robert Hardy, one of the eldest men in the parish who must be possessed of a great fund of information of the parish in times gone by.

W. N.

. The date 1812 is not a printer's error, but is in accordance with the MS. of our correspondent.

Ed.

DICK TURPIN AND HIS CHESHIRE EXPLOITS.

[62.] The following extract from an excellent little work on Local History will be read with interest by our Altrincham and Bowdon readers, and will, we trust, be the means of eliciting further information on the subject:—In the preface to the fourth edition of his novel of "Rookwood," Mr Harrison Ainsworth makes the following statements concerning the celebrated Highwayman Turpin, who is in fact the hero of the story. "Turpin was the hero of my boyhood. I had always a strange passion for highwaymen, and have listened by the hour to their exploits, as narrated to me by my father, and especially to those of 'Dauntless Dick,' that 'chief minion of the moon.' One of his adventures in particular, the ride to Hough Green, which took deep hold of my fancy, I have recorded in song. When a boy I have often lingered by the side of the deep old road where this robbery was committed, to cast wistful glances into its mysterious windings; and when night deepened the shadows of the trees, have urged my horse on his journey from a vague apprehension of a visit from the ghostly highwayman. And then there was the Bollin with its shelvy banks, which Turpin cleared at a bound; the broad meadows over which he winged his flight; the pleasant bowling green of the pleasant old inn at Hough, where he produced his watch to the Cheshire Squires, with whom he was on terms of intimacy," &c., &c. For more particular description of this "ride," we must refer our readers to the song before mentioned, and which will be found at p. 807 of the same work. In a note appended to it we are told that "the exact spot where Turpin committed the robbery" (the latter we presume giving occasion to the "ride") "lies in what is now a woody hollow, though once the old road from Altrincham to Knutsford, skirting the rich and sylvan domains of Dunham, and descending the hill that brings you to the bridge crossing the little river Bollin. With some difficulty we penetrated this ravine. A small brook wells through it and the steep

banks are overhung with timber; and were when we last visited the place, in April, 1894, a perfect nest of primroses and wild flowers. Hough (pronounced Hoo) lies about three miles across the country the way Turpin rode." Without committing ourselves to a "strange passion for highwaymen," we venture to reiterate *on our own account* the wish expressed by Mr Ainsworth in his preface, that we "should feel indebted to any of our readers who could help us to some further particulars of Turpin's residence in Cheshire, or even to the exact date of his appearance in the county."

YEW TREE FARM, HALE.

[63.] During a residence in the above township, a few years ago, I gleaned the following particulars:—About 1830, as near as I can make out, a couple of skeletons were found in a sandy bank in a meadow opposite the house. They were found lying across each other. To account for the discovery of these remains it was said that during the occupation of the farm by a brother and two sisters of the name of Garnett, a gentleman, who was staying there during the summer months, disappeared, but his pony, with a saddle upon it, was found in Northenden, but nothing more was heard of the gentleman. A Scotch pedlar, who was in the habit of visiting the Yew Tree on his rounds, also disappeared, and it was remembered that he had only gone one part of his round, but not the other; and he never came to collect his debts. Ruth Heald and Martha Warrington recollect the above being talked about. Joseph Hankinson lived at the Yew Tree at the time of the discovery. The Yew Tree Farm, in the lane leading from Ringway to Castle Mill, is a tolerably well-built house of brick erected, I conceive, in the latter half of last century. A yew tree stands in the hedge a few yards from the house, but if I remember right the ancient yew is said to have stood closely adjoining the gable end, and was very large. In Bowdon churchyard is a stone inscribed "George Bentley, of Hale, of the Yew Tree, died Nov. 27, 1717. Also Betty Bentley, died June, 1789, aged 54 years." In the *Manchester Mercury*, for 1763, is the following advertisement:—"To be sold, at the Bowling Green, Altringham, on 13th June, a leasehold messuage and tenement in Hale, with 14 Cheshire acres, known by the name of Bentley's o'th Yew Tree, now in possession of George Bentley and of Joseph Tollett, his under-tenant. The premises are held by lease of three lives, under the Countess of Stamford, subject to a reserve rent of £17s, and to an annuity of four pounds a year to Elizabeth, wife of the said George Bentley, during her life, in case she survives him."

Stockport. J. C. WEN.

Replies.

PANNAGE.

(Query No. 26.—February 18.)

[64.] This word occurs in a deed printed by Mr Earwaker, and supposed to date about 1290 ("Hist

of F. Cheshire," vol I., p. 45), in which Edmund Filson grants the whole of the land of Pounale to Richard, the son of Robert de Boline. One of the privileges conferred by the charter is "acquittance of pannage for all his swine, and these of his men in my woods." Mr. Earwaker, in a note, explains pannage as a small tax paid to the lord for the privilege of allowing swine to feed in his woods. The expression also occurs in a grant made by Sir Robert de Stokeport to Robert de Rumley (Romiley), who, together with his heirs, were to have pannage for their own pigs within the wood of Stokeport, ("Hist. of E. Cheshire," I., 844.) JAS. COCKS.

Woodley.

[65.] Pannage or pawnage (from Latin *pannagium* French *pasnage*) is that food which swine feed upon in the woods, as mast of wood, acorns, &c. It was also the money taken for the food of hogs in the king's forests. I should explain that "mast" of wood refers to the fruit of forest trees, such as acorns, beech nuts, and the like. SEMPER.

HAYBOTE.

(Query No. 55.—February 26.)

[66.] Haybote (from *haye* French, *haia*, a hedge or inclosure from which La Haye Sainte and Greenheys are alike derived) in English law is an implied right or liberty of a tenant to take thorns and other wood, to make and repair hedges, gates, fences, &c.; it is also said to have included wood for hayforks and rakes. See the late Mr John Harland's "Manecestre," vol. II., p. 328, Chetham Society publications. Heaton Moor. G.H.S.

IN TURBARY.

(Query No. 27.—February 19.)

[67.] The word turbary (from *turba*, an obsolete Latin word for turf) is a right to dig turfs on a common or on another man's ground. The word is a common one in many old deeds. SEMPER.

RIDING THE STANGS.

(Query No. 11, 21.—February 11, 18.)

[68.] A more jovial custom than that mentioned by "W.N." was associated with the stangs until a very recent date. I refer to the practice upon Shrove Tuesday of carrying to the "middin" on the stangs any unfortunate person who failed to eat his pancake before the next one was ready for the dish.

Woodley.

JAS. COCKS.

NOMINY.

(Query No. 51.—February 26.)

[69.] A common or slang word, meaning a public speech, a mock-legal, or mock-heroic declaration. I think it is a corruption of the Latin, *in nomine*—"In the name of," which were the opening words of public proclamations, sermons and other weighty utterances. The Roman Catholic preachers use the form, in English, to this time; and it is by the way a practice which might, if generally adopted, stop some loose taking in some sermons. It is likely that these words were formerly used at the opening of burlesque

solemnities, and that from them we have the corruption *nominy*. I do not think the gipsies' language has anything to do with the matter, although we have *nomancy*; but this is also from the Latin root, and means fortune-telling from the letters of the name.

W. N.

THE SCOLD'S BRIDLE.

(Query No. 48.—February 26.)

[70.] The following is from "Green's Knutsford," page 88. "The brank, or bridle for scolds, formerly used at Knutsford (now preserved in the collection of a Liverpool antiquary, Mr Joseph Mayer), is all made of iron, and may be likened to a skeleton helmet, consisting of a band or semicircle, over the head from ear to ear; a circle round the ears, on a level with the mouth, in which is fixed a piece of iron to be inserted in the mouth to keep the tongue down; a third band of iron, with a hole for the nose, extends from the mouth to the crown of the head; and the whole is surmounted by an iron cross, which turns on a swivel. The leather reins which were once attached have disappeared, and the thing exists in all its natural repulsiveness. A long and exceedingly curious dissertation, by Mr T. W. Brushfield, on the brank, is given in the journal for 1857-58, of the Cheshire Archæological Society. 'The blood almost curdles, and the flesh creeps, as we think that within 80 or 90 years of the present time (1859) these fearful enormities were practised on almost helpless women. Say not the former times were better than the present, for thou dost not speak wisely concerning them.'"

W. N.

[71.] The account of the Stockport Scold's Bridal or Brank may prove of interest:—"It was a kind of iron helmet made to enclose the head, and having a plate to enter the mouth and curb the tongue. The Stockport Brank was handed over to the Corporation on the completion of the purchase of the manorial rights from the late Lord Vernon. It is quite unique in its construction, and is still in excellent preservation. The special characteristic of the Stockport Brank is the peculiar construction of the tongue-plate or gag. It is about two inches long, having at the end a bulb, into which is inserted a number of sharp iron pins—three on the upper surface, three on the lower, and two pointing backwards. These could not fail to fix the tongue, and effectually silence the noisiest brawler. At the fore part of the collar there is an iron chain with a leathern thong attached, by which the offender was led for public gaze through the Market Place. There is no evidence of its having been used for many years, but there is a living testimony to the fact that, within the last 40 years, the brank was brought to a termagant market woman, who was effectually silenced by its threatened application. (Heginbotham, vol. II., p. 178.)"

Ed.

SANCTUS BELL-COTE AT PRESTBURY.

(Query No. 24.—February 19.)

[72.] In reply to the question asked by Mr Henshall I may be allowed to say that the original position of the Sanctus Bell-cote was where the ancient bells were hung when first used in Catholic churches to call the people to divine worship, as the most likely for the sound to be heard by the people, and at the same time to give notice to those not present, or residing within hearing of the sound, when the priest had arrived at the most important part of the service in the ancient Mass—namely, "The Sanctus;" when one of the acolytes or clerks serving at the altar came to the front or centre of the chancel arch and, by pulling a cord, or chain, attached to the bell, which was hung at the intersection of the chancel with the nave of the church, on the exterior, tolled the bell three times at the words "Sancte, Sancte, Sancte Domini," to let the people who were not at the service know when to join in the adoration of God, although not present in the church. This was the origin of the name. This small bell was also tolled at various times in the day, when the "Angelus" was expected to be repeated by the people, either in the church, or following their various occupations, either at home or in the fields. This was in earlier times, prior to the introduction of towers to churches. When larger bells were invented the architects, of that period, acting under the guidance of the church, designed the tower, and then these heralds of her solemnities were suspended in their lofty campaniles that their sound might go forth unobstructed by adjacent buildings, not only in the city, or town, but the surrounding country, and thus, at the same time, and by the same means inspired thousands of the inhabitants with the same holy thoughts, and these massive towers requiring covering, the architects of the middle ages, true to the great principle of decorating utility, designed the spire, that most elegant termination, on the summit of which they raised, or placed, the symbol of redemption, the cross; and thus we find that not only the church of Prestbury, but also those of Alderley, Wilmslow, and Gawsorth have, since their foundation, had the tower added to the older structure, and we might also add that of St. Michael, in Macclesfield, though it is probable the tower of the latter would, as in the case of many others, in the first instance, be only carried up to the apex of the roof of the nave at the time of its foundation, and completed at a later date. In all ancient churches, wherever we find the *sanctus bellcote*, it is at once an indication of the antiquity of this part of the edifice to the remaining portion; or where the tower has been added on the introduction of larger bells, and in most instances, as in those I have alluded to, we find the small pierced loophole, or window, in the eastern wall of the tower for the convenience of the attendant, or ringer of the larger *sanctus* bell, which, on the erection of the tower, would be placed

here instead of the smaller one, in the ancient bell-cote, which were in many instances still used, and the larger bell, on more solemn occasions, when the attendant there placed, by looking down into the body of the church, or as far as the chancel, observing when the priest came to that part of the service, tolled the large bell three times, both at the Sanctus and Elevation, thus giving notice to those living in the neighbourhood when that part of the service was going on. I may here be allowed to remark that the position of these ancient loopholes in the eastern wall of the tower may still be seen in the towers of Prestbury, Alderley, Wilmslow, Gaws-
worth, and Macclesfield. In addition to the ancient *sanctus* bellcote of Prestbury—which is the most complete—we have other examples in those of Alderley, Wilmslow, and also of Gaws-
worth, though the latter is not in its original position, it having been placed at the extreme end of the chancel—where we now see it—at the time the tower was added, and the eastern portion of the church reconstructed, but its ancient position was similar to the others I have named.

I. A. FINNEY.

Macclesfield.

BULLOCK'S SMITHY.

(Queries No. 45 and 46.—February 26.)

[73.] I believe the statement that Hazel Grove was the original name cannot be doubted. It obtained the name from a plantation or grove of hazel trees which stood at the south-east end of the village; but, the population being agricultural, and a smithy kept by a man named Bullock—which stood somewhere about the present churchyard, or on the village side of it—being probably the most important centre of attraction, gave its name to the neighbourhood, and so it remained until it was re-christened by Lord Vernon within the recollection of the present generation.

ANOTHER GROVEITE.

[74.] I remember, about 40 years ago, a noted character in Stockport, known by the name of "Whistling Billy," from a habit he had of whistling as he went along the streets. He was bellman, or town crier. He used to go about carrying a bell, giving notices of sales, lost articles, or children. On one occasion he gave out the following announcement. After ringing his bell, he gave out, in a loud voice:—"O yes, O yes, O yes. Be it known heretofore, henceforward, evermore, &c., that the place known as Bullock Smithy will be called Hazel Grove." To me it seems that Bullock's Smithy must have been the original name of the place.

C. A. LEIGH.

 Queries.

[75.] A MAN HANGED ON STOCKPORT MOOR.—I understand that a man by the name of Dean was executed on Stockport Moor nearly a hundred years ago. I should esteem it a favour if you, or any of your readers, could give me any information with reference to the crime of which this man was found guilty; and in what year did the event occur? Perhaps some old inhabitant of Stockport can solve the question.

A. B. C.

[76.] ALE-YARD.—Can any of your readers give us an account of this ancient method of measuring home-brewed? If I recollect rightly, the "ale-yard" was a glass tube of about a yard in length. Are there any extant now?

D. C.

[77.] LORD CLIVE.—Did this famous soldier ever live in this part of Cheshire?

Middlewich.

P. S.

[78.] POWSY.—This is a word which means "badness." What is its origin? I know a man who had an indifferent sort of wife, so he said. Certainly she used to resort to not a few sharp tricks with him, and her tongue went like a pair of bird-clappers, and he could scarcely get a little word in "e'ge-ways;" and when she had fairly clamoured him down and got her own sweet way, he would say to her, "Jinny, theest powsy."

T. J.

[79.] CROSSES IN MACCLESFIELD PARK.—What is the history of the interesting stone crosses, or rather remains of old crosses, now standing in Macclesfield Park?

J. MACCLESFIELD.

[80.] MACCLESFIELD GUILD.—I notice that the Guild of Preston, in Lancashire, is to be held next year (1882). Was there not at one time a Macclesfield Guild? What was the origin of it, and what privileges did it give to the town?

J. MACCLESFIELD.

[81.] SHUTLINGHAW HILL.—In Mr William Webb's account of the hundred of Macclesfield (1621) as it appears in King's "Vale Royall," referring to the hills about Macclesfield, is the following sentence:—"Whereof the highest is that lofty top of Shutlinghaw Hill; concerning which I leave some fables to be told by them that are neighbours to it." To what fables is the writer referring; are there any of them in existence now.

DAVID HENSHALL.

Macclesfield.

[82.] WASHINGTON IRVING'S BRACEBRIDGE HALL.—Has it ever been definitely settled whether Brereton Hall, near Sandbach, was, as has been stated so frequently, the original of Washington Irving's Bracebridge Hall.

J. P.

Sandbach.

[83.] KNUTSFORD.—In Saxton's map of Cheshire (dated 1557) this place appears as Knottesforth. I have always understood that the little town took its name from the words "Canute's-ford." Not being a native, I should be glad to be enlightened as to the derivation of the name.

ENQUIRER.

[84.] PRESTBURY.—What is the origin also of this name. Farwaker would seem to point it as being obtained in some way from Priest-town.

ENQUIRER.

[85.] CALIFORNIA, ALTRINCHAM.—In October, last year, a very amusing incident occurred at the Altrincham Police Court during the hearing of some school attendance cases. One of the defendants tried to impress upon the Bench that his son was not born in Altrincham but in Paradise (street), and had lived all his life in California. This statement created great amusement in Court, as both places are well known as part of Altrincham; "California" being the local local slang name for Newtown, one of the poorer districts of the town. Can any of your readers inform me when, and under what circumstances, it received such a golden name?

GENERAL.

SATURDAY, MARCH 12TH, 1881.

Notes.

OLD HOUSES IN CHESHIRE.

[86.] I am glad your correspondent "William Norbury," has drawn attention to the numerous old houses which are strewn broadcast over the whole of Cheshire. Many of the smaller half-timbered houses are worth a passing notice, if only to learn their construction as adapted to the wants of the period in which they were erected. I have often been interested in tracing the various changes and modifications they have undergone to suit the whim or convenience of the occupier. The most ancient form of timber-building seems to have been with crooks, generally curved timbers set on end and meeting at the top in the form of a pointed arch. They are bound together with tie beams and collars, and one might think the idea of this form of construction was derived from that of a tent. Many of these crooks are of great antiquity, being often found remaining in their original position when all other portions have decayed and been renewed. Some of these crooks are very fine and massive, such as those in the Barn of Clayton Hall, near Manchester, and in the barn in Hollingworth Hall, near Mottram. As Cheshire contains probably more half-timbered buildings than most other counties, there are without doubt many specimens of crooks to be found, and it would be as well if some of the most remarkable were put upon record, for it is long since this style of building has ceased, owing to the decay of the woods and forests with which the country formerly abounded. I now propose to notice a few of the old houses in Cheshire, of which I have from time to time made notes.

GREENHEAD, IN TIMPERLEY; appears to be a small farmhouse, situate about a quarter of a mile north-west from Timperley Church. It is a square building of brick, and has a square projection at the back, the principal entrance has jambs and lintel moulded and fluted in oak. The house is of two storeys, and divided into three apartments above and below; the old fireplace having the mantle tree modernised. As to any evidence of an older house I am not sure whether one of the doorway jambs has not been a crook, but cut away to widen the entrance. On the front is a carved stone with the initials and date—W. E. C., 1701, and on the barn adjoining is another stone with J. C., 1729. Some time ago it was the property of Mr Sharp, of the firm of Sharp and Scott, grocers, in Manchester. It is now, I believe,

the property of W. C. Brooks, Esq. On one of the gravestones in Bowdon Churchyard is the following:—"Here lyeth the body of William Goulden, of Greenhed, in Timparley, who departed this life the 3rd day of June, in the year 1700." From the above it appears that at the death of William Goulden the property passed to the Coppocks, who rebuilt the house in the following year. On another stone, "Here lieth the body of the Rev. Mr Bryan Coppock, of Green Head, in Timperley, who died the 18th day of January, in the year of our Lord 1748, aged 35." Also, "Here lieth the body of William Coppock, late of Greenhead, in Timperley, yeoman, who departed this life July 24, 1805, in the 37th year of his age." The Coppocks seem to have been a numerous family in this part of Cheshire. There was a Bryan Coppock, of Etohells, who died in 1677; a Ryan Coppack, of Ringey, who died in 1699; Bryan Coppock, of Mobberley, died in 1722, aged 77.

J. OWEN.

CHESHIRE FOLK LORE.—CHARMS.

[87.] To stop bleeding; I have known several people who could stop or "charm" bleeding at the nose or from a wound, by repeating to themselves a few words, or, if you like, by reciting a "charm." I will not now go beyond what I have seen. I was once in a hayfield at the close of a long, hot, hard day's work, and a young man was overtaken with a bleeding at the nose, and he expressed some alarm at its long continuance, when a person present said, "Must I stop it before we get to yonder rails?" We were then walking to another field. He said, "Yes, if you can." The person then repeated to himself the "charm," and in less than three minutes, or before we had crossed a two-acre field, it ceased to bleed and all present expressed their astonishment. I could give other cases and hearsay reports, but at present this shall suffice.

T. J.

[88.] My wife, who is a native of Stockport, tells me that when young she was very much annoyed by having on her hand a number of black ugly warts, which she vainly endeavoured to get rid of. Stealing beef did no good; rubbing with house leek and caustic was no better. One day a friend of the family happening to observe them said, "Let me look at them." She held out her hand; he counted them, and putting his finger to his lips, he touched them one after another, and observed, "Now they will go away." Seeing him again in the course of a week or two, he enquired about her warts. They were not gone; he looked at them, said they would soon go, which they did without her knowing clearly how. Afterwards, on being asked how it

was that he could charm them away, he said that it was a secret, and if he told her the power of charming would pass away from him to her. He said his mother told him the secret, and as a consequence the gift or power, call it what you will, was transferred from the mother to the son.

J. OWEN.

[89.] It was interesting to read in your paper of March 4th the "query" bearing signature of "T. J.," about the charming of warts. I well remember, when a youngster, about 12, and living at that time near the famed little town of Dorking, Surrey. My hands were ornamented with several large warts and an old maidservant told me they could be charmed away if I would only do what she told me. The *modus operandi* was in this way: I was to get a piece of raw beef, and after pricking the warts with a needle, rub them well with the beef, of course in secret, and after that to bury the beef in the garden. During the operation I had to mutter some incantation, the words of which I have entirely forgotten; but as the beef decayed so would the warts go away, and sure enough, soon after, all traces of the warts disappeared, and I have not since suffered annoyance from them. Whether the juice or blood from the beef was really efficacious I know not, but such was really the case. From what country our old servant came I do not know, but like "T. J.," when telling my story I have been laughed at.

ALFRED J. SUTTON.

London.

CHESHIRE FOLK LORE.—OMENS.

[90.] A death omen.—On Friday last it was the Fair Day at Stockport, and I got into company with several robust Cheshire farmers. One of them, with grave face and patriarchal beard, told of a sad omen or sign of death, and the dire result that quickly followed. It was this. Last season, as he was sowing wheat, he accidentally missed sowing part of a butt, and after wards, when he discovered this ill-starred mistake, he called his wife and family together and apprised them of it, and said it was a sure and known sign that there would be a death about the place before long. And sad to relate, not many days ago, a man got into a pit in one of his fields and was drowned. He intends to be very careful in the future. I do not know whether he has not bought a "Zadkiel's Almanac."

T. J.

STOCKPORT PRINTED BOOKS.

[91.] I have a copy of the second volume of the "Elementa Anglicana," mentioned by Mr Herford (in the second note dated Feby. 12). The title runs as follows:—"Elementa Anglicana; or, the princi-

ples of English Grammar displayed and exemplified in a method quite original. In two volumes. By Peter Walkden Fogg. Vol. II., containing a key, in which the examples of the former volume are analysed, and its exercises performed; together with ample notes and dissertations, illustrating the various parts of this extensive subject. [Quotations from Erasmus and Seneca.] Stockport: Printed for the Author, by J. Clarke, 1796." 8vo. pp. 249. Is anything known of the life of the author?

Woodley.

JAMES COCKS.

FORMER TRADE OF WILMSLOW.

[92.] The following extract on this subject is taken from the Finney MSS. (1785):—"The trade of Wilmslow Parish, forty years ago, was very trifling, and confined to a few petty shopkeepers in Wilmslow, who sold treacle, brown sugar, salt, tobacco, coarse linens, and woollens, and other small necessities for the supply of the inhabitants. The business of a butcher at that time was also in as low a state; half a cow and two or three calves were a sufficient supply for the weekly Saturday's market. There was one swaler; and I do not recollect more than two shoemakers; but to make amends, there were at least a dozen wooden clogg makers, who were under the necessity of procuring old shoes from the neighbouring towns to supply their customers with upper leathers, such was the great consumption of this commodity; for everybody amongst the farmers, servants, labouring, and poor people, men, women, and children, wore cloggs. But since that time there has been a gradual change of everything. The number of shopkeepers has increased amazingly, some of whom deal in a great variety of valuable articles, in a manner unknown to former times. Tea, coffee, loaf sugar, spices, printed cottons, calicoes, lawns, cambricks, fine linnens, silks, velverets, silk waistcoat pieces, silk cloaks, hats, bonnets, shawls, laced caps, and a variety of other things, which are to be found in the well-furnished shops of rich towns. The butchers can now scarcely procure meat enough for the supply of the market, the old useless cow of the farmer will now no longer go down; they are obliged to fetch their beef out of Yorkshire, for everybody eats butchers' meat, which was formerly a food the labourers and even many of the lower farmers tasted but at the Wakes or at a christening. There are now at least a dozen shoemakers in the parish, and perhaps not above two or three cloggmakers. Joiners, carpenters, brickmakers, and bricklayers, &c., are all greatly increased. The principal manufactory of this parish was formerly mohair, and silk-stitched and capped buttons, in which article all the women

and children were employed by the manufacturers of Macclesfield. There were two of them that came weekly from thence to Wilmslow, to put out and take in that article; one of them, Mr Street, told me his usual payments amounted from twelve to eighteen pounds a week; the other, whose name I have forgot, did not do so much business, but I think I may, without exaggeration, set down the weekly payments at twenty-five pounds. When metal buttons came into fashion, this manufactory gradually declined, and is now reduced so low that I believe there are not twenty people employed in it here. A good diligent button maker would have got about three shillings and sixpence a week. I have heard of one who frequently got five. When this business declined, the Yorkshire woolen manufacturers found their way into the parish, and introduced the spinning of jersey, and in a few years there were few houses—the farmers not excepted—wherein the wheel was not agoing. This was one of the most favourable events that had ever happened to the inhabitants, for not only the women were employed, but even children—boys and girls of six or eight years of age could almost earn their living. It is usual with their parents to task children of this age, or younger, to spin, twopence, threepence, and fourpence a day, according to their abilities. An active diligent woman will spin four shillings a week. I have not been clearly informed of the weekly value of this article, but from the numbers of putters-out in the parish when this business was in the greatest prosperity, I think fifty pounds a week was the least sum paid. There are still a great number of women and children employed in this branch of manufactures, but, to the great misfortune of the parish, it is now upon the decline; for it certainly is one of the most healthy employments in the world for the poor, as every action of the limbs, motion, and attitude of the body tend to promote health, vigour, and agility. This evidently appears from the clear florid countenances, the fine straight persons, strength, activity, and free, open, and (let me say) graceful air and carriage of the young people brought up in it—far beyond the preceding generation. These advantages, I fear, will be soon lost in the manufacturing of cotton yarn by spinning jennys. * * * * *

This success in procuring hands to work the jennys induced Mr Gregg, a rich cotton manufacturer, of Manchester, soon after to erect a large building, at a place called Disley Kirk, upon the river Bolin, below the junction of that river with the Handforth water, with a large water-wheel, for carding and slubbing cotton wool, and spinning it into twist for warp.

About three thousand spindles are turned by this wheel; it is capable of turning many thousand more. They weekly turn out one thousand pounds weight of cotton twist; about one hundred weight of which is spun of the finest Brazil cotton, which, when thus wrought into twist, is worth from twenty to twenty-five shillings a pound. Of this they make the finest muslins, equal, perhaps, to the best that come from India. There are now employed at this work about one hundred and fifty, men, women, and children, of whom the children make the majority. The wages of the men, who are chiefly overlookers, joiners, smiths, turners, and clock-makers, are from ten to twelve shillings a week. The women get about five shillings, and the children after eight years of age (for they don't take them in before), from one shilling and sixpence to three shillings a week. As there is plenty of water the wheel is continually going, and the work never stops, night or day; of course, the people employed in it are relieved every twelve hours, and if any of them are so industrious as to work over-hours, they are paid for it. The cotton yarn spun with jennys is used for the wool in weaving, and is manufactured into calicoes for printed gowns, fustians, velverets, &c. There are about one hundred and fifty employed in this branch of the manufacture, in and about Wilmslow, in picking, carding, and slubbing cotton, and spinning the same into yarn, under four or five masters, who provide the spinners with jennys, and pay them after the rate of so much per pound. The men generally get ten or twelve shillings, and the women about seven. Mr Bower, one of the most capital masters in this branch, has lately erected a building, small in comparison with Mr Gregg's, on the Bolin, near Wilmslow Bridge, with a waterwheel, which cards and slubs his cotton, and so prepares it for his jennys. The weight of cotton wool weekly wrought into yarn by the jennys amounts to about and the yarn, when so spun, I have been informed, is worth, according to the goodness and fineness, from two shillings and sixpence to seven or eight shillings a pound. Much of this yarn is sent to Glasgow, where it is manufactured, and perhaps finds its way back again into this country, in the travelling Scotchmen's packs."

THE FIRST LORD DE TABLEY

[98.] The following sketch is culled from the autobiography of William Jerdan:—"About this period a slight acquaintance with Sir John Leicester, afterwards the first Lord De Tabley, grew into a greater degree of intimacy, and thence matured into one of the most gratifying sources of pleasure and friendship, which

gave happiness to many days of my chequered life. The opening of his gallery of native artists, in Hill-street, Berkeley Square, in the spring of 1818, showed but a portion of the princely munificence and refined taste with which he had set the noble example of patronage to British art. But there was more than enough to excite my warmest admiration, which I as warmly expressed; and, on further intercourse, the accomplished possessor of these treasures, liberally supposing that my knowledge was equal to my love of the fine arts, made me, to the hour on which I had to mourn his loss, a cherished guest in his delightful circle, whenever my occupation enabled me to partake of that enjoyment. Tabley House, with its lovely and charming mistress, the *Hope* of Lawrence's unflattering portrait, its elegant refinements unstudied and informal; its splendid collection of superb paintings, the owner of which was an amateur artist of extraordinary talent; its stores of curious literary lore, the relics of Sir Peter Leicester, the historian of Cheshire; its fishing, its shooting, its otter hunting, and its ceaseless round of healthful exercise and intellectual converse, was indeed an earthly paradise to one who was so much the slave of the pen as I was. I was on a visit to Tabley House, when the letter was received from the Prince Regent intimating his royal pleasure to raise Sir John to the peerage, and requesting him to choose the title. This was a voluntary act of the Sovereign, and altogether unsought and unexpected by Sir John; who had, however, as I gathered, done good service to his Royal Highness when labouring under pecuniary embarrassment. We held a convocation on the grand question of title, for Sir John had so many genealogical quarterings in his arms as to render the selection a matter of difficulty. I was strenuous for "De Warrenne," or "Warren," to which the claim stood on high heraldic basis, but Sir John said he would be contented with the date of Edward III. instead of the Conquest, and De Tabley was the result." The extract concludes with a sketch of Lord De Tabley and Turner, not greatly to the advantage of the latter. On one occasion, Turner, our prince of landscape painters, of whom Lord De Tabley had been a most liberal patron, spent a day or two at Tabley when I was there. In the drawing-room stood a landscape on an easel, on which his lordship was at work as the fancy mood struck him. Of course, when assembled for the tedious half-hour before dinner we all gave our opinions on its progress, its beauties, and its defects. I stuck a blue wafer on to show where I thought a bit of bright colour or a light would be advantageous, and Turner took the brush and gave a touch here and there to make some improvement. He returned to town, and, can it be credited! the next morning, at breakfast, a letter from him was delivered

to his lordship, containing a regular bill of charges for 'instructions in painting.' His lordship tossed it across the table indignantly to me, and asked if I could have imagined such a thing, and as indignantly, against my remonstrances, immediately sent a cheque for the sum demanded by the 'drawing master.' GENERAL.

OLD OAK AT MORLEY.

[94.] The large oak formerly existing at the Great Oak Farm, Morley, was felled in the spring of 1790. It contained over a thousand feet (cubic) of timber, and a piece six feet in length could be seen at the Ship Inn, Styal, until a few years ago. The trunk rose over 12 feet from the ground, and there gave off four large branches, nearly at equal distances, each itself being a large tree. The trunk, immediately above the ground, was 41 feet in circumference, and at 12 feet high 82 feet in circumference. It was hollow, and would contain six or eight people.

ALFRED BURTON.

Replies.

THE SCOLD'S BRIDLE.

(Query No. 48, 70, 71—February 26, March 5.)

[95.] Perhaps the following account of the Scold's Bridles, or Branks, of Cheshire may interest some of your readers:—It was about 200 years ago that the Scold's Bridle, or Brank, was first instituted. They had a piece of furniture, very much resembling the frame of a horn lantern, made of iron bars. One bar went down the front, and from it there stood out a little flat plate of iron inside the frame. A "talky" woman had this frame, which was called a "Brank," or "Gossip's Bridle," put over her head, the little iron plate being put into her mouth, to keep her tongue down, and was then led round the town by a chain, fastened to the back of the frame. Thirteen examples of branks are still extant in Cheshire, four being preserved in the city of Chester itself. Five or six are known to exist in Lancashire, and the like number in Stafford. One of the earliest examples is at Walton-on-Thames, and bears date 1633, and is inscribed with the couplet:—

Chester presents Walton with a bridle
To curb women's tongues that talk too idle.

The tradition being that this brank was given to the parish of Walton by a gentleman named Chester, who lost an expected estate through the tattling of a woman to a rich kinsman. Branks are also in existence at Newcastle-on-Tyne, Shrewsbury, Ludlow, Worcester, Bolton-le-Moors, Stockport, Macclesfield, Lichfield, Edinburgh, and other places. The brank preserved in Macclesfield Town Hall has a single hoop and band, and the tongue-plate is turned down, the chain being

fastened behind. The use of the Morpeth brank is thus recorded:—"Dec. 8, 1741. Elizabeth, wife of George Holborn, was punished with branks for two hours at the Market Cross, Morpeth, by order of Mr Thomas Gait and Mr George Nicholls, then bailiffs, for scandalous and opprobrious language to several persons in town as well as to said bailiffs." In the Stockport brank the tongue-plate is ball-shaped, with nine iron points—three on the upper surface, three below, and three pointing backwards—so that it could not be put into the mouth without wounding it; and, to make matters worse, the chain (which still remains attached to it, and, together with a leathern strap, added to lengthen it, measures two feet) is fastened to the front of the noose, as if to pull the wearer of the bridle along in her unwilling tear of the streets. There is a somewhat similar brank, which was formerly at Forfar. Instead of the plate, or gag, there is a kind of spur-rowel, with three sharply-pointed spikes. When placed in the mouth the upper spike pierced the roof of the mouth, the lower one pierced the palate, while the other bored the tongue. A long chain is also attached to this, which bears date 1661, and is said to have been the bridle by which witches were led to execution. Even as recently as 1824 the brank at Congleton was used on a woman for scolding and using harsh language to the churchwardens and constables, as they went on Sunday morning around the town to see that all the public-houses were closed during divine service; and she was led through the town by the Town Clerk's clerk, accompanied by hundreds of people; and on her return the bridle was taken off in the presence of the Mayor, magistrates, constables, churchwardens and inhabitants.

Middlewich.

S. P.

MEALHOUSE BROW, STOCKPORT.

(Query No. 58—Feb. 26.)

[96.] In a letter signed "Mercator," which appeared in the *Advertiser* on the 1st of August, 1823, appears the following passage, which may throw a little light on the subject Mr Johnson enquires about:—"There is no circumstance which appears to a stranger more singular and surprising that in a well frequented market town like Stockport there is no Town Hall—no building to accommodate the farmers on a market day, except a low and miserable room in the Dungeon Brow. And certainly is it not a ludicrous spectacle at the October Fair to see the mayor and aldermen and gentry of Stockport marching in grand procession, with a band of music and all the insignia of municipal office, to hold their court and sit in council in a dirty mealhouse; all crowding

pell-mell into a poor unplastered room, hardly superior to the meanest stable in the town, and all the assembly in danger of knocking their dignified heads against the ceiling, or metamorphosing their blue surtouts into the floury habiliments of a dusty miller." Commenting on this letter, a writer in the *Advertiser* of a week or two ago says:—"The Dungeon Brow spoken of is now known as Mealhouse Brow, and derives its present name from the mealhouse to which 'Mercator' refers as the meeting place of the magistrates and the mayor and aldermen of the town. The 'Dungeon,' which formerly gave it its name, still exists underneath the premises of Mr Alfred Parkes, ironmonger, and is distinguishable to passers-by by a small door near the top of the brow. The mealhouse was so called because of the accommodation it provided for market people, but for municipal and magisterial purposes it was always styled the Court House." Ed.

LORD CLIVE.

(Query No. 77—March 5.)

[97.] The following extract from a work by Mr T. Worthington Barlow, F.L.S., may be of interest as affecting the above question:—"At a school house, adjoining a small Presbyterian chapel which stands in the midst of Rudheath, close to the road leading from Holmes Chapel to Knutsford, and about two miles from the former place, the great Lord Clive received almost the first rudiments of his education. This celebrated man was born at Styche, near Market Drayton, in Salop; and, probably through the influence of his mother's family, she being the daughter of a Mr Gaskell, of Manchester, a place not far distant, he was sent at a very early age to the school we have mentioned, which was then kept by Dr. Eaton, a man who appears to have combined learning with considerable discrimination. At all events, he was at no loss to discover in his young pupil the germs of that greatness which afterwards so successfully developed themselves; but discerned in the schoolboy the character of the future hero. 'If,' said he, 'that lad should live to be a man, and an opportunity be given for the exertion of his talents few names will be greater than his.'" It would be interesting to know a little more about this school to which Mr Barlow refers. Perhaps some of our readers may be able to supply information on the subject. Ed.

ANNE BOLEYN AT BOLLIN HALL.

(Query No. 7, 17, 18—February 12.)

[98.] The only connection of Queen Anne Boleyn's name with the neighbourhood seems to be through Sir William Brereton, her groom of the chamber, to whom the

adjacent estate of Alderley had been granted by Henry VIII.
ALFRED BURTON.

BULLOCK SMITHY.

(Quarry No. 46, 78, 71—February 26.)

[99.] The following extract from the parish register proves the name to be older than is generally supposed:—
"1592. December 15. Nicholas Manley, slyne at Bullock Smithy, buried."
ALFRED BURTON.

Queries.

[100.] SCOLD'S BRIDLE AT SANDBACH.—Could anyone inform me whether there used to be a Brank, or Bridle, in Sandbach, and if it is known when it was last used?

Middlewich.

L. P.

[101.] DRAGON'S LAKE.—There is a lane in the neighbourhood of Moston Green, near Warmingham, called "Dragon's Lake." Can anyone inform me as to the meaning of its name?

Middlewich.

L. P.

[102.] AUTHORSHIP OF LINES.—Who is the author of the following lines?—

He dips his bowl into the weedy ditch,
And, heavy-laden, brings his beverage home.
Far fetched and little worth.

BIBLIOGRAPHER.

[103.] LIABILITY OF INNKEEPERS.—In discussing with an innkeeper, the other day, the subject of Sunday Closing, the gentleman I refer to, after expressing his approval of the idea of Sunday Closing, remarked:—"But it must be with none of your reservations as to travellers. If you shut us up, shut us up altogether; I should not care to be compelled to stop at home for the benefit of any 'commercial' who might choose to demand admission." Was the innkeeper right in this? Is he bound to give admission to people, and how far does his liability in this respect extend?

J. MOTTRAM.

[104.] THE REV. MR MORRIS; BILLY SHUTTLE; AND PARSON CASH.—About 40 years ago there was a Rev. Mr Morris lived at Wilmslow, and preached at Dean Row Unitarian Chapel. He was said to possess a "dynamic" engine that could with ease level Alderley Edge into the Hough, or any other similar little undertaking, and do it in a few hours. Can, or will, any of your readers give any information of this rev. gentleman or his engine. I am told that not a few racy anecdotes could be given concerning this worthy by some who knew him intimately. And what was the end of his contemporary, Billy Shuttle? I am sorry no one has told us anything of "Parson Cash."
T. J.

SATURDAY, MARCH 19TH, 1881.

Notes.

THE KING OAK AT POWNALL.

[105.] Referring to your correspondent "W. N's" remarks on this subject (No. 61), and his statement regarding the oak tree in the "Carra," I beg to state that there were two famous oak trees on the Pownall estate. The one he refers to in the "Carra" was called the Queen at the time, the King oak, which I previously mentioned, was standing. The latter grew in the Paddock. The Queen oak in the "Carra" was a much smaller tree than the King was. The Hall was a boarding school in 1801-2. The master's name was Mr Jones. Thomas Heald, his brother William, and Robert Hardy were day scholars at the time.

Morley.

EMILY HARDY.

STROLL ABOUT CONGLETON.

[106.] We take the following extract from an interesting account of a ramble about Cheshire which appeared in a leading London weekly some months ago:—"From Brereton Heath it would be only a tolerable walk to Congleton, though, if time is important, the North Staffordshire line from Crewe by Alsager and Harecastle will be preferred. Approaching the town in this way, the traveller has to his right the long narrow ridge of Mow Cop (1,100 feet high), whilst still nearer to Congleton is Cloud End, which is about a hundred feet higher. These hills are the hindermost reach of that highland district known in Derbyshire as the Peak, and in Staffordshire as the Moorlands. To the botanist, geologist, and pedestrian these heights and outlooks offer varied attractions; and to the antiquary the town itself affords an excellent starting-point for excursions. Its chief inn, the "Swan and Lion," is a striking old timbered house, the great porch of which, having a room over it, rests on two large stone pillars. The town stands pleasantly above the waters of the Dane and near the foot of Cloud Hill and Congleton Edge. Its churches and public buildings are comparatively modern, and none of its few remaining timber houses can vie with the inn; but in one excursion of no great length may be seen a most interesting church and a most striking old hall, which no visitor to Mid-Cheshire should leave uninspected. The first of these is Astbury, a fine church of the early seventeenth century, with nave, chancel, side aisles of equal length with the chancel, clerestory, remarkable west porch, south porch, and tower surmounted by a spire. The nave is separated from the aisles by five pointed arches on either side, springing from clustered arches of millstone grit from

Mow Cop; and the chancel is divided from the nave by a carved oak screen; whilst the oak stalls and the rood-loft are equally fine. Two chapels at the ends of the aisles contain monuments of interest. That on the north belongs to the Wilbrahams of Old Rode. The most remarkable effigies in the church are those of Dame Mary Egerton, of Oulton (1599), and of a fourteenth-century recumbent knight of the Cheshire Davenport family, at the east of the north and south aisles respectively; but outside the church are four very curious recumbent figures, much decayed, the two central ones being a knight and his wife, whom the legend inscribed on the arched canopy above them identifies with Randulf Brereton and his wife Ada, daughter of Richard, Earl of Huntingdon. The church roof is of carved oak, decorated with foliage, of date 1701; there are remains of a fresco on the north wall of the nave, and the gargoyles which surround the exterior are very grotesque. Passing out of the old lych gate, the traveller may make his way from this mother church of Congleton and its thriving sunny village, in a southward direction, towards Old Moreton Hall; for he may well omit Great Moreton Hall, the lodge of which is passed on the way, the house having in this century been modernized and adorned with a central tower. But the Old Moreton Hall or little Moreton, is, even in its present state of neglect, and with but three sides remaining, one of the finest structures of the kind in Cheshire. Moated, and approached by a bridge on the south, it is entered by a fine old gateway, above which are sleeping-rooms, and above these a gallery (68 feet by 12), the sides of which are formed of bay windows, the roof of oak panels with quartrefoils. Over the west window is a figure of "Fortune" under a wheel, and at the east end another figure with a globe, with mottoes apparently denoting the uncertainty of Luck and the stability of Knowledge. In the old dining-room is a mantelpiece surmounted by the arms of Queen Elizabeth, and over the upper windows are the arms of Brereton and Moreton, and the date 1559. The chapel and ante-chapel, divided by a screen, are low and ill-proportioned, though lighted by a painted window, as its walls are by black letter texts. A good deal of discussion about this old hall took place some time since in "Notes and Queries," and, if we recollect rightly, a correspondent claimed the ownership of it for a relative of his. It is but right to say that to whomsoever it belongs, its custodianship at present can do no credit to any one. Its inmates are of the class of day labourers, in a district where education is at a low ebb. Its panelled

rooms are used as a potato store, and it is solely owing to the inherent vitality of its oak beams and joists that the whole of a marvellously curious fabric does not rot and come down with a run."

OLD NANTWICH.

[107.] From the same source as the above we also gather the following reference to Old Nantwich:—"Approaching the shire from Whitchurch and the south, the tourist who can spare the time should make acquaintance with the picturesque sheet of deep water which must have given a name, as it adds picturesqueness, to Combermere Abbey. Other meres, however, excelling it in interest, are to be visited further on, and so we press forward to Nantwich, once famous for its salt works, though these are now entirely extinct, and the site of the last brine pit of what was once the most productive salt emporium of Cheshire is occupied by a modern town hall. As might be expected, with the brine pits is gone the old pious custom of a hymn of thanksgiving sung by the inhabitants on Ascension Day for the "blessing of the Brine;" and, in truth, with the exception of the fine red sandstone cruciform church of the fourteenth century, and one or two interesting Elizabethan timber houses, little of old Nantwich survives, except the narrow streets. Of the church the most notable features are the octagonal embattled tower, the stone vaulted choir, and its carved oak stalls, said to have come from Vale Royal Abbey, and the perpendicular east window; and the general view of the interior, as seen from the west entrance, speaks much for the pious zeal of those whose wealth was derived from the agriculture of the rich dairy flats of the banks of the Weaver, or from the ancient "store and sorts of salts" which, according to Drayton, "made Weaver to excell." It may seem against the grain of modern sentiment on church restoration to deplore, as we are fain to do, the relegation to the vestry and to other half-hidden corners of altar tombs such as that of Sir John Craddock and the Maister sons, which was done at the last reparation by the advice of an eminent architect. The church, too, is again under restoration. The town formerly boasted two characteristic old timber and plaster hostleries, but one of them, the Lamb, has been superseded by an entirely new edifice of modern brick, and the stuccoed front of the Crown completely hides the vestiges of antiquity to be found in the panelled rooms of the interior. On the other hand in the square a spirited tradesman of sound taste has bestowed great pains on the conservative reparation of a striking timbered house—of which the date is not preserved—in which are several curiously-panelled

and coiled rooms; and at the end of Hospital-street stands a remarkable timber work edifice, said to have been a restoration in Queen Elizabeth's day, almost every room in which has characteristic oak panelling and ceilings, and cornices of plaster to match. It is still called, from its Elizabethan owners, "Church's Mansion," and has a legend outside giving the date of 1578."

LOCAL BOOKS AT THE FREE LIBRARIES.

[108.]—I desire to bring an important matter before your readers, especially those of them who are members of the Free Library Committees. I refer to the great importance of collecting, preserving, and classifying local literature of all kinds—I mean books descriptive of the town and neighbourhood, maps, plans, Acts of Parliament, Municipal documents, works of native authors, locally printed books, periodicals, newspapers, and pamphlets. Very few of these ephemeral publications are preserved by contemporaries, and after having served the purpose are put on one side and generally get lost or destroyed. But it is obvious how exceedingly valuable they become as materials for history and biography after the lapse of a few years, and how difficult it is to meet with them when wanted for reference, unless they have been preserved in some public institution. Most of the Lancashire Free Libraries have, most wisely, in my opinion, made a speciality of these local collections, and have carefully sought for, bought, and catalogued every sort of publication relating to, if not the whole county, their own town and district. The Manchester Free Library has an invaluable collection, begun at the first starting of the library—30 years ago—numbering many thousands of publications relating to the history and trade of the city and country round. Bolton, Rochdale, and Warrington have, in their respective Free Libraries, extensive and ever increasing collections of locally printed books and tracts. Why should not the Cheshire Free Libraries start special local collections which have proved such a useful and attractive feature in the public libraries of the adjoining county? Is it too much to venture to hope that now their attention has been called to it the matter will be earnestly taken up by the Library Committees at Stockport and Macclesfield?

Macclesfield.

CHESTRIENSIS.

Replies.

THE OLIVE FAMILY OF SHROPSHIRE.

(Query Nos. 77, 97, March 5, 12.)

[109.] The Olives of Styche were connected with Manchester by something more than the ties of

marriage. Richard Olive, of Styche, in the county of Salop, appeared to have leased from the warden and fellows of the Collegiate Church of Manchester several messuages and tenements in Newton from 1728 to 1749. In 1750 licence was granted in respect of a messuage and tenement called Halls to assign to John Bouverie, of Beachworth, in the county of Surrey, Esq., and to Edward Lewis, of Copthall Court, London, gentleman.

These lands and premises were mostly let by the clergy at a mere nominal rent for a consideration, and the lessee would, of course, find his profit in the tenant.

The Gaskells were also lessees of the Church lands, as the following abstract will show:—1701, June 27, Nathaniel Gaskell, of Manchester, gentleman, for a valuable sum of money and the surrender of a former lease, three closes in Newton, heretofore part of a tenement called Adam Hall's tenement, one of which said closes is known by the name of Warden's Close, and is abutting on the north side upon the lands in the possession of Randle Kempe, and upon the south on one Boardman's lands, and the other two said closes are called the Priest's Fields, and are abutting on the west side upon the said Warden's Close and the said Randle Kempe's lands, and on the east upon the common called Newton Heath; all which said closes were heretofore in the possession of William Williamson, gentleman, and late in the possession of James Lightbowne, Esq. Rent 7s 8d. —J. OWEN.

BULLOCK SMITHEY.

(Nos. 45, 46, 78, 99, Feb. 26, March 5, 12.)

[110.] This name is certainly of considerable antiquity, as will be apparent from the following entry in the first volume of the Stockport Parish Registers:—"1592, December 15, Nicholas Manley, slayne at Bullock Smithey, buried." In 1618 one of the boundaries of the old Macclesfield was Bullock Smithy, and it is named in many subsequent documents of the 17th century. The old name was changed by residents in the village some 45 years ago to the more euphonious one of Hazel Grove. (See Earwaker's "East Cheshire," vol. I., pp. 264, 405, vol. II., p. 105.)

Gatley.

P. M. H.

SAMUEL EATON.

(Query Nos. 10, 20, 89—Feb. 12, 19, 26.)

[111.] Dr. Waddington, in his "Congregational History," 1567-1700, page 669, gives the date of Samuel Eaton's death as 9th June, 1665, aged 68. The Editor will find other information respecting Samuel Eaton in the same volume.

In the preface to "Mancuniensis: or, a History of

the Town of Manchester," by R. Hollingsworth, edited and published by William Willis, of Manchester, 1889, he says Hollingsworth wrote the following works:—"Certain Queries Modestly propounded," &c., &c.; "especially to Master Samuel Eaton." "A Rejoinder to Master Samuel Eaton," &c., &c.; "especially to his Dearly Beloved and Longed-for, the Inhabitants in and neere Manchester, in Lancashire." GENERAL.

ALE-YARD.

(Query No. 76—March 5th.)

[112.] The "ale-yard" which was in use some years ago is a glass tube of about a yard in length, of the shape of a trumpet, having at the thinner end a glass ball about the size of an ordinary apple. It holds, when filled with liquid, three half-pints. There are a few in existence still, but they are chiefly kept as family relics. A friend of mine at Sandbach has one at the present time suspended from a wall in his sitting-room.

Sandbach.

J. HENSHAW.

MURDER AT TWINNIE'S BROW, STYAL.

(Query No. 49—Feb. 26th.)

[113.] The murder to which your correspondent refers occurred in the month of July, 1842. A young man named Henry Lockett was murdered on the top of the Wormhill Brow, leading to Styal (which, as it is near Twinnie's Bridge, is, I suppose, the brow referred to) by some person or persons unknown. The perpetrator of the crime has, I believe, never been discovered.

Merley.

EMILY HARDY.

FIRST TRAIN TO ALDERLEY.

(Query No. 59—Feb. 26th.)

[114.] I cannot give your correspondent the exact date (that is, the day) when the first train passed over the line to Alderley; but I may state that it was in the month of May, 1842. The late William Kelsall was one of the first passengers.

Morley.

EMILY HARDY.

THE REV MR MORRIS, PARSON CASH, AND BILLY SHUTTLE.

(Query, No. 104—March 12th.)

[115.] In a series of papers written by me, and published in the *Advertiser* about four years back, references are made to the Rev John Williams Morris, formerly a minister of Deanrow Chapel, and to Billy Cash or as he called himself, William Stafford Cash. I think I cannot do better, for the information of your querist, than quote from these papers, and first—*Billy Cash*, or *Parson Cash*.—"Billy, or 'Parson,' Cash was about the town (Wilmslow) many years as an odd man. He was appointed bellman and

scavenger by the Court Leet, and this gave him a sort of quasi-official position in the place, and he sometimes magnified his office. He was well-spoken and a very good town-crier; a very good singer, with some knowledge of music; and he had more learning than one expects to find in a man of this kind. I have heard it said that he was born in Lindow Workhouse, and that in his youth he was very steady and studious, and that he aspired to become a minister amongst the Methodists, but that his mind failing him he fell into loose habits and afterwards became a waif upon society. He got a precarious living by going on errands, sweeping the streets, using his bell, and by going about the publichouses as a make-sport for some bigger fools than himself. The anecdotes of Billy Cash and his pranks would fill a book—*Rev John Williams Morris*.—At this time (40 years back) the old Presbyterian Chapel, at Deanrow, was in a most dilapidated state. The windows were out, the benches down, and the place was almost gone to the moles and the bats. This was mainly owing to the loose conduct of a pastor, then the incumbent of the place. But for many years, in the latter part of his life, this gentleman was most exemplary in his behaviour and did all he could, both by precept and example, to correct the evil done and to forward the cause of religion and temperance. He was gotten down in the world and his congregation was gone, and though he manfully battled with the waves of adversity for many years he found the world hard and unrelenting, and did not meet with that encouragement in his better life that he ought to have done." He was a well educated man, and devoted considerable attention to Mechanics, and tried to bring out a new force or engine. There is no doubt that he worked at this long, but whether his principle was worth anything I cannot say. His main failing was his poverty. He had no relations, and with his death the whole thing fell through. He was the author of a very useful *charity religionium* containing much interesting information. I have seen this sheet hanging in cottages, mounted on rollers. The last I saw was in Samuel Mottram's house on Mill Brow. Morris was a controversialist of a public kind, and lectured in defence of Christianity against the late Robert Owen's "New Moral World," &c., which was making considerable noise just then. He held a public discussion in his chapelyard on the evidences of Christianity with a Mr Richard Carlyle (I am not sure whether I am right in the Christian name) and he was for many of the latter years of his life a very able temperance reformer, teetotalism at that time having just been introduced by Livesey and others. I have in later years met with persons who owed their reclamation from a vicious life to the Rev. John Williams

Morris, minister of Deanrow Chapel. His body lies in a neat tomb in front of the chapel.

"*Billy Shuttle*" was not Billy Shuttle, but was William Lindep, a good shoemaker by trade, who not liking it, became a tinker and umbrella mender, &c. I know of nothing very remarkable about "Little Billy" excepting that he was of small stature; but he was very well formed, and a good-looking man. He was a capital dancer when he got on the "spree," as he did sometimes, and when "by my good jewel," persons who were wise let him alone. The reason he was called Shuttle was that he was brought up by an old woman of that name, who lived at a cottage then standing opposite Ash Cottage, Fulshaw.

W. N.

"AUTHORSHIP OF LINES."

(Query No. 102—March 12.)

[116] Bibliographer will find the lines he quotes in Cowper's poem, "The Task," Book I. F.D.

THE SCOLD'S BRIDLE.

(Query No. 48, 70, 71, 93, Feb. 26, March 5, 12.)

[117.] In addition to the scold's bridles reported from Knutsford, and Stockport, Mr Ingham, in his "History of Altrincham and Bowdon," gives a very interesting extract, from Brushfield's "Obsolete Punishments of the County," of the bridle at Altrincham, which, unfortunately, is lost. He says:—"It is the most rudely constructed, primitive looking, scold's bridle I have yet seen; the workmanship is so rough as to lead one to suppose it must have been made by some very ordinary blacksmith; in form it is somewhat similar to the Oxford example; the gag is a plain flat piece of iron, the hook is fastened at the back by a plain hook and staple, and there is a separate hook for the leading chain. (Fancy, ye gods! leading a woman with a chain, like a bear!)"

The Carrington bridle has been more fortunate, and has now found a suitable resting place in the Warrington Museum. Of this one, Mr Ingham says:—"Our country cousins at Carrington were far ahead of us in this respect. Their 'brank' is designed with greater attention to mechanical details. Its 'gag' is much more neatly formed; it has three rings to which the hook or chain may be attached, and it is made with an adjustment for the difference in the sizes of people's heads. Probably it was in greater request at Carrington, and, therefore, greater anxiety was manifested lest it should produce needless 'scolding,' and thus increase the evil it was intended to cure.' Your correspondent will find illustrations of the Altrincham and Carrington bridles in the aforementioned history.

GENERAL.

Queries.

[118.] STOCKPORT OLD FOGIES.—The other day I found an old paper in which mention was made of a company of Grenadiers who were enrolled about the year 1800 in Stockport. I have some remembrance of hearing my father, now deceased, say that he remembered their being freely spoken of as the "Old Fogies," and I think they were enrolled as a kind of volunteers at a time when the fighting men of the country were called away almost to a man to the foreign wars. Can any of your readers tell us anything respecting this company, and what was the object of their formation? SEMPER.

[119.] KNUTSFORD RACES.—Some account of the history of these races would prove interesting to many of your readers. I should like to know at what period they were instituted, and when they were stopped.

Manchester.

J. H. P.

[120] BULLOCK SMITHY MEETING.—And *apropos* both of the question of races, and the question of the name of this place, might I enquire when the Bullock Smithy Races were dropped? Was it when the place acquired its present euphonious title?

Manchester.

J. H. P.

[121.] BRITANNIA.—From what period does the figure representing Britannia on our coins, &c., date? Is it typical of our present Queen or of some former one? HISTORICUS.

[122.] AUTHORSHIP OF LINES.—Can you tell me where I shall find the poem on marriage, beginning with the following lines?—

In a Devonshire lane as I trotted along,
The other day much in want of a subject for song,
Thinks I to myself, I have hit on a strain,
Sure marriage is much like a Devonshire lane.

ENQUIRER.

[123.] LINDOW WORKHOUSE.—On the margin of Lindow Common, and facing the Altrincham Road is a farmhouse, bearing this name. Was it built for a Workhouse; and how long was it used for that purpose? HISTORICUS.

[124.] "VALET."—Can any of your readers explain the meaning of this word, and how it came into use? OWEN JOHNSON.

[125.] STOCKPORT CASTLE WALL.—Some months ago, it was reported that one of the columns supporting a portion of the newly-erected Court House, Stockport, had given way, owing to its having been built on an old well, the covering of which had succumbed owing to the superincumbent weight. As this is the site on which the former Castle of

Stockport once stood, it would be interesting to know whether this well is the one which was used by the garrison, or whether it is of more recent date. Can any local antiquary enlighten me on the subject?

SEMPER.

[126.] "BARL," OR "A BARL."—Can any person give the derivation of the word "A barl," or "Barl," so often heard used by lads at play when they desire a cessation of the game, or when, by some of the rules of a game, they require certain privileges? For instance, a lad chased by another will cry "A barl," and cease to run, claiming a right not to be captured in the ordinary way of the game. I have tried, but failed, to find any word from which it has been evolved.

SEMPER.

[127.] FUNERAL CUSTOMS.—Why are the dead always interred with their heads to the west, and from whence and at what period did that custom arise?

Sandbach.

J. P.

[128.] GREENDALE, WILMSLOW.—Can any of your readers give us any account of "Greendale," in the Wilmslow district; also of a family named Ma-sey, who formerly lived there?

J. D. P.

SHAKESPEARE'S LATER PLAYS.—We enter upon Shakespeare's fourth and last period. "The golden glow of the sunset of his genius is over it." We have passed out of city life; the misery, the sin, the heated air of tragedy—all are gone, and calm bright scenes lift, refresh, and recreate our tired hearts. The last plays of Shakespeare are bright and peaceful, although they are called "The Tempest" and "The Winter's Tale." Yet their titles belie their gentle, kindly teaching. We seem out in the pleasant green fields by the blossoming hedgerows of Stratford-on-Avon; the air is soft and balmy, and the fragrance of violets and primroses is abroad. We have reached the period of reconciliation. Shakespeare has gone home to rest with his family in the midst of those pleasant country scenes graced by Miranda and Perdita, and there at last, by the side of the broad bright river, "after life's fitful fever," he sleeps well. We linger lovingly in this atmosphere of thought and feeling. In these last plays we have to do with no apostle of vengeance, but with the sweet minister of reconciliation. Parents and children meet and are reconciled; and although "the mean and mighty rotting together have one dust, yet Reverence, that angel of the world, doth make distinction of place 'tween high and low!" We began with the fresh vigour and boisterous mirth of the "Midsummer's Night Dream"—we close with the sweet and solemn lesson of a deep and varied experience—the homage due to Reverence, that angel of the world.

SATURDAY, MARCH 26TH, 1881.

Notes.

A LEGEND OF ALDERLEY: LAYING A GHOST.

[129.] Who that has read anything of Alderley has not heard the tale of the "Wizard of the Edge? And pictured to himself the subterranean army and the vast number of fine white horses in the deep caverns, the mouths of which are doubtless hidden beneath the beautiful fronds of some fine specimen of fern, under which the timid hare dare scarcely run? I well remember, when I was a boy, sitting in the chimney corner of an old cottage which yet stands between the Soss Moss and the Beech wood, and hearing the old people tell the tale of the "enchanted army" and other stories of a kindred nature, till the hairs of my head have almost stood on end "like quills on the fretful porcupine." But I will leave the "enchanted army" under the command of the "wizard," and tell a legend that I heard over and over again, as I sat in that old corner. I will tell it in as few words as may be. So to the point. Report said that there was a few years before that time a gamekeeper named Firbank, who with his wife resided in the neighbourhood. This couple lived happily together until the "green-eyed monster" made his appearance in their home, and after that time quarrels were of frequent occurrence, and domestic felicity was ended. However, in course of time, Firbank was overtaken by a serious illness, and he foresaw that his end was fast approaching; and he extorted from his wife a vow that after his death she would not go to the hymeneal altar with the man who had been the cause of their misery. This she promised. But after her husband's death she failed to keep her word and was married to the man. Now this flagrant act, this outrage of truth and decency was more than poor Firbank could bear, and the old people declared that it made him "so that he could not rest in his grave," and he resolved to be avenged on them for their villainy towards him while on earth and their want of prudence after his death. So he played them many strange fantastic tricks, he made sundry sepulchral noises around their dwelling in the still hours of night and disturbed them as they lay upon their bed, and was a greater source of trouble to them and more difficult to avoid after death than before it. Sometimes, as the couple sat beside the fire at night, a chair would be brought by some invisible agency to the hearth, and presently a dim, faint outline of Firbank would become visible in the chair, and shortly his full figure would appear, and he would cast ghostly glances by turns on his former spouse and then on her partner. but he never spake a word. This strange intrusion

on their quietude was beyond human endurance, and they determined that if it were possible they would have him "laid." So they went to the house of the rector, — and here, *en passant*, I pause a moment, for the recollection of my school days comes vividly to my mind, and how often, how very often, I used to go and overlook from the church yard, the low-lying parterre in front of the rectory, and I thought it the sweetest spot on earth. — But to return to my story, the couple made their sorrows known unto the rector, and he after remonstrating with them and telling them that this visitation was proof positive of their former wickedness and a plain verification of injured Firbank's suspicions, pointed out to them that this great affliction was a just visitation from above for their sins and that they ought to bear it meekly. And after thus admonishing them, he promised them his willing assistance in order to rid them of their heavy affliction. So the matter was left in the hands of the good rector, and he began to arrange his plans for the laying of Firbank; and for this purpose he went to Henshall, the blacksmith, whose smithy was near to the Beech wood, and he made known to him his holy business and informed him of the part he desired him to act in the good work he had undertaken. Henshall had no great liking for the work, but at the earnest solicitation of the divine he consented to aid him to the best of his humble ability. The rector then proceeded to tell the smith that he wanted him to make a large iron bottle in which he intended to lay Firbank's ghost; to this the smith consented, but he did not like the idea of being seen doing the work, for in country places nicknames were more easily acquired than got rid of, and to be called a "ghost bottler" did not at all relish with the honest blacksmith, so he resolved to make it at midnight. This he did, and afterwards the bottle was taken by order of the rector to the house of Firbank, there to await the time when his reverence should be ready, with his lore brightened by recent study, and careful attention paid to nice points and possible contingencies, and as this thing was known over the whole parish, quite from Truggs-ith-hole to Soss Moss, and from Monks Heath to the Holy Well, the rev. divine very naturally wished his work to be well done before the eyes of his parishioners so that they might have faith in his ability to deal with such ghostly visitors, and that under his spiritual keeping they might dwell in safety. As the time drew nigh for the performance of the ceremony, the canonical robes, books, and all things requisite for the laying of the ghost of the departed and disturbed spirit of the game-keeper were taken to the haunted house. The anxious

wife made the place trim and neat, and she and her husband awaited the arrival of the rector and the blacksmith, who, true to their appointment, came at the time of Firbank's nocturnal visits. and as usual he made his appearance and the solemn ceremony commenced. After a few well-chosen sentences from the lips of the divine, to the surprise and delight of all, but particularly to the great joy of Mrs Firbank, the ghost was readily laid. The blacksmith screwed him up in the bottle, and the bottle and the ghost were both buried within the sound of the church bells. The troubles of this couple now seemed to be ended, and truly did they rejoice and thank the good rector for being the means of restoring their happiness. The rector told them they were, of course, welcome to his spiritual aid, and gave them such suitable advice as befitted their position, and with the light-hearted happy blacksmith departed. All hoping that the neighbourhood would not be again disturbed, and that Firbank would now "Rest in peace." However their hopes were doomed to a severe disappointment for Firbank escaped from his iron prison, and on the night following he again became a source of trouble to the terrified pair. Again sounds more horrid than before were heard, howlings and hideous noises disturbing them, and entirely prostrating them with dread horror. The chair was again moved by an unseen power, and again did Firbank sit beside his former spouse, but instead of the sweet smile of the lover as in the days of confidence and youth, now furtive defiant grimaces and horrid grins were bestowed on each of the offending parties, and their terror and dismay was complete; they had a strong desire to flee for refuge either into the mill pool or the Radnor Mere in the park. But it was agreed first to see the good rector and make him acquainted with the failure of the undertaking. This was done by the pair going to the Rectory and carefully stating what had happened. The Rector then sent for the smith to hear from him an account of the work, and to endeavour to find out the cause of the failure; when he learnt that the bottle had been made in the night-time, he told the chap-fallen smith that he had committed a great error, and explained to him that a matter of such grave importance ought not to be undertaken with the fear of the eye of any frail mortal beholding it, and that any article made in such a stealthy manner could never be expected to answer its purpose or be ghost-tight; and that Firbank, who was always a shrewd, far-seeing man, knew that it would be so, or he would not have been "laid" so quietly; and that his success and escape would make him more difficult to deal with

in the future. "But," added the confident divine, "we must redouble our efforts, and we shall yet prove successful." "And now, Henshall," said he, "you select your best material, and begin at once and make another strong bottle, and we will again lay him, and this time, if possible, securely." So the smith selected his best iron, and in the daytime he made another bottle, and it was conveyed to the house of the disturbed pair, and awaited the time appointed by the Rector for re-laying the troublesome ghost. At the time set apart for the ceremony, the Rector and the blacksmith and the other parties met in the house at the time of Firbank's visit. The attentive ear of the wife first heard the disagreeable signs of the approach of the dreaded intruder. But the presence of the Rector, and the prompt attention he displayed, cut short the scene, and Firbank, apparently knowing that he would be secured this time, entreated the Rector to grant him some modicum of liberty; after some parleying, he was permitted to appear only as a small bird, and to fly a certain distance round a tree in the beech wood, and not to attempt to annoy his former spouse by his untimely and unearthly visits, but to await the great tribunal, when all men's faults will be known, and when stern retribution will be justly meted out to all. And then the ghost of Firbank reluctantly went into the iron bottle, which was then fastened up by the smith, and he was "laid" "as long as waters run, or holly is green." And afterward the bottle was buried in the beech wood, and Firbank, in the shape of the little bird, was supposed to mournfully chirp round the huge beech tree. T. J.

DAVENPORT'S GREEN HALL.

[130.] In the township of Hale stands an ancient timber-built mansion, oblong in form, but having a brick addition at one end forming an angle, and bearing the above name. The frame work stands upon a good stone basement, and is plain in design. The tie beam in the gable end projects sufficiently to admit of a slight moulding on its lower edge, above which are Queenports enclosing a window. Some of the timbers have been taken out, and in many places bricks have been substituted for the radlin and daub. On two of the upright posts in the centre or face of the building are carved the following—1617, ET and F.G., with a mullet or star of five points. Nearly in a line with the house, but divided from it by the roadway, is the barn; an entire timber structure, standing on a stone basement, strengthened at intervals by dwarf buttresses. The squares between the perpendicular and horizontal timbers are not filled up with radlins and daub, but

the sides of the upright posts are grooved and boards inserted, the lower side of one board slightly projecting over the upper edge of the one lower down, an expedient intended to ward off the rain; but the upper squares or panels are not so constructed as they are protected by the eaves. The roofs of both buildings are grey-slated, and I think were both built about the same time. Another barn, or outbuilding, on the other side of the farm-yard, originally timbered, but now in a great measure underwalled, contains a pair of crooks; it is smaller than the other just described, and probably much older. These crooks often remain when every other feature has been removed, and present outwardly nothing but what is comparatively modern. In December, 1778, the *Manchester Mercury* contained an advertisement for the letting of the farm for a term of years, and in 1782, in the same paper is the following announcement:—"To be sold at the house of Joseph Barrow, known by the sign of the Unicorn Inn, Altrincham, on the 9th of April, 1782, the fee simple and inheritance of and in all that capital messuage, outbuildings, orchard, and garden, and about 68 Cheshire acres of land, situate in Hale, called Davenport's Green and Hale Hall, and now in the occupation of James Priestner, as farmer thereof. Lot 2nd.—The fee simple and inheritance of and in all that cottage and dwelling-house, with the garden and meadow thereto adjoining, containing three-quarters of an acre and 20 perches of land of the Cheshire measure, situate and lying in Hale aforesaid, and now in the occupation of John Jones as tenant. N.B.—The above estate and premises are in very good condition, are set to very good and substantial tenants at the rent of £155 10s, clear of all taxes. There is plenty of good land in most parts of the land." The property was purchased by the late Samuel Brooks, Esq., from a Mr Harrop of Altrincham. The name Davenport's Green is doubtless derived from some former owner or occupier, and most of the greens in Cheshire seem to be named in the same way. In Lancashire, instead of Green, the term Fold is used, as Smith Fold, Crompton Fold, &c. J. OWEN.

Replies.

THE OLD GUILD HALL OF MACCLESFIELD.

(Query No. 80—March 5.)

[131.] In reply to this Query, I may say that there was a "Merchant's Guild" founded in Macclesfield in the year 1261 by Edward I., son of Henry III., whilst he was Prince of Wales, when he granted the first charter to this borough, with liberties and

free customs throughout the county of Chester. This was 18 years before he—Prince Edward—founded the church of St. Michael—namely, in the year 1278. Edward I. very likely, at the time he founded the guild, had a design for a church near the "Gild Hall," and the position of the ancient cross which formerly stood in the Market Place would seem to point to the site. The ancient "Gild Hall" was a massive stone edifice, and stood on what is now an open space between the Old Church and the Angel Inn. When I wrote my little work on the "Antiquities of Macclesfield," in 1871, I then expressed an opinion as to the site of this hall, which was in March, of the year 1878, verified by the discovery of the remains of the northern gate; and about a fortnight afterwards of the western or principal entrance. The site of the hall occupied a sort of triangular or narrowed square at the eastern end, the western end forming the principal entrance, and the site of the ancient cross was at this point; and, as guild associations of that period—namely, the twelfth and thirteenth centuries—were closely allied with religious duties, they would select an ecclesiastical design for their hall; and also adopt the eastern position as the site for their oratory. This was shewn by the block of buildings or shops which were erected on the site at a later period, after the old hall was destroyed, and which buildings we saw taken down in the year 1828. These guilds were of Anglo-Saxon origin, and were under them chiefly of a religious character, also under the Norman regime; and later on in the English, they were carried out in the same belief and practice which the Anglo-Saxon had so warmly cherished, and no secular guild was founded without its connection with religious duties, and on this account we infer that the building would, to a certain extent, be used for religious purposes as well—at least until, and probably after, St. Michael's Church was built; and on certain days or feasts of the Church, the members of the guild, in addition to the duties of the brotherhood, were required to attend the mother Church of Prestbury until their own chapel was erected. This accounts for the space designed for their oratory or chapel, attached to the building at the east end. In ancient times, or, to use the proper expression, in Catholic times, these guild or societies were formed in connection with almost every parish church, or even in hamlets where only a small church was situated, similar confraternities were established for the double purpose of assisting each other in temporal matters, and to administer comfort to each other during life, and also at the time of death to ensure a proper and decent burial of the body, in accordance with the religious

views of the age. And thus we find that our Anglo-Saxon forefathers bethought themselves of those pious associations which have come down from them to us for the self-same and truly Catholic purpose—mutual help with regard to this world and the next. On being made a member, the Anglo-Saxon, as he was sworn upon the enshrined relics of their common patron saint at the guild altar, where they met in the church, pledged his oath to stand by his guild-brother in every rightful cause, never to harm his person or hurt his good name. It would seem that in every parish church the Anglo-Saxon kept a holy guild, for the ninth among the Church canons, enacted under King Edgar, forbids one priest to deprive another of anything, either in his ministry, his shrieveship, or his gild-ships (ancient laws), and I may here also observe that the civil, as well as the religious guilds, always put themselves under the patronage of a saint, whom they chose, in most instances on account of some historical fame, or, as they called it, "mystery." St. Peter, who once had been a fisherman, was the patron of the London guild of fishmongers; St. Dunstan, being a worker in gold, the goldsmith's patron, and it is very probable the ancient "Merchant's gild of Macclesfield" would be under the patronage of St. Michael, who for many centuries was the patron saint of Cheshire, to whom the Parish Church was dedicated, and had it not been that the nave and chancel of the church had been altered, or in part rebuilt, since the times we speak of, very probably we might have been able to solve the question, as they invariably erected what was at that time called a "gild altar" either in the guild hall or in the church adjacent to it. The shattered frame of many an old English Gild Hall still remains, and its standing may always be found hard by the church, wherein the brotherhood kept up the chapel of their patron saint; and though in the country parish and the lonely hamlet, this building was but a small, though well-arranged place, yet in the busy town or wealthy city it arose in all the grandeur and beauty which the sister arts of architecture, sculpture, and painting could bestow upon it, and showed, as St. Mary's, in Coventry, still does, the taste and wealth of the members of the guild, while it bore testimony to the cheerful doings and kind hospitality of those days of "Merrie England." And we may not doubt—to judge by the massive remains of stone-moulding discovered of the ancient Gild Hall of Macclesfield—that had it been allowed to remain we might now see as noble a specimen of architecture. In conclusion, I may remark that these guilds in the Saxon age, and down to the 16th century, were made up of individuals from all ranks of society,

often numbering, at the same time, in their brotherhood the ruling king, with his queen, great e-rls, noble ladies, churchmen, soldiers, the wealthy citizen, and the lowliest workman in the town or city where they were established. They generally chose a particular dress to be worn by all the members alike whenever they were gathered together, and on certain days or feasts would go in procession from the Guild Hall to the church, each clad in the costume of their order. In "Stowe's Surrey" we find in 1385 there was a gild at Norwich of this description. By voluntary contributions they founded a guild which was incorporated by King Henry the Fifth, by the name of "The aldermen, masters, brethren, and sisters of the fraternity and gild of St. George, in Norwich, with power to clothe themselves in any livery, and yearly to hold and make a feast in any convenient place in the city, and to have a 'common seal' to sue and be sued. The prior, mayor, sheriffs, and aldermen to have power to expel or remove all members of the gild for any bad behaviour." At the time of the change of religion in the 16th century—all guilds being dispensed with—the old Guild Hall of Macclesfield might for a time be used for purposes connected with the affairs of the borough, but it is very probable the materials of the old place would be used in the one erected in the 16th century, and the site built upon and used as shops as we saw them prior to their demolition in the year 1828. The few remains discovered in the year 1878 appear to have been overlooked and left *in situ* as they were found.

I. A. FINNEY.

MAN HANGED ON STOCKPORT MOOR.

(Query No. 75—March 5.)

[182.] The man to whom your correspondent refers was, I believe, really hanged at Chester for killing his wife with a hand-brush, he being a chimney-sweep. He was afterwards put in a cage and brought to Stockport in a cart, to be taken through the principal streets of the town. He was then taken up to Stockport Moor to be gibbeted. I had this from an old lady some 40 or more years ago, who had seen the procession go through the town.

JAMES HEYS.

LIABILITY OF INNKEEPERS.

(Query No. 108—March 12.)

[183.] In answer to your correspondent, Mr Mottram, I believe it is perfectly true that an innkeeper is compelled to find food and lodgings for travellers in so far as the accommodation of his house allows. He is not obliged to furnish him with every kind of

food he might ask for, but such as is of an ordinary and customary kind. He cannot refuse him admission on any other plea than that his house is full. This liability only affects travellers, and other guests it is understood could not claim under the same provision. This is briefly the law as I have always understood it, but perhaps some other correspondent can furnish more definite information on the point.

OWEN JOHNSON.

PRESTBURY.

(Query No. 84—March 5.)

[184.] Of the origin of this name, Mr Finney, to whom Macclesfield and its neighbourhood is deeply indebted for his historical researches, says:—"It is strange that the name of Priest's Town, or Prestbury, which implies the burial-place of priests, cannot be more definitely ascertained. Bishop Gastrell says that 'at Prestbury there was anciently a priory, the foundations of which have often been discovered;' but there is nothing that gives us direct evidence of this fact. It is true there is an estate called Upton Priory, between the village of Prestbury and Macclesfield, but how, or by what means, it obtained the name, is hard to say. It is surmised that at or about the time of dissolving such places, there was a small cell, or religious house, here attached to the Church of Prestbury, but as we have no account in the dissolution records it might have been only just founded, and so the name has been handed down as Upton Priory, notwithstanding." . . . "Prestbury is situated nearly three miles north of Macclesfield. Its name denotes Saxon origin—Preostburgh. A tradition is still extant that one Leofric inhabited a house on the site of the present Butley Hall, and that another Saxon freeman possessing lands in the township of Butley was suffered to retain them at the time of Domesday survey, 1086. A discovery of Saxon graves in Butley some 70 years ago places this beyond conjecture."

Ed.

STOCKPORT OLD FOGIES.

(Query No. 118—March 19.)

[185.] The Stockport Grenadiers, or "Old Fogies" as they were nicknamed at the time, were sworn in as special constables in 1801. They were enrolled at a time when the First Napoleon threatened and took steps to invade England, and it is only fair that the names of the men who, in the hour of their nation's peril, volunteered their assistance, should be rescued from oblivion. I am happily enabled to furnish the names. It will be remembered that at the time of clearing out the old Court House, prior to its partial re-erection, in a box where it had lain for upwards of 70 years, there

was discovered the identical banner of the "Old Foxes." Their names were as follows:—John Combs, Henry Charnock, Thomas Clayton, Aaron Harrop, Isaac Holme, William Lister, George Mayer, Andrew Plant, Josiah Rigby, John Wood, William Worrencroft, William Pickford, Francis Birken, Thomas Dobson, William Eldi-on, William Parker, James Ramsar, James Arrowsmith, Joseph Shipley, Thomas Wood, Samuel Wood, John Banks, Simon Brierley, Samuel Dakin, Joseph Nodin, Richard Owen, George Pickering, Thomas Royle, Richard Sharpe, William Talks, Thomas Moore, Simeon Siddall, John Elliott, John Hyde, Thomas Manning, John Nodin, Thomas Pickford, John Royle, Thomas Scott, Peter Wyatt, Jonathan Robinson.

VERUM.

"BARL," OR "A BARL."

(Query No. 126—March 19.)

[136.] I have no authority for my supposition respecting the above words which, now your correspondent mentions it, I remember being in use in our games in boyhood, but I think it is a corruption of the words "Bar all," or a supposed place of sanctuary where, as in old times, a refugee for any crime was free from arrest. I shall be glad to hear whether my supposition is correct.

S. W. J.

Queries.

[137.] THE BRAMHALL MURDER.—I am told that some 20 or 25 years ago there was a horrible murder of a man named Andersen or Henderson. The man was shot, and his son was charged with the crime. Is the house still standing where the deed was committed, and can any particulars of the affair be given by any of your contributors?

SEMPER.

[138.] "CHARMING."—I notice that your correspondents speak of "charming" as of something that happened in the far distant past. I think it would be interesting to know if there be any one now-a-days who is in possession of one of these "charms," and if so, the kind of charm.

E. F. G.

[139.] WILMSLOW COURT LEET.—In the note signed W. N. in your last issue there occurs a mention of a "Court Leet" at Wilmslow. I should like to ask for some particulars concerning it. When was it discontinued, under what baron was it begun, &c.

ENQUIRER.

[140.] AN OLD CHESHIRE PROVERB.—There is a proverb frequently heard in the more southern parts of Cheshire to the following effect:—"Better wed

over the mixon than over the moor." What is the meaning of it?

Sandbach.

J. P.

[141.] VEGETARIANISM.—I wonder if you have many readers who are vegetarians? Will they please to give their experience (not extracts of other opinions), and state any benefits they may have derived from this system of living. Also, how long they have followed this mode of supporting their frame. What kind of easily-gotten plants can be beneficially used for salads?

E. F. G.

[142.] ROSEMARY AT FUNERALS.—Is the old custom of distributing sprigs of rosemary to the guests at a funeral—once such a common practice in the hamlets about Stockport—entirely gone out of date? What was it typical of?

OWEN JOHNSON.

[143.] BANNERS OF CRECY AND AGINCOURT.—

In his "Ramble to Prestbury," Mr Finney, of Macclesfield, states that until the year 1750, the proud banners of Crecy and Agincourt flitted in the church at Prestbury. What banners were these, the Royal Standards? Or the banners of some local chief? How came they to be hung in Prestbury? And where are they at the present time?

ED.

[144.] "OLD JUMP."—Some time, early in the present century, about 1815 or 1816, I have heard tell that there were some peculiar incidents connected with the death and burial of a person named Jump, who died in the old dispensary in Daw Bank. The particulars, as I have heard them, are that at her funeral, as the persons bearing the bier ascended Meal House Brow, they heard strange rumblings in the coffin and at once set down the load, and on taking off the lid found they were carrying only a load of stones and earth which had shifted on being carried out of the horizontal and so told tales. What became of the body? Can any person give the full facts? I think the discovery led to a riot.

SEMPER.

[145.] WATERLOO ROAD, STOCKPORT.—Does such a thing as a drawing or painting exist of the above road, previous to its being filled in and levelled. I am told it was [a] very pretty dell at one time, the stream at the bottom being crossed by a foot-bridge only, and this within the remembrance of persons still alive. At whose cost was the work of levelling undertaken and what year was it begun?

S.W.J.

SATURDAY, APRIL 2ND, 1881.

Notes.

ANECDOTE OF MR ASTLEY OF DUKINFIELD.

[146.] In an old MSS book, bought recently at the sale of Mr Swinnerton's library, there is the following note:—"Mr Astley, of Duckinfield, in Cheshire, boasting of the great depth of good soil about his house was told that he might grow 'madder' (*Sherardia*) there, a valuable plant used in dyeing, but he replied that he durst not do that lest the country should say that he 'grew madder and madder!'"

Gatley.

P.M.H.

TABLEY HALL AND ROSTHERNE MERE.

[147] From the interesting "Tour about Cheshire," from which we have previously quoted in Note 37, we extract the following concluding notice:—"From Marple Hall the traveller will pass, with what speed he can, through the factories, railways, viaducts, and smoke of Stockport, to a sight of Bramhall Hall, the finest black and white house in Cheshire, if not in England, and the seat of the Davenports since the days of Edward III., until a few months since it was sold to a building company. Such treasures as could be transported to other seats of the family have no doubt escaped the hammer, though they no longer remain *in situ*; but the great hall no longer contains the family arms, or armour or relics of the Civil War, which once set off its oak wainscots; the Plaster Room, so called from its floor of that material, sometimes seen in Tudor houses, and the Paradise Room, which takes its name from Dame Dorothy Davenport's treatment of the Fall in needlework, are denuded of their tapestry; and there is more pain than pleasure in exploring an externally unique mansion which may be refurnished and decorated in doubtful taste, or perchance share the neglect which has befallen Old Moreton Hall. In notable contrast to the present condition of Bramhall is the old Hall of kindred type, which forms a great attraction in the domain of Tabley, near Knutsford. Tabley Hall, itself some two miles west of Knutsford, is a fine, undulating park with a modern brick mansion, fronted by a Doric portico and terrace, and containing a fine picture gallery, noted for its Turners. Its old Hall, or the extant east side of it, is situate on an island in the moat to the right of the drive at a little distance from the lodge. It is a marvel of timber construction, has an oak staircase and gallery, oak-pannelled rooms—one known as "Lady Leicester's oratory," and another having a cornice bearing the date of Queen Elizabeth—and other remarkable timber-work opened to view by the taste and

care of Lord de Tabley, the present owner. A bay window of armorial stained glass, and a chimney-piece of 1619 carving, in compartments of which are the figures and names of Lucretia and Cleopatra, are amongst the fixtures of this unique old mansion; and is also set off with handsome old cabinets, and (*inter alia*, with an ancient, perhaps Italian) "spinet," under the lid of which is a quaint emblematical painting. Hard by it, also on the moat, is a chapel of Jacobean style and type of date 1675, built by that devoted servant of his royal master Sir Peter Leicester, the former historian of Cheshire and ancestor of the present lord, who has, however, changed his original surname for that of Warren. It was copied from Brasenose old chapel at Oxford. It is kept up and still used, its fittings, painted glass, and reredos being in excellent harmony. Some two or three miles distant is the almost unique black and white timber church of Lower or Nether Peover, in which nave, chancel, screen, north and south aisles and chapels, indeed exterior and interior alike with the exception of the tower, built of stone by John Boden in 1582, are of timber and plaster work. One of the mortuary chapels belongs to the Shakerleys, who suffered, like Sir Peter Leicester, for their fidelity to Charles I.; and the old church was carefully and conservatively restored by Salvin in 1852. Had we space we could say more about this most interesting ecclesiastical phenomenon, which might perhaps be matched on a small scale in Montgomeryshire; but we must pass on to get a sight, ere we quit Mid-Cheshire, of its largest and loveliest of meres, Rostherne, a deep, broad, picturesque sheet of water stretching over the valley towards Bowdon and Dunham Massey, a hundred and fifteen acres in extent, and in parts a hundred feet in depth. Local opinion held it to be bottomless till Admiral Cotton took the soundings, and local folklore tells of a mermaid which on Easter Sunday rings a bell in its depths. It is more creditable that it may have once formed with the meres of Tatton, Tabley, Mere, Budworth, and others, a vast sheet of water betwixt Alderley and High Leigh. However that may be, it is a sight which the lover of the picturesque should not miss, to gaze from Rostherne (the tarn of the Holy Rood's) churchyard, above the lake on the south, upon the high ground across the valleys of the Bollin and the Birkin, and the near view of the irregular expanse of the mere, where the botanist will find his account in many of the rare aquatic plants which enrich the flora of Cheshire."

BOOKS PRINTED IN STOCKPORT.

[148.] "The Travels of Fum-Hom: or, the Volunteer Resignation. An Oriental apologue.

Satire now takes a wider aim,
And holds false Honor up to Shame;
But tho' 'gainst Vice more bold is grown,
Supports the Altar and the Throne.

[Part 1st and 2nd]. Stockport: printed by J. Clarke,
Underbank, 1804." ALFRED BURTON.

Replies.

WILMSLOW COURT LEET.

(Query No. 189. March 26.)

[149.] The Court Leet of Sir Humphrey de Trafford, Baronet, for his manor and fee of Bollin-cum-Norcliffe, was held at the Ring O' Bells Inn, Wilmslow, until a few years back—perhaps 20. There was also a Court Baron held at the Swan by the Earl of Stamford, and since he sold the manor, by Mr Presscott, the owner of the Bollin estate. These were joint lords of the manor, and this arose, as I have been told, by one of the Stamfords and one of the De Traffords marrying co-heiresses from Bollin Hall lang syne. All this, I have no doubt, can be seen in "Earwaker's East Cheshire," "Ormerod," &c. W. N.

LINDOW WORKHOUSE.

(Query No. 128. March 19th.)

[150.] The old Workhouse at Wilmslow, on Line dow Racecourse, was built for a parochial Workhouse at the time the Workhouse land was enclosed. The trust deeds of the Workhouse land would give the date. I think it must be over 100 years back. Something about this matter appeared in the *Advertiser* some time back, in the shape of some old papers by a Mr Finney, of Fulshaw; a reference to the file would give some information to your querist.

The building was used as a Workhouse until the passing of the new Poor Law, and for some time after—indeed, until the paupers were removed to the new Workhouse at Knutsford. When I was a boy the paupers occupied it under a governor or master named George Heywood, and a lunatic (a woman jumped one morning from the third storey, and ran across the Common as light as a cat. Some of the boys went to the silk mill and some to the National School. I am sure of this, for one of the schoolboys from the Workhouse gave me the most thorough "hiding" in an hour's stand-up fight that I ever got, and he was by no means parsimonious of his favours, for he served several others "the same sauce." If that lad be living, he must have made his way in the world. This was when a man named Findlow, the last master, was in charge. The old Workhouse ought to be made into a school. It is the best place I ever saw for a boarding school. W. N.

BRITANNIA.

(Query No. 121. March 19th.)

[151.] The following appears in an early file of this paper on the origin of the figure of Britannia on our coins. It is merely given as a literary extract, and has evidently been taken from some published volume of the time, though we cannot ascertain any further particulars. The extract is as follows:—"To Charles II.'s partiality for his graceful and accomplished cousin Frances Stuart we owe the elegant representation of Britannia on our coins. His admiration of this celebrated beauty induced him to assail her with compliments, but in vain; and it was from one of the medals struck to perpetuate his high opinion of her delicate symmetry, that Britannia was stamped in the form she still bears on our coins." We give this for what it is worth. Perhaps it may stimulate our correspondent to verify it or otherwise.

ED.

"VALET."

(Query No. 124. March 19th.)

[152.] Regarding the origin of this word, Borel, in his glossary, states that the term valet was anciently applied to the King's eldest son; and hence, he remarks, the valet, or knave, follows the king and queen in a pack of cards.

HISTORICUS.

KNUTSFORD RACES.

(Query No. 119. March 19th.)

[153.] A friend of mine has several vols. of old Racing Calendars, the oldest of them is dated 1762. There were races in Knutsford that year on the 27th, 28th, and 29th July.

Knutsford.

H.

CHARMING.

(Query No. 188. March 26th.)

[154.] Some six or seven years ago I lived in a country village in North Lancashire. About two miles away, towards the Fells, there lived an old farmer, who believed in and gave charms for the toothache. And what is more, I could now recall several, to all appearance, intelligent persons, who wore those charms with full faith in their efficacy. We had an old servant, a bit of a character in her way, who, having suffered from the toothache, was advised to procure a charm. She accordingly walked the two miles, saw the old farmer, who wrote something on a scrap of notepaper, folded it up, told her on no account to look at it or the charm would not work, but to sew it up in a small calico bag, and wear it under her clothing. In this case, however, curiosity got the mastery, and so far as I can recollect the words of the charm never minding the spelling, ran:—

Saint Peter sat on a marble stone ;
 Jesus passed bye and said, "What alleth thee Peter?"
 Peter said, "O Lord my teeth acheth ;"
 Jesus said, "Take this and wear it for my sake,
 And thou shalt never have the teeth ache."

E. J.

THE BRAMHALL MURDER.

(Query No. 137. March 26th.)

[155.] What is known as the Bramhall murder happened on the 29th of September, 1857. The person charged, and against whom very strong evidence pointed, was James Ferguson Henderson, the son of the murdered man James Henderson. The house still stands where the family lived, and is known as Hardy Farm. The old man was found dead in bed with a gunshot wound in his face, the clearest evidence being considered the wadding of the gun which caused the wound, which was printed paper, a corresponding part being found in the son's chamber, and also some of the same printed matter, a portion of a book called "The Cottage Girl," in the garden where a few days previously the son had used it as wadding when shooting sparrows. The son, to the surprise of everyone, was found "Not guilty" at Chester, and some time after left for Australia. There was a report came afterwards of his death, but whether true or not I cannot say. I remember at the time that there was nearly being a breach of the peace at the shop of Mr Ambery, an emigration agent, when it was discovered that young Henderson was there arranging for his departure. He got out of the way of the angry crowd by means of a back door.

JACQUES.

[156.] Mr Henderson was murdered at the Hardy Farm, Bramhall, on the 30th September, 1857. He was 60 years of age, and was shot dead, in bed. An inquest was held at the Victoria Inn, but adjourned. The son, James Henderson, was accused, and afterwards committed to the Chester Assizes for trial. Mr Serjeant Parry defended him; he was acquitted and soon after left the country. The house is still standing, and is so substantial that it is likely to last another century. It is a large whitewashed building, situated in Hack Lane. A very full account of the murder and trial is given in the *Manchester Courier*, which may be seen at the Free Reference Library, King-street, Manchester.

W. E. B.

OLD JUMP.

(Query No. 144, March 26th.)

[157.] The event referred to in the query 144 is somewhat as follows, as I have heard it related by old people. A well-known inhabitant, who had some peculiar ailment, was taken to the Old Dispensary in Daw Bank, which is still standing opposite Mr Walthe's Mill, Stockport. He lay there some time, and even-

tually succumbed to his complaint. Being a peculiar case and well-known, his funeral attracted some attention, and as the cortege was on its way to the Parish Church, Stockport, and when going up Mealhouse or Dungeon Brow, the coffin being carried on a bier, it was noticed that there was a remarkable sound in the coffin, and, thinking the old man had come to life, the bearers hastened to open the coffin, but, as related, found only stones and earth. The by-standers became enraged at what they considered a case of "body-snatching," so common at that time, and believing that the clergy of the church where the funeral was to take place knew of the affair, they made for the church and threatened, or actually did break open the doors to get at the officiating minister. The body, I believe, never did 'turn up,' and current report had it that the medical men at the time used it for anatomical purposes. Perhaps some of your older readers can verify these particulars better than I can.

VERUM.

BARL, OR A BARL.

(Query No. 126, 136. March 19th, 26th.)

[158.] The word "Barl" or "Barley," in use among children at play, is a corruption of the word "Parley," a word derived from the Latin, and which signifies a truce, to hold a conference as with an opponent.

M. G.

BULLOCK'S SMITHY.

(Queries, Nos. 46, 73, 74, 99. Feb. 26th, March 5th, 12th.)

[159.] I have just met with the following extract from an old newspaper, printed October, 1838:—"This township is supposed to have received its name from a smith named Bullock, who settled there time out of mind. On Monday last a procession was formed, nearly a mile in length, and the ceremony of re-christening the township by the name of Hazel Grove, was performed by 'Whistling Will,' the public bellman of Stockport, who was mounted on horseback. A horseshoe, tongues, and other blacksmith's tools, were duly buried, and the bellman solemnly announced that the township would in future be called by its new name."

Gatley.

P. M. H.

ROSEMARY AT FUNERALS.

(Query No. 142—March 25.)

[160.] Rosemary.—Your presence revives me.—This shrub yields by distillation a light, pale, essential oil of great fragrance, which is imparted to rectified spirit. It was formerly recommended for strengthening the nervous system, headaches, etc., as well as to strengthen the memory. Rosemary has also been made the emblem of fidelity, and used accordingly, to be worn at weddings, and on the same principle at funerals. It is the principal ingredient

in Hungary water, and is drank as tea for headaches, and by nervous persons. The country custom of distributing rosemary at funerals was very common previous to 1868, but from that year it has been fast dying out.

G. H. N.

[161.] The rosemary is an "In memoriam," and has been from ancient days. In Shakespeare's play of "Hamlet," poor Ophelia does not forget this, though her mind has given way under accumulated grief. She says:—"There's rosemary. That's for remembrance; pray you, love, remember." Flowers seem now to take the place at funerals of the beautiful but less showy rosemary.

M. G.

AN OLD CHESHIRE PROVERB.

(Query No. 140. March 18th.)

[162.] The "mixon" represents riches, albeit coarsely obtained; the "moor" represents bleak and barren poverty. Therefore, "Better wed over the mixon than over the moor," may be read, "Better wed with ill-gotten gear than with pure and honest poverty." The proverb does no credit to Cheshire.

M. G.

Queries.

[163.] BODY-SNATCHING AT ALDERLEY. — About the time when the infamous Burke was discovered at his nefarious practices, I believe the same inhuman crimes were being committed in Alderley. Can any of your readers give us any particulars as to whether the offenders at Alderley were ever brought to justice?

LINDOW.

[164.] GIDDY LANE, SANDBACH.—I have often wondered how this lane got its curious name. Can any of your readers enlighten us as to its origin?

Sandbach.

L. P.

[165.] BASTILLE.—I often hear the Workhouse spoken of as the Bastille. I should like to know how it came to be called by that name.

Sandbach.

L. P.

[166.] OLD CROSS AT CHEADLE.—In 1875 an old cross is said to have been found in Cheadle. I shall feel greatly obliged if any of your numerous correspondents can inform me in what part of Cheadle the above cross stood, where it was found, and how old it is.

W. E. B.

[167.] ROCK CAVES IN STOCKPORT.—Many years ago I remember being taken to see a cave, or caves, in the rocks by the side of the river Mersey in New-bridge Lane, Stockport. There were some traditions existing that they had been used by robbers. Being much higher than the river level I could not see what use they were. Can any of your readers tell anything about them.

S. J.

[168.] RUSHFORD STATION.—In old local railway time-tables there appears the name of this station as being between Manchester and Levenshulme on the London and North-Western Railway. Where was it situated; and how long has it been abolished?

OWEN JOHNSON.

[169.] STOCKPORT BENEFACTIONS.—I happen to know that at the present moment there are several respectable tradesmen who, when bound apprentice, had their premiums paid (£10) out of a fund which was left by some thoughtful person or other. The fund was available for any poor apprentice whose friends were unable to pay the premium. It would be interesting to know something more of this charity. Is it still in being? Who has the charge of it? What were the stipulations?

SEMPER.

[170.] THE STOCKPORT PARISH CHURCH DOLES.—Can anyone say where a list of the charities in connection with the Parish Church of Stockport is to be found. They once were to be seen painted in black and white on a large board in the church; these, I think, were "renovated" out of existence some years ago; let us hope the doles themselves have been more fortunate. I shall be glad of information on the subject.

CURIOUS.

[171.] CHELFORD AND MACCLESFIELD COACH.—In 1842 a coach was running between Chelford and Macclesfield. When did it cease to do so?

Macclesfield.

D. TAYLOR.

AN INSULTED LITTLE MAN.

The Rev. John Lookup, who was minister of Mid-Clder, 1698-1758, possessed very respectable talent and no inconsiderable share of literary attainments. Although diminutive in stature, yet he was of no small importance in his own estimation, and on all occasions set himself in opposition to the popular voice. When a young man, Anne, Duchess of Hamilton, then living at Holyrood House, wished a chaplain, and he and Principal C. called with a view to the appointment. She discovered from her sitting room the two wending their way, and when the latter was announced he was ushered into her presence. The door being partly opened, and Mr. Lookup without, she said something about his appearance, which he did not relish, and wounded his feelings. Being called in, her Grace stated the business for which the Principal had been called. The remuneration, however, which she proposed was only £5 a year, with bed, board, and washing; on hearing which Mr. Lookup, with more spirit than prudence, immediately took his hat, and without further ceremony said to her Grace, if such were her terms she must look after a lesser person even than him to fill the situation.

SATURDAY, APRIL 9TH, 1881.

Notes.

STOCKPORT MERCHANTS AND MANUFACTURERS IN 1787.

[172.] "Tunncliffe's Topographical Survey of the Counties of Stafford, Chester, and Lancaster" (Nantwich, 1787), gives the following directory of the principal merchants and manufacturers in Stockport and neighbourhood.

"Market day, Friday.

Principal inn, the White Lion.

Antrobus Philip, check manufacturer, Bollington.

Ashbrook Robert, calico manufacturer.

Bancroft Robert, Mohair button manufacturer, Hillgate.

Beard Charles, cotton manufacturer, Cheapside.

Booth Samuel, cotton manufacturer, Chestergate.

Braddock John, cotton manufacturer, Hillgate.

Brentnall Thomas, calico manufacturer, Hillgate.

Brooke Thomas, calico manufacturer, Hillgate.

Brooke Richard, calico manufacturer, Hillgate.

Brown Mary, calico manufacturer, Hillgate.

Brown James, check and calico manufacturer, Heaton Lane.

Bruckshaw James, check manufacturer, Churchgate.

Bruckshaw Joshua, check manufacturer, Bradbury.

Buchanan John, hat manufacturer, Town End.

Bury Jeremiah, check manufacturer, Great Underbank.

Collier John, calico manufacturer, Hillgate.

Cook Robert, check manufacturer, Denton.

Cook Thomas, check manufacturer, Denton.

Dale Joseph and John, calico manufacturers, Adlington Square.

Geo James and Son, check and sheeting manufacturers, High-street.

Gordon Samuel, cotton manufacturer, Hillgate.

Grimes Jabez, calico manufacturer, Hillgate.

Hampton John, silk and check manufacturer, High-street.

Hardy William and Joshua, cotton manufacturers, Manchester Hill.

Haughton Henry, cotton manufacturer, High-street.

Heaward Joseph, calico manufacturer, Carr-street.

Howard Joseph, calico manufacturer, Hillgate.

Hyde David, check manufacturer, Market Place.

Kershaw Edmund, silk merchant, Hillgate.

Mayers Robert and John, check manufacturers, Hillgate.

Roe and Kershaw, calico manufacturers, Chadkirk.

Sheppard Robert, calico manufacturers, Bridge-street.

Sidebottom William, button manufacturer, Twivydale.

Sydebottom William Antrobus, button manufacturer, Hillgate.

Torkington Samuel, cotton manufacturer, Woollam-street.

Twyford Robert, cotton manufacturer, Castle.

Whitehead T., check manufacturer, Denton.

Whittaker John, calico manufacturer, Park.

Wild Jonathan, cotton manufacturer, Woollam-street.

Williamson Lydia and Son, button manufacturers, Great Underbank.

Wood William, cotton manufacturer, Woollam-street."

ALFRED BURTON.

OLD HOUSES:—BUTTREY HOUSES, HALE.

[178.] A short distance west of Davenport's Green is the farmstead known as the Higher Buttrey House. It is an ordinary farmhouse of brick, having been many years ago nearly rebuilt and the front modernised. On one of the flags in the kitchen was formerly the initials and date W. H. W., 1666, *i. e.*, "William and Hannah Warburton," but the constant tread of feet and the scouring has entirely obliterated all trace. There is nothing about the present building to connect it with that date. A little lower down, and adjoining the outbuildings of the farm, is what is called the Lower Buttrey House; it is simply a cottage, having replaced an old black-and-white structure nearly 50 years ago. From what I have been able to glean, it must have been only a portion of a larger structure. It was formerly within a square moat, and from what remains, of considerable depth. A portion on the east side is used as a watering pool for the cattle. On the north a portion is still in its original state; the west side is filled up, and forms a part of the garden. The south is entirely filled up, and forms the roadway, with a part of the southern bank of the moat still visible. Having occupied the cottage for a couple of years, I was enabled to speculate a little upon what had been, from the number of squared stones about the premises and the remains of old oak timbers utilised in the outbuilding, I gathered that it had stood upon a foundation of masonry similar to what may be seen at the old barn at Heaviley; that it was built with crooks, and possessed one or more windows with moulded mullions and transems in oak, as is evident from the jambs of such a window being used as a lintel in an adjoining outhouse; such a window may be seen in the gable of the timbered portion of Harden Hall. By digging in the garden I turned up the heads of several of these so-called fairy pipes used by the smokers of the 17th century. I also uncovered an old flight of stone steps going down into the moat, and a portion of brick foundation about six feet in advance

of the present building. The portion of moat still remaining at the back of the cottage contains a black mud of considerable depth, and, no doubt, conceals relics of a bygone age. The fact that four footpaths intersect each other at this spot and running to the four points of the compass may indicate something as to its antiquity. The north going straight to Baguley, the south coming out on to the Wilmslow Road almost opposite to Prospect House, a portion of this running across land belonging to Mr Brooks has been stopped, but as Mr Brooks, I was told, had no Magistrate's order, I always took that way as it was my nearest way to the provision shop without being hindered. The eastern footpath went through Davenport's Green Fold to Ringway, but a portion of this has been diverted by Mr Brooks which led through a clough which is now a preserve for game. The western footpath entered the road at the Ash Farm on the way to Altrincham. At some remote period there must have been a considerable amount of iron smelting; I have dug up in the garden many pieces of scoria or iron refuse, and the plough turns them up in the adjoining fields. In making an excavation by the brookside for the interment of an old horse by the farm labourers I found a large heap of the scoria from three to five feet below the surface, there were many pieces of wood alongside as black as charcoal, but became of a lighter hue as it became dry. The same kind of refuse is found in the adjoining township of Ashley, and in 1859 an ancient crucible or melting pot was discovered about 18 inches below the surface of the ground, its inside was egg-shaped and 14 or 15 inches extreme diameter, and was supposed to have been 18 inches deep; though when discovered only about 10 inches. J. OWEN.

INTERESTING DISCOVERY IN PRESTBURY CHURCH.

[174] Scarcely anywhere else in England do we discover so many relics of the middle ages as in Cheshire, in fact it may be truly called a grand, ancestral, almost feudal shire. This is fully verified in the many interesting monuments existing in our ancient parish churches, particularly in those of Macclesfield, Gawsorth, and Prestbury. In the latter church, now undergoing restoration, and during the progress of the work, many interesting items of the ancient Saxon edifice, which preceded the present venerable structure, have been brought to light, and this week has resulted in the discovery of a splendid example of the stone coffin era. It is undoubtedly of the Saxon age, and exactly similar in its construction to those discovered a few years ago in the Temple Church, London. Unfortunately its position is such that it cannot be retained in sight,

being imbedded partly in the southern wall of the present edifice, but prior to which it would appear above the floor of the older edifice, at the eastern end of the south aisle, which, in the reconstruction, appears to have been carried partly over it, or inside the old wall, and very probably at the time of the destruction of the Saxon building, would be a most attractive feature in its interior.

I. A. FINNEY.

WINDMILL IN STOCKPORT.

[175.] In your paper for March 11th, under the heading of "Ormerod's Cheshire and Tindall's New Testament," your correspondent "W. Alderley" mentions a windmill between the Large School and Lord-street in a picture of the town, taken from Sandy Lane, in 1810, and enquires, "Do any of your readers know the exact whereabouts of it?" Not having seen a reply to the question I forward you the following information:—Windmill-street is a continuation of Lord-street to the south of Edward-street, and on proceeding up Windmill-street the first building on the left is the gable end of an old building now occupied by Mr Charles Sumner. Above this there are three old houses. The windmill was in the yard immediately behind the houses, being enclosed on the west side by the said houses, and on the north side by the aforesaid old building, which fronts Edward-street. Being born in the neighbourhood in 1832, and residing there till I was about 15 years of age, the old windmill was a very familiar object to me; but I never remember any sails being on it. It appeared to me as though the roof had been taken off, and the building shortened a little. It was, nevertheless, a conspicuous round tower standing a little higher than the surrounding buildings in my boyhood's days. On enquiring in the neighbourhood, I was informed that it was taken down entirely about 24 years since. T. R. S.

Replies.

ROSEMARY AT FUNERALS.

(Query No. 142, 163, 161. March 25, April 2.)

[176.] In his little sketch of the history of Hazel Grove written for the *Stockport Advertiser*, and published in 1868, under the title of "Our village," the late Alderman J. Nield refers to the practice of giving a sprig of rosemary to each guest at a funeral as an almost obsolete custom generally, but still flourishing in that village. He speaks of it as "the emblem may be of immortality, and the sanctified odour which endures with the memory of the just. In this sense

Shakspeare makes Ophelia to say, sadly, 'There's rosemary—that's for remembrance;' and in another place Perdita, more gaily—

'For you there's rosemary and rue; these keep
Seeming and savour all the winter long:
Grace and remembrance be to you.

This old English plant is much grown here, and mainly for its use at burials." ED.

[177.] The carrying of rosemary or other evergreens at funerals is an emblem of the soul's immortality; and, except in remote or country districts, the custom seems to have died out. Misson, who wrote a book on his travels in England, says—"A servant presents the company with sprigs of rosemary—every one takes a sprig, and carries it in his hand till the body is put into the grave, at which time they all throw in their sprigs after it." Frequent allusions are made to the custom by writers and poets of the 16th and 17th centuries. Cartwright, in his "Ordinary," says—

"Prythee see they have
A sprig of rosemary, dipp'd in common water,
To smell as they walk along the streets."

Rosemary was also placed in the coffin, an instance of which occurs in the "Perfect Diurnall," where it is recorded (on the burial of a private soldier named Robert Lockier, who was shot for mutiny in April, 1649) that "the corpse was adorned with bundles of rosemary on each side—one-half of each was stained in blood." Rosemary was not the only evergreen or herb used at funerals. Cypress, yew, olive, myrrh, bay, box, night-shade, and willow were borne in the funeral procession, each having an emblematic meaning. Dekker, in his "Wonderfull yeare" (1603), says that on account of the plague, "rosemary, which had wont to be sold for twelve pence an armefull, went now at six shillings a handfull." Flowers were also used, being afterwards sprinkled on the grave; or, on the death of unmarried young women, made into garlands, and hung up in the church.

ALFRED BURTON.

AN OLD CHESHIRE PROVERB.

(Query No. 140, 162. March 26, April 2.)

[178.] I scarcely agree with your correspondent "M. G." as to the proverb "Better wed over the mixon than over the moor;" and contrary to his view, I should consider that the saying instead of doing no credit to Cheshire, is characteristic of the good sense of Cestrians. I take it that "mixon" refers to the dung-heap in a farmyard. I know it is so used around Nantwich; and it is evident that the moor referred to is the moorland of Staffordshire, over which the road from Chester to London runs. It is evident, I think, that the proverb implies that

it is better to wed at home—that is, among those you know—than to go farther afield, and probably fare worse. A very sensible conclusion to my thinking.

Macolesfield.

D. TAYLOR.

"BASTILLE."

(Query No. 165. April 2.)

[179.] This term arose from a supposed resemblance in the gaunt-looking workhouses to the ancient prison in Paris, destroyed in 1789.

H. B.

[180.] There is little doubt but the word "Bastille" as applied to workhouses sprung from the comparison they were supposed to bear to the famous Paris prison of that name, and which was in existence some time before workhouses were established. The history of the Bastille was indeed a terrible one, and it was in consequence of the horrors associated with it that a mob, during the French Revolution, stormed the prison fortress, released the inmates, and razed the edifice to the ground. JACQUES.

GREEN'S FLASH.

(Query No. 52. February 26.)

[181.] In the *Manchester Mercury*, of March 7th, 1775, is the following advertisement:—"To be Lett part of the estate called Green Flash, most delightfully situated in Heaton Norris; not a quarter of a mile from the town of Stockport." And in August, 1779, the advertisement is repeated—"To be Lett part of the estate called Green's Flash, 15 statute acres, &c. Apply to Mr Marriott, of Stockport." I think Flash will be the name of a runlet of water running through the estate, and Green the name of a former owner or occupier. In Chorlton-cum-Hardy there was many years ago Whitelegg's Flash, so named from the occupier; but the place is now built over, and the water course is, perhaps, diverted into some drain. Green's Flash has, probably, disappeared in like manner before the presence of bricks and mortar. In the *Manchester Cathedral Register* of residents in the township of Heaton Norris occurs the name of Green, and in the present century there was a Thomas and a Job Green, farmers and cattle dealers, and I am not sure whether there are not some of their descendants in the neighbourhood at the present time. J. OWEN.

OLD CROSS AT CHEADLE.

(Query No. 166, April 2.)

[182.] Earwaker's "History of Cheshire" gives a drawing and the account of the finding of the above, but not having a copy at hand for reference I may be allowed to state what I remember of them. They were found by some men engaged in making bricks in a field near the present Barnes Convalescent

Hospital. Dr. Bangay, of Cheadle, happening to pass that way, his attention was called to the fragments, some half-dozen in number, and he at once saw they possessed considerable antiquarian interest. The pieces were portions of three distinct crosses, one, however, of greyish sandstone, being all but complete. The portions of the other two were of a softer material, similar to red Runcorn stone, and whilst in the more perfect one there were distinct traces of the mason's art, on the fragments of the other two nothing remained of a distinctive character, except their shape. One theory propounded at the time was that they were the remains of some portions of the present church, or a still older erection, or had once stood in the churchyard. Another theory was, that the neighbourhood of the spot was just such an one as the monks of old would choose for a location, being near the brook, where power for grinding corn could be obtained, and that these were the remains of the crosses which once marked an ancient burial place. The fact of their being found in a bed of clay, and away from any other similar debris is, to say the least, remarkable. Could they have marked some spot where a hermit had once dwelt? Are there any similar crosses to be found still standing in similarly obscure places? **CHEADLEDONIAN.**

AUTHORSHIP OF LINES.

(Query No. 122. March 19th.)

[183] The following is the poem to which your correspondent refers, I think:—

"THE DEVONSHIRE LANE."

(BY MR. MARRIOTT.)

"In a Devonshire Lane as I trotted along,
T'other day much in want of a subject for song;
Thinks I to myself, I have hit on a strain,
Sure marriage is much like a Devonshire Lane.

In the first place 'tis long, and when once you are in it,
It holds you as fast as a cage does a linnet;
For howe'er rough and dirty the road may be found,
Drive forward you must, since there's no turning round.

But though 'tis so long, it is not very wide,
For two are the most that together can ride;
And even there 'tis a chance but they get in a bother,
And jostle and cross, and run foul of each other.

Off Poverty greets them with mendicant looks,
And care pushes by them o'erladen with crooks,
And strife's grating wheels try between them to pass,
Or Stubbornness blocks up the way on her ass.

Then the banks are so high, both to left hand and right,
That they shut up the beauties around from the sight;
And hence you'll allow, 'tis an inference plain,
That marriage is just like a Devonshire lane.

But thinks I too, these banks, within which we are pent,
With bud, blossom, and berry are richly besprent;
And the conjugal fence which forbids us to roam,
Looks lovely when decked with the comforts at home.

In the rock's gloomy crevice the bright holly grows,
The ivy waves fresh o'er the withering rose,
And the ever-green love of a virtuous wife
Smooths the roughness of care—cheers the winter of life.

Then long be the journey, and narrow the way;
I'll rejoice that I've seldom a turnpike to pay;
And whate'er others think, be the last to complain,
Though marriage is just like a Devonshire lane.

OWEN JOHNSON.

GO TO JERICHO.

(Query No. 50. Feb. 26.)

[184.] I believe this saying dates from the time of Henry VIII. This king, when a young man, used constantly to visit, for his own purposes, a house in the suburbs of London that went by the name of Jericho, and the people about the Court when they saw him ride out in that direction used to say to each other significantly, he's "gone to Jericho."

H. B.

TRUGS-ITH-HOLE.

(Query No. 30. Feb. 19)

[185.] As I take it, Trug was the name of the man who built the farmhouse at the bottom of the valley, near to where the Harbarrow House stood, until it was recently pulled down. The following quaint Cheshire rhyme has been in my possession many years:—

Broken Cross, and Lung Moss,
And Whirley dyne below,
Kettle's i-th-dyche, and Trugs-ith-hole,
A' stond a' in a row.

"Trug's," as before stated, is a small farmhouse in a valley between Alderley and Macclesfield, near to the "Harbarrow," and the four places named stand very much in a straight line. "Lung" reads long.
R.

ROCK CAVES IN STOCKPORT.

(Query No. 167. April 2.)

[186.] More than 40 years ago I was talking with Mr Deaville (he was then in years). He passed his youth, and at that time resided, in Newbridge Lane. Our conversation related to the course of the river and to the caves cut in the rock. He told me that the river course had been widened and deepened, in the one case to provide for storm water or floods, and in the other to drain the land, now known as Wharf and Cooper's (the Rifle Range) Meadows, and which, previous to the works being undertaken, were wholly or partially covered with water; that these works extended from about the New Bridge to Higher Brinksway, then called Brinksway Bongs (or Banks); that he himself had seen the documents, the names of the contracting parties, and the amount of the cost thereof. And those who are old enough to remember the floods in the Goit or Mersey, previous to the impounding of the water at Woodhead and elsewhere by the Manchester Corporation, can well see the necessity for such a work. The rock caves, so my informant said, were lodging places cut for and by the navvies

or excavators engaged in the work as living, sleeping and sheltering places during the progress of the same, just as we now see on new railway lines and other great works cabins erected for the workmen who have no connection with the locality. There was a good sample of rock chamber—as near as I can think it stood about where the rockery now is at the north end of the bowling green in the Vernon Park—say nine to 12 feet square. In my young days it was called the Rauf (Oalf) Hole. This has been entirely cut away, and the sand used for foundry purposes. Previous to my conversation with Mr Deaville, an ancient man, by name William Andrews, told me the same tale respecting the caves, and that this particular one had the same origin, and was used for the same purposes—namely, that of accommodation for the workers while they widened the river course, which he said commenced at the rock opposite and extended up more or less to Bredbury Hall Bottom, now Bredbury Hall. These caves are not to be confounded with the various openings and cuttings in the rock, some of which are now silted up, and others are filled in with *debris* by tipping forge and other rubbish in the river course, especially on the south side thereof, commencing at or below Stringer's Weir in the Park, and extending to or below the Gas Works in the Millgate; for with one or two exceptions these pertain to the making and working of an ancient tunnel, conveying water to the Park Corn Mill, which then belonged to the Lord of the Manor. I knew several of them, and have spent hundreds of happy hours therein, playing in childish glee Robin Hood, Robinson Crusoe, and all that children delight in.

J. B.

Queries.

[187.] STOCKPORT PARISH CHURCH.—I have heard it stated that an under-ground passage exists between the chancel of the above church and the river side, near Stringer's Weir. Is anything known of such a passage, or any mention of it in any old records?

Stockport.

J. TREVOR.

[188.] "BOW GARRETT'S."—There is a certain district in Stockport which bears this curious name. Can any of your Stockport correspondents explain how it came to be known by such a strange appellation?

OWEN JOHNSON.

[189.] HOLE I' TH' WALL.—How came the well-known public-house in Bridge-street, Stockport—the real title of which is the King's Head—to be called the Hole i' th' Wall?

VINDEK.

[190.] SANDBACH RACES.—There used formerly to be races at Sandbach. Why were they stopped? Perhaps some of your readers will give us an account of them?

Sandbach.

L. P.

[191.] "NELL BECK," OF ALDERLEY.—Can any of your correspondents give any information of a Nell Beck, a curious character, who lived and died in Alderley?

H. H.

[192.] "BEAR TOWN."—Can any of your numerous readers give the particulars why Congleton is called "Bear Town"? The only explanation which I have heard is that the Bible was taken out of the Parish Church and sold to buy a bear with—bear-baiting being very prevalent at the time. If the above is correct, in what year did it happen?

C. B.

[193.] "GO LEEK OUT O' TH' NOISE."—Can anyone give the origin of the above phrase? I have heard that it is in connection with a murder which was committed at Astbury, near Congleton, in the 17th century. If so, I should like to know the particulars and date of the murder.

C. B.

[194.] BODY-SNATCHING, OR RESURRECTIONING.—When I was a boy I remember my father telling me of a case of body-snatching, or resurrectioning at Alderley, and of the dead bodies of two men being found under some potato haulm, in a field just below the White Hall gates, on the right-hand side, going from there to the Street-lane-ends, or, in the parlance of the neighbourhood, at that time "Street-lun-eens"—now styled The Trafford Arms Hotel. Can anyone give any definite information on the subject?

T. J.

[195.] THE WAKES.—Can any of your numerous readers give the origin of the name of our annual village holiday. Why is it called wakes?

Wilmslow.

D. R.

ALTHOUGH the beauties, riches, honours, sciences, virtues, and perfections of all men were in the present possession of one, yet somewhat above and beyond all this they would still be sought and earnestly thirsted for.

HAVING nothing to do is, perhaps, the greatest evil possible. It is certainly a fertile cause of ill-health. Occupy the mind and body with other work or acts of beneficence; be doing something, in other words; then disappointments, worries, even grief will take to themselves wings, "and fly away."

SATURDAY, APRIL 16TH, 1881.

Notes.

ST. PETERSGATE BRIDGE, STOCKPORT.

[196.] In May, 1866, the following interesting notice as to the erection of this structure appeared in the *Advertiser*:—"The St. Peter's Gate Bridge, over the Little Underbank, into the Market Place, is now no longer a fiction, as dubious people have insinuated, but having wriggled itself from beneath the legal and pecuniary complications, has become a veritable fact. It is no longer a theory, it is an absolute reality, the workmen belonging to the contractor (Mr Peter Pierce) being now actively employed in pulling down the old building on the Market Place side. The bridge will consist of six arches, the centre being an iron girder, with four arches to High-street, and one into the Market Place. A flight of steps will be erected on each side of the bridge; a portion of the present vaults of Messrs Turner, underneath, being reserved for their retail business. But to make way for the abutments on this side, some valuable relics of the 'good old town,' in the house known as the 'Good Queen Anne,' or 'Queen's Head,' will necessarily be sacrificed to the exigencies of the active times in which we live. There are yet living many persons who have not forgotten the merry meetings which once upon a time took place in a front room of this very old inn. It was, in fact, the 'Grub-street' of Stockport, where quaint minds, literary men, and accomplished artists were accustomed to mellow down their evenings with pungent jokes or more pungent punch. In that very room there were seven frescoes, painted by the veritable William Shuttleworth, our native artist; and it has always been a subject of regret with the proprietors that they were not put on canvas, to be removed at pleasure. The entire demolition of that portion of the building, then, under ordinary circumstances, threatened the total destruction of these first-rate specimens of landscape painting. The principal one, which measured 8ft. by 7ft. was a beautiful scene on the Rhine, exceedingly well executed, and always admired as a work of art. The next in point of merit is a view of Bangor Cathedral, which, being over the fireplace, is inevitably condemned, likewise Conway Castle, a view at the Lakes, and also a Swiss scene. It was arranged that two views in Dunham Park, with the large one already referred to, should, if possible, be rescued from oblivion; and we are glad to say that, by extreme care and judgment, they have been bodily cut out of the partition wall, with the best success; the principal one weighing, with the mortar, &c., about 50wt. Three, therefore, out of the seven have been saved; and we hope these artistic works of a townsman may long survive the immolating influences of this age

of physical, intellectual, and social progress. The 'Queen Anne's Head,' was, at the commencement of the present century, occupied by Mr Thomas Garside, who, in June, 18 3, on his becoming a distiller, transferred it to Mr Samuel Hurst; and in 1809 the late Mr William Turner succeeded as 'mine host,' in whose highly respected family possession has remained up to the present time, and who enjoy unqualified satisfaction that a material remnant of the fabric will be left. The remains of Shuttleworth, who died about 1829, at the promising age of 32, lie in Northern Churchyard; and a portrait of him painted by himself has, through the Mayor, been presented by a Manchester lady to our Park Museum, where other specimens from his easel may be seen.

In connection with the new bridge at St. Petersgate we may also notice the following clever satirical parody, which also appeared in the *Advertiser*, March 10, 1865:—

THE BRIDGE OF SIGHS.

Dedicated to the members still living of the original Bridge Committee of 1864, by Thomas Hood, junr.

(From the *Stockport Daily City Advertiser* of March 10, 1865.)

MR EDITOR,—The incident, sir, is briefly told. Whilst going in the direction of the Town Hall, on Monday last, over our magnificent iron bridge—the finest bridge in the city—I noticed a pitiable object, gaunt and dirty, slowly striding before one of the rotten tumble-down shops in that once respectable, but now utterly deserted, thoroughfare, the Old Underbank. Upon examination, it turned out to be a human being. I and a few friends took the poor creature to the Bridge Hotel, where the incident gave rise, &c.—*Extract from Mr Hood's letter to the Editor, "S.D.C.A."*

One poor unfortunate
Weary of breath,
Hungry, wretched, and
Stalks lean as death
Down the Old Underbank,
Grinding his gums,
Or biting the nails off
His long skinny thumbs.
Fetch him up to day,
Bring him with care—
Fashioned so slenderly,
Old, and so bare.
Look at his garments,
Flapping in filaments,
Whilst the wind constantly
Blows through his toggery,
Fetch him up instantly
To an inn snuggerly.
Look at the nose of him,
All skin and bone!
Look at the shoes of him,
Showing the toes of him,
Cold as a stone!
Stuff the poor fellow full,
Stuff him with beer;
Give him his belly full
While he sits here.
Give him the soap-bucket,
Give him a comb,
While wonderment guesses
"Where was his home?"

Had he a father?
Had he a mother?
Who was his sister?
Who was his brother?
Or did this poor he-male
E'er love some poor she-male
Far more than these other?

Where no lamps quiver
And man enters never—
The old Underbank,
With its shops all deserted
Where fashion is sorted,
Its glory departed
Dead, doleful, and dank,
The old man had rambled,

And gloomily shamled
About his old place,
Which ruin had run to,
And this he had done, too,
For days upon days.

The New Iron Bridge
Made him tremble and shiver
But not his old shop
Lying rotten for ever.
He wished the Committee,
The bridge, the whole city,
Might swiftly be hurled—
Anywhere! downwards!
Out of the world.

He cursed and swore boldly,
No matter how coldly
The wind through him ran:
"That iron bridge, thunder it!
Cleave it asunder! It
Kills what lies under it!
Upas-tree span."
Picture it, ponder it,
Bridge-voting man!
Take a walk under it
Then if you can.

Cram the man tenderly
Tog* him with care—
Fashioned so slenderly,
Old and so bare
Ere his limbs fligidly

* "Tog" is, I believe, an active verb (used here in the imperative mood), derived directly from the City Arabic "Toggery"—i.e., clothing.—P. D.

The gloomy anticipations of the Underbank tradesmen that, in consequence of the opening of the new bridge, their trade would greatly suffer, do not appear to have been realised.
ED.

BELFREY RHYMES.

[197.] The following formerly existed at Holmes Chapel:—

Whoever rings with spur or hat,
Shall pay the Clerk a groat for that;
Whoever swears, or bell turns o'er,
Shall forfeit fourpence, if not more;
If any shall do aught amiss,
Threepence the forfeit is.
Observe these laws, and break them not,
Lest you lose your pence for that.

Sandbach.

J. HENSHAW.

DISLEY KIRK, STYAL.

[198.] In the Finney MSS. is the following account of this curious spot:—"This place is in Morley, and is a cavern or grotto in the soft rock, partly natural and partly artificial, about four or five yards in compass each way, the whole front of it is open, close upon the bank of the river Bollin, in a very retired, narrow, deep valley, lately overhung with large beech and other trees, now cut down, which gave it a very gloomy appearance. There are no traditions which ever came to my knowledge relating to this sequestered place; but if I may be allowed to give my opinion of its ancient use, I should think it was formerly a hermitage or religious retirement, and a bode of one Disley, a devout hermit, from whence it might obtain the name of Disley Kirk or Church. I remember a poor man of the name of Murrell, with his wife and several children living in it many years, having made it habitable by filling up the front with gorse to keep out the cold. It is now become a great ornament to Mr Greg's garden, which lies opposite to it on the other side of the river, where he has built a pretty house, with a most noble cotton work, as before mentioned, which has usurped the name of Disley Kirk."

ED.

Stiffen too rigid'y,
Make him feel frisky, boys,
Give him the whiskey, boys!

* * * *

[Here about twenty lines are lost. They are in Mr Hood's MSS, wholly unintelligible. It is supposed, from the appearance of the sheet, that these lines have been blotted, as I find them, by the author's tears he having been altogether overcome, by the affecting nature of the story.—PRINTER'S D.]

Replies.

HOLE I' TH' WALL.

(Query, No. 189—April 9.)

[199.] I have heard it said that the above well-known public-house in Stockport derived its name from there being at the rear of the house a large hole, or cavern, in the Castle Yard wall—hence Hole i' th' Wall. Whether this is so or not, some of your readers may be able to state.

VERUM.

ORIGIN OF THE NAME OF KNUTSFORD.

(Query No. 83—March 5.)

[200.] The name Knutsford is derived from the fact that the Danish King, Canute, or Knut, crossed the Birken (a small stream in the neighbourhood of Knutsford) with his army after a battle; hence it was called Canute's-ford, or Knut's-ford, a name which it has since borne.

Sandbach.

F. P.

ROCK CAVES IN STOCKPORT.

(Query No. 167, 186—April 2, 9.)

[201.] I read with much interest the account of the rock caves in Newbridge Lane, Stockport, contributed by W. B. Does it not seem strange that these caves cut in the solid rock, and which would take all the men possible to work at them many months of labour, should have been cut for living places for the men occupied in widening the river course? I have no means of disproving their origin, but it certainly seems odd that such a course should have been adopted so near a town where more comfortable quarters could be had, and where materials for wooden buildings were plentiful. Have they not been connected in some way with the system of tunnels which brought water to turn the mill wheels?

AMPHIBIOUS.

BEAR TOWN.

(Query No. 192—April 9.)

[202.] In a book entitled "Cheshire ballads, legends, &c.," the following old Cheshire rhyme occurs with reference to the Congleton Bear Town, where they sold the Bible to buy a bear:—

A long time ago, in our forefathers' days,
They sought for amusement in all sorts of ways:
Dog-fighting, bull-baiting, or drawing the break,
Or losing their broad lands by backing a cock.
Then ladies of all ages raced for a smock;
Scarce any man ever went sober to bed.
'Tis quite dreadful to think the lives they all led
At that time in Cheshire no fun could come, are
With that sport of all sports—viz, baiting a bear;
Many inns of the past still tell the same tale,
For scarce in the county a hamlet will fail
To hang up a sign a bear, black, white, or brown,
There's Earten which must of the bear be the town.
No doubt to this bear-baiting we trace the cause
Why we find in Cheshire so many "Beas' Paws;"

But Congleton bear-baiting loved above all,
Headquarters, that place, of the sport we may call;
For old town accounts show what money they spent
In paying their bearwards, and how much more went
(Three-and-sixpence) for bringing the bears to the wake,
Besides drink, the thirst of these bearwards to slake;
But truth must be told, e'en though Congleton blush,
We must not all sins of our forefathers hush.

A new Bible was wanted—the old one was done—
And Bibles in those days cost a precious sum!
At length all the townsfolk resolved to subscribe
(Expense is scarce felt which the many divide).
So at length they collect all the gold they require,
To the joy of the parson, the clerk, and the choir.
'Twas the time of the wakes, when just then 'twas said
The town bear, when he was most wanted, was dead.
How to raise a new bear?—In these days 'twould be easy,
For if M.P., sheriff, or mayor, they would tease ye
At once to subscribe, a new bear would be bought,
Or from Wombwell's or other wild beast show be brought;
Or a ladies' bazaar at once improvised,
That unblushing robbery, now legalised,
Which turns pincushions, penwipers, slippers, or braces
(Force! on crated old gents by the fairest of faces),
To sums which are well worth anyone's robbing,
Though raised for small items, straw, tape, or bobbin;
In those days these modern plans were all unknown,
Of stealing a friend's purse, and having your own.
The wakes were approaching, and there was no bear!
Someone whispered (who 'twas none e'er dared to declare,
No one's ever wrong unless it be the cat.
The experience of all ages teaches us that),
There's the money which to buy a Bible we raised,
With that buy a bear at once, for heaven be praised,
Our priest has so long read in th' old book, 'tis clear
He might do so still for at least one more year!
Alas! human nature! the bear won the day,
So convincing the reason "There's nothing to pay!"
A new bear was bought straight instead of the book—
The insult the parson was thus forced to brook;
In vain he cried loudly, "My townsmen forbear,
For shame! such unbearable conduct to dare!"
This sacrilege cost Congletonians dear,
Through the breadth of the county the sneer forced to bear,
(Whenever men saw Congletonians near)
"Like Congleton bear town, where money to save,
The Bible itself for a new bear they gave."
P.S.—The townsmen 'tis true would explain this away.
"In those days when Bibles were so dear," they say
That they th' old Bible swapped at the wakes for a bear,
Having first bought a new book." Thus shirk they the sneer
And taunts 'gainst their town thus endeavour to clear.

Apropos to bears and inns I have heard of the following inscription on a tavern:—"Good Bear sold here, my own Bruin."

We find in Cheshire many 'Bear's Paws'.—The Bear's Paw is a sign of many old established inns; at High Leigh and Frodsham, amongst other places.

We learn what was done in former days by what was forbidden. The scholars and Fellows of Eton College were forbidden, amongst other things, to keep *simiam ursam*, &c.

In the old town accounts of Congleton are the following items:—

	£	s.	d.
1589. Paid the Trafford's man the bearward	0	4	4
1601. Gave to bearward at the great cock- fight	0	6	8
„ Wine for gentlemen at the said fight	0	6	0
1602. Bestowed at the great bear bait in			

wine, sack, spice, figs, almonds,
and beer 0 11 10

1613. Fetching the bears at the wakes, 8s 6d;
ditto, two more bears, 1s; bear-
ward, 15s 0 19 6

In 1599, in the accounts, an item appears of 5s to Mr Carr for preaching four sermons, a third of the sum they in 1589 gave to the bearward, and not as much as they gave two years afterwards, 1601, to the bearward in "the greate cocke fight."

Sandbach.

J. HENSHAW.

BULLOCK SMITHY.

(Queries No. 46, 73, 74, 99, 159.—Feb. 26, March 5, 12, April 2.)

[203.] Did not Bullock Smithy, now called Hazel Grove (a corruption of Hesselgreve), gain its name from the circumstance that cattle used formerly to be shod with iron tips to enable them to travel along the highroads between Scotland and the North of England, to the London market, with greater ease? The above-named village was a well-known shoeing station. Fifty or 60 years ago great herds of cattle guided by their respective drovers (many of whom wore lowland bonnets and shepherds' plaids) might be seen slowly wending their way along the roads up to Smithfield.

R.

STOCKPORT BENEFACTIONS.

(Query No. 169.—April 2.)

[204.] From time to time in years gone by persons left sums of money to be devoted to certain charitable objects. Thus we have charities which by the wills of the persons who left them are to be distributed annually in a certain prescribed form. Many of these have disappeared from public notice, and I fear that this is the case with respect to some connected with Stockport. Your correspondent "Semper" asks for particulars respecting certain charities which were left for the purpose of apprenticing poor children. I will give a list of those which existed in 1816 as shown by a report of the charities of England which was printed by the order of the House of Commons. Elizabeth Stead dying, left a will dated 1751, by which she left £100, the interest of which was to be devoted to this object. Frances Arden in 1759 left £150. Margaret Arden in 1764 left £200, and William Wright in 1770 left £600 for the same object. Thus £1,050 has been left to assist poor people to apprentice their children to honest trades, which sum should now be invested and the interest of which should be devoted to this object. Whether it is or no I cannot tell, but it may be that a portion, if not all, of it has been devoted to some other object, or may have been

monopolised by private individuals, as has been the case in numerous other instances. I will give the names of the persons in whom they were invested in 1816, and may say that when the report was made they yielded in the aggregate £47 annually. The charity of Elizabeth Stead was invested in John Ardern; of Frances Ardern and Margaret Ardern in Mary Ardern; and of William Wright in the churchwardens of the Parish Church.

Heaton Moor.

T. SWINDELLS, JUN.

BODY-SNATCHING AT ALDERLEY.

(Query No. 168. April 2.)

[205.] On January 7th, 1831, a man named Wm Penkethman, a notorious resurrectionist, was convicted at Knutsford Sessions for stealing the bodies of Sarah Booth and Elizabeth Hunt, out of Alderley Parish Churchyard. He was also convicted of stealing a gold ring from the finger of the first-named corpse. Having been previously convicted of similar depredations, he was sentenced to two years' imprisonment in Chester Castle. OWEN JOHNSON.

NELL BECK OF ALDERLEY.

(Query No. 191. April 8th.)

[206.] Your correspondent, H. H., makes enquiry about Ellen Beck, of Alderley, or Nell Beck, as she was called by the old inhabitants. I do not know anything of a curious nature about her life, but her death was sad, and some curious tales were told of her after her decease. I will give one. I remember the old people saying that she was a domestic servant who committed suicide through a love affair. Perhaps further details on this head need not be entered into. But she one night asked the young man with whom she had been "Keeping company" if he intended to "Make her as good as himself and marry her." He said "No," and she coolly answered, "It is time for me to take my medicine; give it to me, it is in that cup on the hob." He handed to her the cup not knowing that the contents were poison, as was the case, and she drank it and died. But afterwards she was said to "appear" to people about twilight, and numbers were reported to have seen her. I often heard a man say, that when he was a boy he, in company with several other boys of a like age, was walking at dusk, near to "Brundla"—I am not sure about the spelling of this word, but real old Alderley people will readily know what place is meant; if it be wrong I should feel pleased to be informed how it should be spelt—they all having hold of each others hands, and they said they would have a toll-bar, and that everyone who passed must pay them toll. At this juncture their

pleasant sport was suddenly interrupted by the unexpected appearance of Nell Beck, who emerged from a recess by the wayside, and glided lightly before them. They all plainly saw her pass, and all saw her disappear into a bush on the other side of the road. The boys were terribly frightened, and left loose of each others hands and ran. The man said, "Those of them who could run faster than the rest durst not, and those who could not run so fast as their fellows durst not be left behind, so they had a level race down to the cross." How much of the foregoing may be imagination on the part of the boys I know not, but this I know; It was not possible to convince my informant that he was mistaken, and that it was the boys' fancy. But to his dying day he firmly believed that he had seen one of the "appearances" of Nell Beck.

T. J.

FUNERAL CUSTOMS.

(Query No. 127. March 19th.)

[207.] In answer to your correspondent, who enquires as to why the dead are always buried with their heads to the west, I may say that I cannot tell him at what period this custom arose, but it is certainly one of great antiquity and derived its origin, doubtless, from the inability of the western mind to thoroughly comprehend the beautiful idioms of the New Testament. It was one of the traditions of the early Church that Christ, on his second coming, would appear in the East, i.e., the Holy Land. And when Christianity spread to the West this belief gave rise to the custom referred to, viz.—burying the dead with their heads to the West, in order that at the Resurrection day they should be able to rise with their faces towards Christ in the East. The hold which this superstitious notion has retained on the general mind is but another instance of the remarkable tenacity of these ancient customs, more of which are part of our daily experience than we dream of. It is also a very apt illustration of the way in which errors have been created into articles of faith, simply by our phlegmatic and unpoetical western temperaments not being able to fully grasp the poetically figurative language in which the Bible is couched. That greatest of all errors, the fear of a material fire of hell, and that other almost as great, the definite existence of such a place of punishment both arose from this same source.

HISTORICAL.

Queries.

[208.] HANDFORTH HALL AND THE WRIGHT FAMILY. —How is it that in your concluding article on Handforth Hall no mention is made of its belonging to the Wright family of Mottram St. Andrew? A few years

back, and before that for a long time, it certainly belonged to the Wrights of Mottram. It may now, for aught I know, belong to Mr Simmons, but if so, he must have bought it from Mr Wright latterly. A little explanation here would oblige. W. N.

[209] CRAB MILL.—In an old print I find it stated that then in Stockport, 1838, the Unitarians met in a Chapel known as the "Crab Mill." It was capable of holding 300 persons. Can anyone say where this mill was situated? JUNIUS.

[210.] WALKING THE BOUNDS.—I remember, some 20 years ago, reading in the *Stockport Advertiser* that the bounds of the borough had been walked. Having been absent some time I shall be glad to know whether the custom is still observed, or when last it took place. J. S. WILLIAM.

[211.] MACCLESFIELD CHARTERS.—I learned casually the other day that there were, some years ago, no less than eight ancient charters belonging to Macclesfield in existence, and at that time (1835) they were in excellent preservation. It would be interesting to know whether these are still in being, and whether any copy of them is purchaseable. S. J. W.

[212.] SHUTTLEWORTH'S FRESCOS.—It would be interesting to know what has become of the three frescoes, painted by Shuttleworth, which in one of our notes this week are said to have been rescued from destruction in the partial demolition of the "Queen Anne's Head" Inn. Where are these frescoes now? ED.

[213.] BEAR BAITING AT CHEADLE.—Cheadle, at one time, was noted for its bear-baits, which were held on the green before the hall. Can anyone state when the last was held? I once knew an old man who said he had witnessed many bull and bear baits, so that it is possible there may still be some living who will know. geley.

J. SIMPSON.

[214a.] TWIVY DALE.—In the list of Stockport merchants and manufacturers in 1787, supplied to Notes and Queries last week, I notice the name of William Sidebotham, button manufacturer, Twivy Dale. Is this latter the original name for Tiviot Dale? I always understood that the latter (a corruption of Teviot Dale) was the original name.

NE MO.

SATURDAY, APRIL 23RD, 1881.

Notes.

STOCKPORT BIBLIOGRAPHY.

[214.] I send the titles of a few more Stockport printed books. "Poems by Robert Farien Cheetham, of Brasen-Nose Coll. Oxon. (Quotation five lines from Woodhall's Euripide.) Stockport, printed by J. Clarke, 1798." Quarto, 44 pp. List of subscribers 1 p. (There is a copy of this book in the Manchester Free Reference Library.) An Introduction to Mr Byrom's Universal English Shorthand Designed for the use of Schools; by T. Molineux. The Third Edition. Printed for the Editor, by J. Clarke, Stockport, 1804." 8vo pp. iv, 104. Plates of Shorthand xx. "The Englishman armed against the Infidel Spirit of the Times. By John Isherwood, A.B., late of Trinity College, Cambridge. Stockport, printed and sold by T. Claye, Bookseller, Binder, &c., Lower Hillgate." 1833. 8vo. pp. 24. "The Cup of Salvation, being the 116th Psalm, as used in the service of churching of women. Stockport, 1812." pp. 8. (A tract by Rev. C. P. Myddleton, of Heaton Norris). "The Scriptural Catechism for the use of Sunday Schools, extracted chiefly from the works of Archbishop Tillotson, Bishop Wilson, Bishop Horne, Jeremy Taylor, Thomas A'Kempis, Skelton, Scott, Henry, &c. By Richard Orford, Esq. Thomas Claye, Stockport, 1836." 12mo. pp. vi., 252. Front-Disley Sunday School. "Primitive Christianity; or Discourses on subjects relating to Zeal and Practice, Faith and Hope; delivered at the Unitarian Chapel, in the High-street, Stockport; to which are added critical and explanatory notes. By Samuel Parker Printed by J. Lomax, Great Underbank, Stockport, 1818." 8vo. pp. vi., 203. (On the last page of this book there are three other works advertised by the same author:—"Three Discourses on the Lord's Supper," "The Old Testament Illustrated A series of Lectures to Young Persons;" "The Causes of an Indifference to Religious Knowledge, &c. A sermon delivered at Horsham, before the Southern Society of Unitarian Christians." "A short description of Castleton, in Derbyshire; its Natural Curiosities and Mineral Productions. By J. M. Hedinger. Twenty-fifth edition. Stockport, printed by S. Dodge, Bookseller, Underbank." (No date.) 8vo., 36 pp. Two Plates. "A Letter to F. A. Philips, Esq., on his Remarks on the Corn Laws; By J. D. Fernley. (Quotation two lines.) Stockport, printed by Henry Leigh, Great Underbank." (1841.) (The following

were also productions of Mr Dyson Fernley's pen: "Methodists cannot become Churchmen, and why? By a Layman." "An Address to the Mill Operatives of Stockport. By a Friend of the Working Classes." "An Appeal to Manufacturers on the Removal of the Restrictions from the Exportation of Machinery. By J. D. Fernley." "The Office of Sunday Schools; to which is added a Lecture on Mental Improvement, addressed to the Officers and Teachers of a Wesleyan Sunday School. By J. D. Fernley." Query. Were these four tracts printed in Stockport? Mr J. D. Fernley died June 14, 1846, aged 29 years. There is a tablet to his memory in Tiviot Dale Chapel. "God speaking from Mount Gerizin; or, The Gospel in a Map: being a short View of the exceeding great and precious Promises. To which is added, A Concise View of the Characteristic of the late Rev. D. Simpson, A.M., late eminent Minister of the Gospel, New Church, Macclesfield. By H. Ridgway, Stockport. Stockport, printed at the office of J. Clarke, 21, Underbank, 1799. Price Sixpence." 8vo. pp. iv., 40. Gatley. P. M. H.

WILMSLOW CHARITIES.

[215] As the discussion of the subject of the Wilmslow Charities at the vestry meeting, held on Tuesday, was somewhat important, the following history of the same from Earwaker's first volume will be particularly interesting. He enumerates them as follows:—

TO THE POOR.

	£	s.	d.
Lady Elizabeth Booth, in bread to aged people.....	50	0	0
Mr John Lathom, of Hawthorn	20	0	0
Edmund Brundret	20	0	0
John Newton, parish clerk of Wilmslow	5	0	0
— Royle, of Dean Row, for three loaves weekly	18	0	0
Edward Eccles, of Hough.....	5	0	0
Mary, daughter of Nathaniel Booth, Esq., of Mottram St. Andrew	5	0	0
By order of the Right Hon. Earl (ef) Warrington....	10	10	0
The Rev. John Dod, curate of Wilmslow, the interest to be laid out in bread and given to the aged poor	12	0	0
John Leigh, of Hawthorn, gent., yearly to be distributed to poor housekeepers in Pownall Fee.....	100	0	0
And £50 pounds, the interest, to those of Fulshaw yearly	50	0	
John Kelsall, of the Oak, in Styal, to the poor of Pownall Fee	5	0	0

TO THE SCHOOL.

Mr John Lathom, of Hawthorne	20	0	0
Mr William Worrell, of Pownall.....	10	0	0
Mr Peter Bostock, of Bollin	10	0	0
Mr Edmund Hough, rector of Thornton, yearly, for teaching poor children, and books	8	0	0

£60 payable out of an estate in Chorley called the Oak.

This list entirely ignores John Eccles's charity of £185 for the poor of Styal, Fulshaw, and Morley (by his will dated August 17, 1758, £185 was left in equal shares to the overseers of Styal, Fulshaw, and Morley, for the benefit of the poor of those places. This, like the other legacies, is invested in the Lindow Workhouse), and Mrs Catherine Hall's charity of £52, left in 1816 to

the poor of Wilmslow; and should also have added to it a notice of Thomas Hall's charity, bequeathed in 1819 for the especial benefit of the poor of Bollin Fee, of which an account is painted on a table now on the south wall.

Of the £60 payable from the Oak Estate, Mr Earwaker, in a foot-note, says—"This legacy was bequeathed in 1683. An indenture at the Rectory fully explains the objects for which this legacy was left, and although now in abeyance, it is hoped that it will shortly be applied towards furthering the educational requirements of the Parish." And it might further be added, to the last sentence, that such benefaction be applied in the way stipulated by the benefactor. ED.

Replies.

STOCKPORT BENEFACTIONS.

(Query No. 169, 204. April 2, 18.)

[216] I am obliged to Mr Swindells for his valuable information respecting Stockport benefactions. It would appear that there is, or should be, £1,050 available to assist poor people to apprentice their children to some trade. Part of this is in the hands of the churchwardens of Stockport Parish Church. We have at present several well-known gentlemen acting in the capacity of wardens who may not be acquainted with the fact. Now we know such is the case, is it not their duty to enquire into the matter, and put the poor people of Stockport in a position to avail themselves of Mr Wright's charity of £600? Can anyone say who is now responsible for the interest accruing from the legacies of £100 from Elizabeth Stead, of Frances Ardern's £150, and Margaret Ardern's £200? This is a matter which should be cleared up. Some of those who have been apprenticed can give some information on looking up their indentures, which would give the names of the then trustees. SEMPER.

THE CRAB MILL.

(Query No. 209. April 16.)

[217.] I cannot give much information about the Unitarian Chapel referred to by "Junius;" but the following notice, which I found in some old papers, and which is without date, evidently refers to the same place. I trust the personal references therein will not prove offensive to any of the survivors of the persons hinted at:—

IN THE PRESS,

and will shortly be published by subscription, The modern Don Quixote and his two Sanches, a Series of Comico, Heroico Romance, by Stephen Crotchet, Poet Laureate, to the Crab Chapel, of Crabbed Unions, Crab-street, Alsatia.

The work will be hot pressed, bound in calf, and lettered; price to subscribers only a convenient conscience and a vote for darling Harry. As a specimen of the Work we give our Readers the first canto—

As good Cervantes sung of old,
La Mancha's hero stout and bold,
Who upset windmills, flocks of sheep,
And baited dragons in his sleep.
I, in these sad degenerate days,
Do sing a second Quixote's praise;
Bold Harry, who from Woodbank's strand,
Swears he will lord it o'er the land,
And brave declares that he will be
Renown'd as Stockport's fam'd M.P.
With Sancho's two—one O—pp—k knight,
The other whicker'd S—wo—as bright,
The first sings Harry is for me,
The other titum t'weedleum de.
Having been drill'd as oft in schools
The practice is to drill such fools,
Their lesson conn'd and spell'd quite out,
They're follow'd by a rabble rout;
The which, if I may give opinion,
Are lads whose creed is rank Socinian.
Say, muse, if thou hast second sight,
What other glories wait the knight?
Shall he of gaunt and doleful visage,
Become the joy and pride of his age?
Or furnish food for jest and laughter,
To all who live in days hereafter.
Will O—pp—ek eat a crocodile?
Or drain the liquid of the Nile?
Will Whickerando cure the gout,
Or ever know what he's about?
But thus shall be wrote down in story,
And chapter next shall sing their glory.

—Stephen Crotchet.

SEMPER.

BEAR TOWN.

(Query Nos. 191, 202—April 9, 16.)

[218.] Among the sports and pastimes which the inhabitants of Congleton enjoyed in common with the rest of the people of England were bear-baiting and cock-fighting. An old memorandum with the date 1662 says:—"About this time arose the saying of Congleton selling the Word of God to buy a bear." It appears, there being a new Bible wanted for the use of the chapel, and as they were not able at the time to purchase one, they laid some money by for that purpose. In the meantime, the town bear died, and the said money was given to the bearward to buy another; and the minister was obliged to use the old one a little longer.

Byley.

J. BLEASE.

WAKES.

(Query No. 195—April 9.)

[219.] The annual festival, fair, or wakes is of greater antiquity than most people imagine, being in operation before the Saxon period. It was a feast, held on the day of the Patron Saint of the Church. On the eve of the feast, a service was held in the church, and from the lateness of the hour at which it commenced, it was called, 'paeccan, or wakes; vigil, or eves.' (Whittaker.) To make these services

more popular, Gregory advised that the people should erect booths of branches about the church, and make merry. Before the reign of Edgar, these privileges became abused, and instead of this occasion remaining a holy festival, it became an annual scene of drunkenness, bear-baiting, bull-baiting, and other brutal sports. At this yearly assembly, the country traders, by the profit attending such gatherings, were induced to come and erect booths and stalls, and exhibit their wares. It would be interesting to know how many of our local wakes are held on the original Saints' days, and where.

W. E. B.

[220.] The custom of holding wakes is of very ancient origin. It dates back in our own country to the time of Pope Gregory the Great, who, in a letter to Melitus, the abbot, ordered that they should be kept in arbors or shades made up of branches and boughs of trees, round the church. It continued till the time of the Puritans, who commenced to exclaim against this remnant of Popery until, at the Exeter Assizes, the Lord Chief Baron Walter made an order for their suppression. This roused the ire of Bishop Laud, who prevailed upon the King to command the order to be revoked. They were held on the eve of the Patron Saint of the Parish Church, but why the term wake should be thus applied I have not been able to discover, unless the original idea was to hold it in memory of the saint, in which case it would bear a similar meaning to the custom of holding a wake over a dead Roman Catholic, as is still practised.

Heaton Moor

T. SWINDELLS JUNR.

BULLOCK'S SMITHY.

(Query Nos. 46, 78, 74, 99, 159—Feb. 26, March 5, 12, April 2.)

[221.] I have in my possession a paper called the *Bullock Smithy Gazette*, printed by Charles Cheetam, Waterloo Road, Stockport, for the Editor and Proprietors. It is a four page paper of small size, dated February 6, 1847, and the price is 1d. One feature is something after the way of your own Notes and Queries, as the Editor promises to answer questions put to him, and gives some suggestions as to the kind proposed. It says:—"We shall be happy at any time to inform them what are the age, height, and weight of all the noted men in England. How to square the circle. To calculate the parallax of the stars. In what year the Duke of Wellington was born, or Daniel Lambert died. The distance from 1st of April to Lancashire Bridge. When the 17th century ceased, and the 18th commenced. The value of a Queen Anne's farthing, or a tortoise-shell tomcat. How to spell any word. The most efficacious

method of destroying rats, mice, and cockroaches, &c." That the management was spirited may be gleaned from the following:—"If any event of importance—of extraordinary importance—should occur in any part of the world, we shall immediately despatch a reporter to ascertain full particulars. . . . For the convenience of railway passengers, a Dutch clock will be suspended in our office, which will be kept with railway time, as one of the boys will be employed in running to the station six times a day to compare them. We shall also give a tide table, showing the time of high water at Wellington Bridge on every day in the week." As I have only one copy, it would be interesting to know whether others are still in existence.

J. W. S.

MACCLESFIELD CHARTERS.

(Query No. 311. April 16.)

[222.] The charters belonging to Macclesfield were eight in number. The first was granted by Prince Edward, Earl of Chester, who was afterwards Edward I. This was in Henry III.'s reign. The second was granted by Edward III., the third by Edward IV., the fourth and fifth by Elizabeth, the sixth by James I., and the seventh and eighth by Charles II. They were originally jointly preserved in the joint custody of the Mayor and Town Clerk in a box with two locks, each officer keeping one key. I have not heard that any alteration has been made in the custodianship.

IDALIA.

[223.] One of the charters of Macclesfield, granted by Edward I., I believe, "granted that the burgesses of Macclesfield shall be free throughout all the county of Chester, as well by water as by land, of tolls, passage money, postage, stallage, lastage, and all other customs, excepting salt at the Wyches;" also "Every freeman was allowed six feet for a free standing in the market." I should like to know whether these ancient privileges exist in the above, or any compensating form, or have they been swept away. I am told that 40 or 50 years ago both were claimed and allowed, and our fathers were given greater privileges than were allowed to any town in Cheshire, excepting, perhaps, Chester. Can Mr Finney enlighten us on these subjects.

J. G.

WINDMILL IN STOCKPORT.

(Note No. 175. April 9.)

[224.] "T. R. S.," in last week's Notes and Queries says he never remembers any sails on the windmill at the end of Edward-street, and he was born in the neighbourhood in 1832. About the year 1825, being then seven years of age, I remember being taken by my mother into the mill, which was then at work, with sails all complete. The Wellington Road

was then in course of construction; and what is now Greek-street had to be lowered from the present level of the Grammar School, and the gradient increased from its junction with the new road near the Nelson Inn to the Armoury; the road from Edward-street also being made to slope towards the new road. I believe it would be a year or two after this that one of the sails of the windmill having become dilapidated, no attempt was made to repair it, and the mill ceased to be turned by the wind. Mr Henry Pearson, J.P., is the only person now living who I can call to mind as residing in the locality at that time.

Brinnington.

J. H.

STOCKPORT PARISH CHURCH.

(Query No. 187. April 9.)

[225.] The existence of underground passages in connection with old churches is a very common, but erroneous idea; what possible use could they serve. Churches are not like fortified places, where they would afford means of communication or escape, when beleaguered by a powerful enemy. At Manchester there is a very prevalent belief that an underground passage exists between the cathedral and college. As I have seen the whole of the north side of the graveyard excavated to a depth below the level of the graves I can testify that no trace of such passage was found. The men, indeed, told me one day, they had found an old paved road, but I found on examination it was only a stratum of gravel and boulder stones, and which existed in other parts of the ground. There was, and still is, a north entrance to the chancel for the convenience of the clergy in passing to and fro between the church and their residence, the college; and there certainly could be no motive for a way so undesirable as a dark passage underground. I recollect a man at Skipton, in Yorkshire, strenuously by maintaining the existence of an underground passage between Skipton Church and Bolton Abbey, a distance of six miles. This is a notion, which seem to be common to several churches. At Bolton, Lancashire, at the south-east angle of the chancel of the Parish Church is a rude grave stone with the date 1598. It is said to mark the resting place of a mason who fell from the top of the building and was killed; and was buried where he fell.

J. OWEN.

STOCKPORT.

(Query No. 84. Feb. 19th.)

[226.] "Fama refert Danos ubi nunc Stopport a locature
Affiliatos olim clade fulasse gravi;
Inde urbi nomen, predonum incursibus obex,
Quod datus hic Anglis sit quoque parta salus."

TRANSLATION.

In ages past the place where *Stoppport* stands
Marked the repulse of hostile Danish bands,
And thence, according to the voice of fame,
The *Angles* safety gained, the town its name.

Stockport is still pronounced *Stoppport* by its inhabitants. It has often been said that the vulgar pronunciation often gives the clue to the origin and root of a name. So *Frodsham* is vulgarly pronounced *Fordsham*, i.e., the town of the ford. There is a tradition that the Danes were repulsed at Stockport, and the slain buried in a field below the castle, called the Park.

Sandbach.

J. HENSHAW.

A STOCKPORT TAVEN IN 1634.

(Note No. 1. Feb. 12th.)

[227] A very old inhabitant of the town, whose family resided here for generations, told me the inn alluded to by you was the *Black-a-Moor's Head*, which ancient hostelry was standing in 1752. It would be taken down about the close of the last century, when the present Warren-street was formed, and no doubt the inscription given would perish in the demolition of the old building. It stood on a portion of the present Warren-street, and was the first inn over Lancashire Bridge. From Harrop's *Manchester Mercury* of March 15th, 1752. I glean the following incident occurring at this inn:—"We are informed from Stockport that on Friday, the 13th inst., being Market day, here was a very violent storm of wind, hail, thunder and lightning, and that the like has not been known in the memory of man. The hurricane raged so impetuously that it laid the butchers stalls in tiers level with the ground, and did other considerable damage and that which is generally called the thunderbolt felt upon a public-house (the sign of the *Black-a-Moor's Head*, near the bridge), but that happily no fatal consequences proceeded from its fall, or that of the *Shambles*. The wind raged very furiously in this town likewise, beat down the chimneys of several houses upon the roofs and shattered them greatly."

EDWARD HUDSON.

Queries.

[228.] ELECTION OF CHURCHWARDENS AT STOCKPORT PARISH CHURCH.—There is a curious custom still in vogue at Astbury. The churchwardens of the Parish Church are not elected at a vestry meeting of the parishioners, but by posts or prepositi. These consist of the chief landlords in the parish. At the commencement of the present century it was also customary for the churchwardens of St. Mary's,

Stockport, to be elected in the same manner. The posts in the latter case were the lords of Bredbury, Bramhall, Brinnington, and Norbury. Can any of your readers state why and when the custom was discontinued?

Heaton Moor.

T. SWINDELLS, junr.

[229.] ST. MATTHEW'S SUNDAY SCHOOL.—In the yard of St. Matthew's Sunday School, Cheadle Moseley, formerly called the "*Beef Steak Chapel*," is a solitary gravestone, the inscription is becoming illegible from the children using the yard as a playground. The following is a copy which I took some years ago:—

In memory of
Elizabeth, wife of James Robinson,
who departed this life Nov. 24, 1821 [or 4],
Aged 42 years. Also James, their son,
who departed this life Jan. 30, 1824,
Aged 9 months.

As these interments took place before the Registration Act came into existence, it may be there is no record of the burial of James Robinson's wife and child. Can any correspondent of "*Notes and Queries*" say whether other persons were buried here, and who they were?

J. OWEN.

[230.] BEAR BAITING AT STOCKPORT.—We all know where the bears were kept for baiting purposes—viz., Bear Hole, or Bear Hole Brow. Can any one say where the baits took place. I think I have heard it stated that a man named Lomas was the last bear-ward, and that he was related to Mr Lomas, horse-trainer, formerly of Chestergate. Am I right?

COLCAMBO.

[231.] "CROSS BUNS" AND "COCKSTICKS."—Good Friday from my earliest days has been associated with "*hot-cross-buns*" and "*cocksticks*." I should like to know why they are so called. In the south of England the buns are round with a cross marked in the centre. In the north they always take a peculiar shape, which, when a number are seen together, the depressions where they are joined to each other make a series of very clearly-defined Greek crosses, or, as they are called by some Y crosses. Is this use accident, or does the form they assume arise from some old custom? How came gingerbread to be called "*cocksticks*," and why does it appear under that name only on Good Friday?

SEMPER.

[232.] "BURY-ME-WICK."—Upon an eminence overlooking the ancient chapel and fertile vale of Chadkirk stands a small cluster of cottages. The

place is known, and is always spoken of in the neighbourhood, as "Bury-me-Wick." Can any of your correspondents explain why it is so called?

Ardwick.

. BENNETT.

[283.] "BARROWS" IN CHESHIRE.—In a field near the Lawton Arms there are two mounds which seem to have been the site of a Roman encampment. The more eastern of the two has been cut through by the Newcastle and Sandbach Road, and the western appears to be more in its original state. The field is bounded on the west by the branch line between Harecastle and Sandbach, and on the east by the above-mentioned Newcastle and Sandbach Road. In the most recent Cheshire map of the ordnance survey, the last-mentioned mound is marked with a cross, and it says, "Urns, &c., found." Can any of your readers give me any information either about the mounds or the urns?

TOMLINSON.

PROTECTION OF WILD BIRDS.—The Manchester game dealers who exposed wood-pigeons for sale after the first of March, stating that they had obtained them from persons who had a right as owners or occupiers to shoot them on their own land, have been told that they infringed the new law, and have been dealt with accordingly. The plea of their counsel that wood-pigeons are not named in the schedule of the Act has also been set aside as of no avail. It is clear that if dealers are allowed to sell birds, no matter how obtained, the Act would be a dead-letter. No matter where the birds came from, a man could say that a property owner in the south of England or somewhere else gave him permission to kill them. The Act clearly prohibits the exposing or offering for sale of any wild bird within the kingdom during the annual close time. It allows certain persons to kill wild birds, but they may not sell any one of them. On one point the Act is seriously defective. It does not prohibit taking the eggs of any wild bird. The law is more strict elsewhere. In Norway, and Sweden, Prussia, Holland, and probably other European countries, the taking of eggs of any game bird during the nesting season is illegal under heavy penalties. The Norwegian and Swedish law, after including snipe, woodcock, wild duck, and other birds in the game list, declares it to be illegal to rob the nest or destroy the young of any of the above-mentioned before the tenth of July. Yet every season hundreds, if not thousands, of woodcocks' eggs are imported to this country direct from Norway—the great breeding-place of the species—to be transformed into omelettes for London epicures. This practically means that the annual flight of woodcocks to our shores is reduced by at least one bird to every three eggs. If the taking of eggs were prohibited in England, as it ought to be, and the law were put in force as strictly as is the new Protection Act, the laxity observed in foreign countries would be impossible here, and we should at length have done all that is necessary for the preservation and increase of our wild birds.

SATURDAY, APRIL 30TH, 1881.

Notes.

FOLK-LORE:—WITCHCRAFT IN STOCKPORT

[234.] The following account, which we reproduce from our columns of 24 years ago, will no doubt be read with interest among our Notes:—

Notwithstanding the extraordinary efforts already made and still in progress for the education of the masses, and in spite of the incessant endeavours of statesmen and philanthropists to multiply the educational facilities of the people, superstition and ignorance still stalk through the land, spreading moral devastation around. Considering the increased and increasing number of our Sunday schools, with their thousands of scholars and hundreds of gratuitous teachers, together with the other academic institutions studded in almost every part of it, Stockport, one would have thought, reasonably enough, would prove an exception to this demoralising rule; but, alas! circumstances which have recently come to light too clearly prove the reverse to be the fact, much as we could have desired it to have been otherwise.

A few weeks ago, during the effectuation of certain improvements in the neighbourhood of Holly Wood, some workmen were employed to remove a quantity of superficial earth for the purpose of lowering the road. In the course of their operations one of these men exhumed a glass bottle, nearly filled with a purple liquid, and containing, besides, some hard substance, whose presence was only apparent on shaking the bottle. Laying aside the mysterious article, the finder fell on in a reflective mood, and ere he had solved the mystery to his own satisfaction, or had an opportunity of consulting more competent judges as to its purport or meaning, his astonishment was enhanced by the discovery of a second bottle, similar in every respect to the first, except that the phial was larger. Both phials were inverted, the cork being downwards.

These bottles were found at the turn of the road leading from Grenville-street, Edgeley, to Lark Hill, precisely opposite the gates of Holly Wood House, and in the public thoroughfare. That they had been deposited there for some time was evident from the circumstance that long grass was growing over the spot, although there was only a depth of six inches of soil.

The bottles were shortly afterwards entrusted to an intelligent gentleman residing in the neighbourhood, who caused the contents to be analysed by a professional man; when the liquid was found to consist of dragon's blood and urine, the hard substance alluded to above being a quantity of brass wire. It was subsequently divulged that mixtures of this description are furnished by fortune-tellers to their ignorant and deluded dupes, for the purpose of "bewitching" the unfaithful lovers, and thus securing, as they madly conceive, just retribution for themselves, and punishment of the most galling and enduring nature for their amorous deceivers!

Some distance from the place where these "witching" agencies were found, another demonological contrivance was dug up, in the shape of a canvas bag filled with pins! The cloth was completely rotten, and fell to pieces on the touch; and there must have been five or six pennyworth of strong brass pins in the parcel. It may be observed that these pins are presumed to penetrate the heart of the individual bewitched, each particular pin causing a separate and distinct puncture in that delicate and wonderful portion of the human frame!

Meanwhile, the report of the discovery spread like wildfire through Edgeley—a district which once boasted its local fortune-teller and astrologer, in the person of one Warren, and in which, perhaps, a greater amount of credulity and superstition in regard to such matters is manifested than in any other portion of the borough. Other parties then got possession of one of the bottles; and as soon as its whereabouts became known, the applications to inspect the extraordinary object were so numerous as to become quite a nuisance. These visits, however, served to demonstrate the extent to which the superstition of some persons could go in regard to the exploded theory of

witchcraft; and we make no apology for recording a few brief examples, as illustrative of the state of society in this, the latter half of the nineteenth century.

Of these inquisitive visitors, one declared himself to be bewitched—(by the bye, everybody else says he is *non compos mentis*); another was a professional fortune-teller and planet-ruler; a third had a sister who was bewitched; while some had either bewitched others themselves, or had accompanied parties who had consulted witches on this interesting and very enlightened topic.

The man who confessed himself bewitched by his mother, after a reverential inspection of the bottle, indulged a hope that it might be the spell by which he was bound in the thrall of witchcraft, believing that its discovery removed or destroyed its influence. On being asked how he knew he was bewitched, and what peculiar feelings attached to an individual in that condition, he replied that his mother had told him he was bewitched by herself; and he constantly felt in a state of nervous prostration and depression of spirits, together with a sensation of falling respiration and approaching death! He had, however, consulted a fortune teller, and obtained from her a "charm" whereby he could at any time "break the spell." On being pressed as to the nature of this charm, and questioned why he had not adopted it, he stated that he had commenced with it, but had not persevered, and hence its failure. It was as follows: He must stand over the fire, sprinkling salt upon it, and say—"Salt, salt, I put thee into the fire. May the person who bewitched me neither eat, drink, nor sleep, until this spell is broken!" This must be done nine mornings in succession, and be repeated three times on each occasion.

Still more grave but not more elucidatory, is the statement of the female astrologer and deluder of weak-minded people, who not only knew the components of the mixture, but also its purport and results. She had no doubt some unfortunate individual had been bewitched by means of these infallible agencies, but their discovery had not "broken the spell," which could only be accomplished by the destruction of the bottle and its contents. Could the parties be detected who deposited the bottles in the earth, this woman declared that the evil influences devolving upon the bewitched parties would recoil upon themselves. With a laudable desire to relieve an oppressed fellow-creature, the bottle-holder (assuming a veneration for, and credulity in, the loathsome system) proposed its immediate destruction by throwing away the liquid into the cesspool; but the knowing dame protested against this proceeding, on the ground of the injury that would be sustained by the land on which the manure might ultimately be spread; nor must it be shed in the garden or vegetation would be impaired; and the only feasible method for its disposal, with the view of averting further injury to property, was to break the phial over a running stream, wherby the pernicious fluid would mingle with the purer current, and be imperceptibly but irrevocably washed; the bottle being also cast into the water! The adoption of this course was promised, and its accomplishment was entrusted to the writer of this article, these being the terms on which he subsequently obtained possession of one of the wonderful bottles. It has not, however, been destroyed as yet, but may be seen by any of our readers who feel a curiosity on the subject, on calling at our Office; and if anybody convinces us that the execution of the above injunction will liberate a bewitched creature from demonological terrors, we will forthwith consign it to the good keeping of Father Mersey.

But here is another witness to the potency of the spell of witchcraft! A female has come from a remote corner of the town to gratify her curiosity, and having inspected the phial with visible emotions and superstitious awe, deposes that a sister of hers was once bewitched, and she "went so queer," and became so altered for the worse, that her friends advised her to consult a "wise woman" respecting it. This sagacious proceeding led to the discovery of the astounding fact that she was bewitched; and what was worse, the spell could not be broken by ordinary means, the agency being buried in the bed of the river Mersey, underneath the Wellington Bridge arch. For a "consideration," however, extraordinary means could be resorted to, whereby her happy release might probably be effected. Desirous to secure her emancipation, the wind was raised, and the young woman was called upon to stand in a particular spot, at a given time, while the "wisewoman" pronounced an "incantation"—the said incantation consisting of mere "gibberage,"

totally incomprehensible to the interested parties. The efficacy of this incantation, however soon became apparent, for "several spirits passed before her, one of which remained standing in front of her for some time." To this particular spirit, of course, the planet-ruler addressed herself energetically, and it soon disappeared, together with the young woman's ailments and forebodings. As the mountebank said long ago, "Conceit can kill and conceit can cure."

We fear, however, that we shall exhaust the patience of the reader, and therefore conclude this singular subject. Few people, we opine, would have imagined that such an extraordinary degree of superstition and ignorance prevailed in these enlightened days; but there is no denying facts so patent as these, and evidence so direct and indisputable. Much as these events smack of the "dark ages," they are, nevertheless, the fruit of the present day; and they prove that there is still plenty of work for our philanthropists and senators in providing for the dissemination of gospel truth and divine light, and dispelling the black clouds of ignorance and vice which overspread the social horizon, without travelling out of England as missionaries.

ED.

STOCKPORT PRINTED BOOKS.

[235] There is a printed book which has not been mentioned by your correspondent "P.M.H."—"Marrriott's antiquities of Lyme," published (1810) by J. Dawson, Bridge-street. I have been led to understand it was intended to publish another volume, but it never appeared. Some 10 years ago, there was a copy of this valuable work in the library of the Stockport Mechanics' Institution, but it has disappeared.

E. HUDSON.

WEATHER PROVERBS.

[236.] Amongst other old rhymes on the seasons and their variations which I have seen is the following:—

If Candlemas Day be damp and black,
It will carry cold winter away on its back;
But if Candlemas Day be bright and clear,
The half of winter's to come this year.

It would prove interesting to your readers if a collection of these weather proverbs, so many of which are extant in the county, could be gathered in your columns.

OWEN JOHNSON.

WILMSLOW CHARITIES.

[237.] When the old schoolhouse in Railway Road was no longer needed, the parochial schools on Parsonage Green having been built in lieu of it, the churchwardens, for the time being, converted it into a cottage, using some capital for the outlay that was left for a yearly charity in their disposal. They had the most proper intention in this, thinking that it was a good and convenient investment for the money, and that the yearly rent of the cottage would meet the demands of the charity in the future. After the place was turned into a cottage, the De Trafford family claimed it, because the deed giving the land for school purposes gave it for that purpose only, and, therefore, the churchwardens lost the money that they had expended upon the old school, which reverted to the De Trafford's. Shortly after this well-meant mistake of the wardens some small amount of

money—say, £20—came into their hands, for which they had no proper and immediate use, and, wishing to recoup the parochial charity, they invested this sum in a bank (I think at Macclesfield), intending to let it lie and accumulate until such time as it would supply the place of the money belonging to the old charity that they had lost.

I had this from the late William Bower, Esq., of Wilmslow, who had several times been churchwarden, and had, if I recollect rightly, been one of the investors of this money, and I distinctly remember that he was under some apprehension that the money would be lost, as there were no proper documents to explain the different transactions about it. This may all be made right now, and the money may be included in some of the charities mentioned in the list published in your last issue; but I fear that it has been lost sight of, as the late Mr Bower feared it would be. If this be so, no one now concerned is in fault. An enquiry might, however, yet save this money to the poor of the parish.

When the late Mr Bower mentioned the matter to me, the money would require to lie a many years more before it would have accumulated to a sufficient sum to recoup the charity. A few years after this he died; and since then I have heard nothing of the matter. Can anyone supply any information?

WILLIAM NOBBURY.

BANNERS OF CRECY AND AGINCOURT.

(Query No. 143—March 26.)

[238.] With regard to the banners of Cressy and Agincourt, which were for a long time suspended in the nave of the ancient church of St. Peter in Prestbury, we may perhaps form some idea as to whom they originally belonged by looking over Cheshire history. Among the valiant Cestrians who took part in the battle of Cressy in the year 1346, as also that of Agincourt in the year 1415, we find the names of Sir Piers Legh, of Lyme Hall ‡, and Sir Edward Rostherne, of Mere Hall, in Cheshire. This Sir Edward was the second son of Sir John Rostherne, of Mere Hall, whose grandfather, who was neither a knight nor esquire, but a wealthy freeholder who had built himself a farmhouse there in the time of Henry V., which was afterwards known as Mere Hall. The Sir John here noticed was an old Cestrian, a retired lawyer, and judge, who had served his King and his country a long time, and who, prior to leaving England had built himself a new mansion in the place of the old farmhouse now called Mere Hall, and in relating his return home from serving his King and country, and seeking repose in the green meadows of

‡ Amongst other antiquities now placed in the entrance hall of the Legh of Lyme are the armour and sword of Sir Piers Legh which he wore in various engagements.

Cheshire, his favourite seat of Mere Hall, near Knutsford, we may see the close connection of both families with Cheshire history, and be able to guess as to who the banners alluded to, belonged, and, perhaps, as to where they may be expected to be found, if still preserved.

The conversation here related occurs soon after Sir John's return home, and when he is giving instructions to his old and faithful steward (Simon) as to what he would wish to be done. He is in company at the same time with a Master Unsworth, a particular friend and neighbour, and also the Rev. John Wynn, who at that time was the priest of Mersham hamlet and chapelry, but who, out of courtesy of the age, was usually addressed as Sir John or Parson Wynn†. They are together in the great hall, or armoury.

Simon, Sir John observed, looking at a battered suit of steel plate that hung in the centre, "thou must get this breast-piece well scoured and furbished bright, the casque too needs a rubbing." And, turning to Unsworth, he said, "You should know, Master Unsworth, this is the suit my father, Sir Edward, wore in the French wars about 50 years ago. Ay, Talbot and Bedford have commended the soldiers who wore those pieces of old iron. He carried back little else but his honour and their notice from the siege of Orleans, when that French witch and harlot, who feigned to have a commission from heaven, wrought her evil spells of enchantment against us." "That foul witch Joan the Pucelle," answered Master Unsworth. "Yes, it was her fiendish magic alone, I have understood, that raised the spirits of the French garrison and of the French armies in the field. Else they say our English dominion beyond the seas would have stood where Harry of Monmouth had left it.

"Harry of Monmouth," exclaimed Sir John, "Our brave King Henry V.! Why my father saw him, and served under him, long before the time of those disasters. Let me reckon—how long ago? My father, Edward Rostherne, first went to the wars along with Sir Piers Legh, of Lyme Hall, on the other side of Macclesfield, you know. My father was a stripling, a lad, a mere boy. Look, there is the little bow he then had; there is the light sword he could just wield. I am in my 55th year. My father must have been married and settled near 60 years ago. There was my poor brother Edward before me, and Mabel and Alice, my sisters. How could that be? When was the noble fight at Agincourt, Sir Parson? You study your history books, I know."

† The clergy of the Catholic Church were anciently designated as parsons—a title now used in reference to the Protestant clergy.

"Agincourt," said Parson Wynn, "was fought, as I reckon, it will be 67 years ago come St. Crispin's day, this year. Your father must have come home and married young, Sir John."

Ay, so he did, but was called away again when I lay a babe in my cradle. He had to go once more to the wars in France. But he was at Agincourt I know—often has he told me of that day." Sir John quoted a well-known popular song:—

When that day is forgot
There will be no men
When English clethyard arrows
Slew the French like tame sparrows,
Slain by our bowmen.

"Ay," he went on, "the French were no archers; those who had bows among them would not shoot. King Henry told our men before the battle that the enemy's archers had all sworn to eat their own fingers rather than be forced to fight against ours. The cowardly outlandish knaves! Their horsemen were more valiant, but what could they do with all their numbers? Why, twelve hundred of their best—I forgot their leader's name, some Monseigneur of Brabant—came charging right down upon our bowmen whom old Erpingham had drawn up in the shape of a wedge. We had got sharp-pointed stakes you know, and stuck them in the ground, which was soft and slippery with mud. We had thrown off our leather jackets, and we stood there, every man of us, naked to the waist. The enemy—knights, and troopers rode in full armour they bore down upon us with lance and battle-axe; but we stopped them, Parson Wynn! We knocked them over, Master Unsworth! By St. George, we would do it again; Ned Rostherne and his fellows were too much for the Frenchmen that day. See, there's the big bill-hook my father carried. When the French horsemen stopped, and some of them tumbled in the mud, and some turned tail before our flight of arrows, what did we do? Why we pulled up the stakes, we slung our bows at our backs, sirs, we took our spears, swords and halberds; and, by George, we ran out of our lines, and charged them in our turn! Didn't we, Parson? Didn't we go at it, just as we were, bare-headed, bare-armed, bare-breasted, with spear, or battleaxe, or hatchet, or anything, in hand! Lord bless you my father has told me. He was a tall, stout man—a proper man wasn't he Peter Lines? Why that's the very bill-hook he carried on that field.

"So that was Sir Rostherne's weapon when he fought in his youth as a yeoman," said Wynn, "Pardon me the word, Sir John, I know you are proud, so you well may be, of his earning his promotion to be esquire and knight, but if he wielded that

heavy bill-hook at Agincourt, he must then, I should say, have been a man of full man's growth and strength, I don't see how he could have used that small bow; it is as you say, one fit for a slight youngster."

Sir John looked rather confused and puzzled to escape from his self contradiction. "Well," he said, after a pause; "I know it was my father's bow, he told me so when he began teaching Ned and me to shoot with it when we were boys. Perhaps it was one he had practised with at home when he was a boy, some years before he went to the French wars. Let me see, how about the time? When was that fight you say? My father was in France all the while at Harfleur and Rouen, and in Anjou till Harry the Fifth died there in Paris. Then my father came back to England when Harry of Windsor was called King, and proclaimed. Then my father and mother were married."

"Exactly 60 years ago," remarked Parson Wynn. "Very well, didn't I say so?" resumed Sir John. "Well, my father was made Sir Edward the year before. He was at Beauge with the King's brother, the Duke of Clarence, in the battle with the Earl of Buchan's Scotch hirelings of France. There were 7,000 Scots against 1,500 of us. We had no archers there, my father was a mounted esquire riding near the Duke. When the Duke was ridden down and overthrown by a Scot, my father tried in vain to save his life. He was all but killed himself, he got three bad wounds that instant. All our men were killed or taken prisoners. He was healed and ransomed. For this he was made a knight when our King Harry went again to France. He served under Harry's own eye, and pleased the King once more at the capture of Meaux. This was only a few months you know before our valiant Harry died."

"Sir Edward Rostherne did not then stay abroad longer?" Master Unsworth enquired.

"Not that time," replied Sir John; "the Duke of Bedford, that other valiant brother of the King was governor in France, and would have bidden him stay; but he had then been seven years away from home. He was then a man, I think, about your age, Parson. He wanted to settle, and so came back with the Duke of Gloucester."

"If he was thirty, which, is my age," said Wynn, at the death of Henry V. he must have been twenty-three when he fought at Agincourt."

"Never mind that now," Sir John rather hastily answered. "King Harry's body, you know, from the Castle of Vincennes, was brought through France to

the sea in a funeral car, with a grand show of banners carried along by day, and burning torches by night. There were five hundred chosen knights in black armour to guard it. My father was appointed for one, because the King had noticed him shortly before his end."

"And did he then come to dwell at this place?" Master Unsworth asked. "Did Sir Edward Rostherne settle at Mere Hall so long ago?"

"No, indeed," replied the knight. "Mere Hall was not then built. The old place was called Mere Grange; it belonged to my uncle John, my father's elder brother. My father was made deputy governor for Sir John Stanley, in the Isle of Man. That was when the child, Henry of Windsor was called king; but it was Duke Humphrey[†] who ruled in England. My father only went over to France again after six or seven years, with the fresh levies sent to help the stout Earls of Salisbury and Warwick when they had laid siege to Orleans."

Master Unsworth again surveyed the armour on the wall. "There is a helmet," he observed, "with a dint in it of a shrewd blow, I should say, of an axe. That helmet has been in a fierce fight."

"Ah, I can't bear to look at it," said Sir John. "It was my poor brother Ned's helmet. He wore it at the great battle of Tewkesbury. He was there with Lord Stanley and King Edward and the Earl of Warwick when they beat the Lancaster party to nothing. You were there, Peter Bailey; you saw what they did."

"I saw it all, your worship," replied the bailiff, who had, indeed, followed to that fight his warlike lord, the deceased Edward Rostherne, Esq. "I saw my master (Rostherne) with that great two-handed sword of his, that hangs up there, fighting on foot as he did, break twice through the enemy's line when they tried to cower the Earl of Devon to keep him from being made prisoner. But we all put up our spears and halberds, every man of us driving straight at a man on the other side; and we ran in upon their whole line when my master had broken it through, and down they went, so that we leaped over their bodies and made a ring all round the Earl, who was fighting like a wild man not to be taken."

"And long after that," Sir John sadly remarked. "my brother was killed at Tewkesbury, by a lance that smote him unawares as he rode in the thick of the fight. Well, well, die we all must. My father saw thousands of men killed in France, then came

home, and died at home in his bed here in the old Grange house, while this hall was being built. I thank God for him that he never lived to see those wars of the two princely houses of England. It would have broken his heart, for he used to say that no English blood ought to stain an English sword."

I. A. FINNEY.

Replies.

BULLOCK SMITHY.

(Queries Nos. 45, 73, 79, 99, 150, 221.)

[289.] Your correspondents have laboured hard to unravel the mystery of Bullock and his wonderful smithy, and your Hazel Groveians have not brought the least proof that the village was known by that name until re-christened by that celebrated individual Whistling Will, the bellman of Stockport, about 40 years ago. The following is a copy:—

"Boundary of the Forest of Macclesfield extracted from the Court Roll 17th, James 1st, Swainmote Court.

"The perambulation of the Forest of Macclesfield on the — day of July in the year of our Lord James, by the Grace of God the King of England, France, and Ireland the 17th, and of Scotland the 52nd, in the presence of Sir Uriah Legh, deputy of the Right Honourable William, Earl of Derby, steward of the said Lord the Prince, and of the Master Forester of the aforesaid Forest, and also of other Forests aforesaid, who say that the boundary of the Forest of Macclesfield aforesaid begins at a certain bridge now called Otterspool Bridge and anciently called Rohehound Bridge, and so ascending the water of the Mersey as far as the Water of Guyte, and ascending the water of Guyte as far as certain mosses lying between the water of Guyte and the water of Dane Moss; and so on across those mosses as far as Dane Head; and from thence descending the water of Dane as far as Crumwell, and from Crumwell on to Bramall Hill, and from Bramall Hill as far as Rhode Green, and from thence to the Churchgate as far as the village of Gawsorth, which is all in the Forest except the Hall and Church, and so on from Gawsorth by the direct way before you as far as the village of Prestbury, and from Prestbury by the direct way before you as far as a certain hill anciently called Norbury Low, lying near a house called Bullock Smithy and on the western side of the aforesaid way, and from Norbury Low in the direct way before you near the House of Robert Handforth, leaving that house within the Forest aforesaid as far as the Brook

[†] Humphrey Duke of Buckingham, of Buckingham Castle, in Warwickshire.

of Bosden; and descending the Brook of Bosden to the corner of a certain meadow called Parlie Meadow and a certain meadow called Reddish Meadow, and from the little bridge aforesaid, in the direct way before you as far as the aforesaid bridge called Otterspoole."

I have this in Latin in an old book published by Bayley, of Maccolesfield, 1798, called the Rules and Orders in the Hundred and Forest Courts of Maccolesfield, in the county of Chester, to which is appended the fees of the Court printed in 1807, to which the Latin document is appended. The translation is from a History of Maccolesfield printed early in the present century. This document would be issued about the year 1620. I ask wherewas the grove of hazels, from which the present name of the village is said to be derived? If it ever existed it must have been "near a certain hill anciently called Norbury Low, lying near a house called Bullock Smithy. EDWARD HUDSON.

STOCKPORT BENEFACTIONS.

(Queries Nos. 169, 204, 216—April 2, 16, 23.)

[240.] So far as the present wardens of the Parish Church are concerned, I scarcely think they can be held responsible for the large sum said to be invested in the name of the wardens for apprenticing poor children to trades. The only really responsible persons, I think, are the actual wardens or *praepositi* whose representatives the present gentlemen who act are. These "posts" are all well-known honourable men, who would not allow the town to be wronged if they knew it. I should think a search through the church records would be the best way of fathoming the matter, and perhaps it would not be too much to ask our acting wardens to do this, and so help to put the charity to its proper use.

COLCAMBO.

Queries.

[241.] TREACLE TOWN.—We have had some interesting explanations through the Notes and Queries relating to Congleton being named "Bear Town," and I should like to ask why Maccolesfield is called so generally "Treacle Town." I have a distinct recollection that, when employed in the shipping department of one of our railways, the name of Maccolesfield was much more generally expressed by "Treacle Town" than by its right title. Did the manufacture or the consumption of treacle originate in the town,

or was it used to express the sweetly-sticking propensity of the natives, who even now are very very clannish and stick "closer than a brother" to anything or anybody if it only is stamped with a Maccolesfield origin? JACQUES.

[242.] A HEALING WELL.—There are some old people who well remember the healing properties which the water about Stockport was at one time noted for. There were springs which were once noted for special diseases, especially in the neighbourhood of Edgeley and Daw Bank. One of these existed some 25 years ago, in a lane which led to some gardens, now railway sidings, at Edgeley Station. The one I refer to would be some 20 or 30 yards up the road to the station, in a line with Chatham-street. I am told it was flagged, and put in good repair, and so celebrated was it that one of the Lady Bulkeley's attended at the ceremony of its opening. Can anyone give the particulars of this well, as to what it was said to cure? Does any account of the opening exist? It must have been an important event, and should have been chronicled either in the *Advertiser* or the older Manchester papers. SEMPER.

[243.] ASHTON-UNDER-LYNE BLAKE LAD.—Can any of your correspondents give an account of the ceremony of "Blake Lad" at Ashton-under-Lyne on Easter Monday, with the why and the wherefore? R. R.

[244.] WEDDING CUSTOM AT KNUTSFORD.—At this place there is a curious custom existing as part of the festivities at weddings. On the marriage morn the majority of the people decorate the pavement in front of their houses with all kinds of devices worked in sand. What is the origin and meaning of this custom? J. T.

[245.] CHEQUERS.—In many different parts of the country I have noticed public-houses having the title—"Chequers Inn," and bearing as a sign a kind of chess-board, which is generally, or at least very frequently, placed on one of the jambs of the front door. What is the meaning of it? Stockport. J. MOTTRAM.

[246.] KINDERTON HALL, MIDDLEWICH.—Where can I see a good account of the history of this hall? Is it true that Milton the famous poet took one of his wives from this place? E. HOUGH.

"A snapper-up of unconsidered trifles."

Winter's Tale, act iv, scene ii.

Advertiser

NOTES AND QUERIES.

[REPRINTED FROM THE "STOCKPORT ADVERTISER."]



STOCKPORT:

"ADVERTISER" OFFICE, 4, 6, & 8 WARREN STREET.

—
1881.

Amphibian
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SATURDAY, MAY 7TH, 1881.

Notes.

GREAT STORM AND TEMPEST IN CHESHIRE.

[247.] In a very old history of Macclesfield, published towards the close of the last, or early part of the present century, I find the following:—"July 20, 1662, a very stormy and tempestuous day in many parts of Cheshire and Lancashire. At Ormskirk there was such a storm of hail as brake the glass windows, and did much hurt to their corn. Mr Heywood measured a hailstone after some of it was wasted, and found it four inches about, others being thought larger. The same day, in the afternoon, in the Forest of Maxfield (Macclesfield), in Cheshire, there arose a great pillar of smoke, in height like a steeple, and judged 20 yards broad, which, making a most hideous noise, went along the ground six or seven miles, levelling all in the way; it threw down fences and stone walls, and carried the stones a great distance from their places, but happening upon moorish ground, not inhabited, it did less hurt. The terrible noise it made so frightened the cattle that they ran away, and were thereby preserved. It passed over a cornfield, and laid it as even with the ground as if it had been trodden down by feet; it went through a wood and turned up above an hundred trees by the roots, coming into a field full of cocks of hay ready to be carried in, it swept all away, so that scarce a handful of it could afterwards be found, only it left a great tree in the middle of the field, which it had brought from some other place. From the Forest of Maxfield it went up by a town called Taxal, and thence to Wailay Bridge, where, and no where else, it overthrew an house or two, yet the people that were in them received not much hurt, but the timber was carried away nobody knew whither. From thence it went up the hills into Derbyshire, and so vanished. This account was given by Mr Hurst, minister of Taxal, who had it from an eye witness." The reader must form his own estimate of this wonderful relation. I have made a faithful transcript.

EDWARD HUDSON.

The above account of this strange phenomena is no doubt taken by the historian from a volume entitled *Admirable Curiosities, &c.*, published in London in 1662, as it appears therein word for word as given by our correspondent. The extract was reprinted in *Chambers' Book of Days*, and appeared in the *Stockport Advertiser* as a clipping therefrom some 14 years ago.

Ed.

EXTRACT FROM AN OLD MAGAZINE.

"*Gentleman's Magazine*," vol. lxxix, for 1799, page 922.

[248.]—"Mr Archdall, in his '*Peerage of Ireland*' vol. iii., page 118, art. Stopford, Earl of Courtown, derives the descent of his lordship from 'Nicholas de Stockport, Baron of Stockport, one of the eight barons of the county palatine of Chester, created by Hugh Lupus, Earl of Chester, who probably settled in that county before the Norman Conquest, as the name of Stopford is evidently of Saxon origin.' Mr Archdall then passes with wonderful velocity from Nicholas de Stopford to James Stopford, Esq., who went to Ireland in 1641. *Hiatus valde defendus* Some people would with justice entertain suspicion that the descent of James Stopford from Nicholas de Stockport had but little foundation. However, notwithstanding Mr Archdall's wonderful neglect (I call it wonderful, for, in the other parts of his laborious work, he has displayed surprising accuracy with very few exceptions), Lord Courtown certainly derives his origin from the barons of Stockport. His lordship now (1799) possesses the estate of Saltersford, near Macclesford, which belonged to his ancestors from time immemorial, and which is the only remaining part of their vast possessions now enjoyed by his lordship. The chief estates of Lord Courtown are in Ireland, and were obtained from Charles II. on his restoration. The Earl of Courtown was created an English peer May 28, 1796, whereupon his lordship chose the title of Lord Saltersford, of Saltersford, in the county palatine of Chester, from the estate of that name."

Ardwick.

D. BENNETT.

STOCKPORT 100 YEARS AGO.

[249.] Broster's Chester guide in 1782 published the following account of Stockport:—

"Stockport is a large, populous town, with many manufactories. It is situated on the River Mersey, distant from London 175 miles; the market is on Friday; it has four fairs—viz., on March the 4th, March the 25th, May the 1st, and October the 25th.

A list of the principal Tradesmen, &c., in Stockport.

Arden Jehn, Esq.
Astley Edward, joiner
Barnford William, Esq.
Bancroft Robert, cotton manufacturer
Bancroft Henry, gent.
Barrow Peter, brazier
Bentham Rev. Mr
Birchall B., linen draper
Birch Joseph, gent.
Blackburn Wm., silk throwster
Boardman Peter, postmaster
Booth Joseph, schoolmaster
Booth William, gunsmith
Booth William, joiner

Booth Henry, innkeeper
Booth Samuel, ironmonger
Bower Buckley, attorney-at-law
Bowness Rev. Mr
Brizell James, surgeon
Brown John, grocer
Brown James, cotton manufacturer
Chandlee James, painter
Clerkson James, parish clerk
Collier John, grocer
Cooper Samuel, attorney-at-law
Coppock John, linen draper
Coppock William, woollen draper
Crowther Robert, silk throwster

Dale Joseph and John, merchants	Pollit Charles, tobaccoist
Daniel Samuel, greaser	Priestnall J., liquor merchant
Davies and Co., hatters	Kershaw Edmund, merchant
Etchells Edward, linen draper	Richardson Elizabeth, grocer
Fowden W., check manufacturer	Rawlinson Matthew, plumber
Gee Joseph and Son, do.	Rossiter Richard, hatter
Green John, joiner	Rothwell Richard, upholsterer
Garside George, liquor merchant	Sidebotham William and Son, button manufacturer
Hampson John, check manufacturer	Shepherd Thomas, chandler
Hanforth Joseph, joiner	Southern Joshua, butcher
Hardy William and Joseph, check manufacturers	Stevenson Solomon, brasier
Heginbotham Thomas, dry-salter	Stepford and Co., hatters
Hewitt —, surgeon	Stepford William, cabinet maker
Hollingworth William, chandler	Swindells John, joiner
Holmes John, woollen draper	Tatten Edward, gent.
Houghton Henry, check manufacturer	Taylor Samuel, timber merchant
Hyde David, check manufacturer	Taylor Samuel, calico printer
Jackson Rev. Mr	Thomson James, surgeon
Jacson Rev. Mr	Turner Charles, shopkeeper
Lavender William, linen draper	Turner William, brewer
Lee Charles, calender man	Vaughan and Co., hatters
Lee William, silk throwster	Wimson Thomas, innkeeper
Lingard John, attorney-at-law	Walker Lawrence, attorney-at-law
Lowndes John, bookseller	Watson Holland, do.
Mayer Robert, cotton manufacturer	Watson Rev. Dr., rector
McConnell Samuel, Esq.	Whittaker John, cotton manufacturer
Milne John & Son, merchants	Williamson John, button manufacturer
Motham Peter, Esq.	Woolam George, brewer
Newton Robert, attorney-at-law	Worsencroft John, linen draper
Nicholson Thomas, do.	Worthington Edward, iron-monger
Norbury Bradford, corn factor	Worthington John, mercer
	Young William, surgeon

There are several names in the above list which claim more than a passing notice. The John Arden, Esq., who stands at the head of it, was the representative of the Arden family of Arden Hall, whose town house was at that time in the Underbank (now occupied as the Manchester and Liverpool District Bank). The Edward Tatton, gent., herein referred to, was a Tatton of Wythenshaw, who then held a town house in Teviot Dale, near the spot where the present railway station is located. Another striking name is that of the famous historian of Stockport, Dr Watson, who was at this period rector of St. Mary's. *Aprpos* of the trade of the town, we may in this list note also several industries that seem to have altogether departed from us, as silk throwsters, button manufacturers, and check manufacturers. Of each of these there appears to have been several, indeed, if the above directory be a reliable guide, they would seem to have been the staple trades of the town. Hatting, too, in Stockport is no modern innovation, for here we have no less than four firms recorded as engaged in that trade, so that in returning to this industry Stockport was simply "turning to an old love" again.

Ed.

REMINISCENCES OF OLD STOCKPORT.

[250.] In the life of Belzoni it is related that in

his early days he played the part of Heronles at Astley's Amphitheatre, exhibiting himself as an athlete, and performing various feats of strength. He had a small apparatus with him, and in the intervals of other performances he exhibited various hydraulic tricks, such as causing a ball to dance, and making a drop of water to represent a tulip, &c. As long since as I can recollect—somewhere about 60 years—there was a man visited Stockport Market Place, who was in many respects a counterpart of Belzoni. He exhibited on a table various hydraulic contrivances, and, like Belzoni, made flowers out of a drop of water. He likewise lifted an enormous beam of wood and balanced it on his chin, and performed other extraordinary feats of strength. Although not a very big man, he was compact and powerful; and one of the feats he undertook was to measure his strength with that of one or two horses, by pulling against them with a strap fastened round his waist. It is not a little singular that two different men should have combined two such dissimilar performances. About the year 1822 a man of remarkable height and bulk attended Stockport Market, representing himself as an officer in the French army who had fought at Waterloo, but having become disabled for his profession and having no other means of subsistence, he had taken to selling little boxes containing a preparation which enabled the purchaser to ignite a match. This was, in fact, the precursor of the present lucifer match, and that was the first time I ever saw fire produced in such a way. Whilst speaking of these public characters I might mention that it was not uncommon for a party of mountebanks to take up their stand on the plot of land now occupied by Tiviot Dale Chapel—which was generally the rendezvous at that time for public exhibitions—and after going through a variety of tricks in the open air, they proceeded to conduct a lottery for a number of prizes, which were drawn for when the requisite number of tickets had been disposed of. Sometimes medicines were sold by these itinerant performers.

P.

WAGES AND PROVISIONS IN 1776.

[251.] In a history of Macclesfield I find the following:—"In the year 1776 the wages paid to the mill men and stewards was 7s per week; that of women employed as doublers, three shillings and sixpence. Children employed in the silk mills were hired for three years, at the rate of sixpence per week for the first year, ninepence for the second, and one shilling for the third. The market price for butter was then fourpence per pound, best cheese

twopence-halfpenny, and prime beef twopence. Mutton and veal were then bought by the joint; brown bread was sold for five farthings per pound, and fine flour at one shilling the peck of 8lbs. weight. Milk was sold at one penny per quart."

H. HUDSON.

AN OLD ROAD.

[252.] It may not be generally known that Thompson-street, which runs parallel with Greek-street, Stockport, is one of the oldest roads in Stockport. At a time prior to the erection of the Stockport National Schools, and when the site was covered with gardens, a road ran from Edward-street, or Ridgway Lane, to the opening by the Stockport Infirmary, and thence through Thompson-street. As this was prior to Greek-street being formed, it would be interesting to know by what line of route foot passengers and vehicles would proceed to Cheadle. Would they, after proceeding along Thompson-street to Shaw Heath, which crosses at right angles, go along Chapel-street, or turn suddenly to the left, to get to Castle-street?

SIMPLEX.

BOOKS PRINTED IN STOCKPORT.

[253.] "A Defence of Sunday Schools," by J. Mayer. Printed and sold by J. Clarke, Stockport, 1798." 8vo., pp. 98. "Candid Animadversions, by J. Mayer. Stockport: printed by J. Clarke, 1798."

ALFRED BURTON.

Replies.

THE CRAB MILL, OR CRAB CHAPEL.

(Query No. 209—April 16.)

[254.] I think there has as yet been no reply as to the locality of the old chapel mentioned by one of your querists as having been spoken of in an old document as being the place where the Unitarians met for worship prior to the present chapel in St. Petersgate, Stockport, being erected. I learnt casually during the past few days that the spot where it stood was just in the rear of the present Stockport Reform Club, and the graveyard is still to be seen, railed off to prevent desecration. It would be interesting to know why the place was called the "Crab Mill," or "Crab Chapel." That it was a nick-name—or, if so, a very ancient one—may be inferred from the fact that I have seen the name in a legal document, where the Crab Chapel was given as the only name it was then (1840) known by.

S.

STOCKPORT CHARITIES.

(Queries 169, 204, 216, 240.—April 2, 16, 23, 29.)

[255.] Respecting the sums of money once available for the apprenticing of Stockport boys to trades, a large sum of money now lost sight of, I can give a few facts which will be of interest, and pointing to the direction where we ought to look for some elucidation as to the whereabouts of the original sum of £1,050, left for this purpose. There are now several tradesmen living in the town whose premiums on being apprenticed were paid out of this fund, and the latest date it was so used, so far as I have been able to ascertain, was in 1839. By the kindness of one gentleman, I have been put in possession of a copy of one of the deeds of indenture. The date is 1830, and it was drawn up in the office of the late Mr Winterbottom, solicitor, where also the other deed referred to as being made in 1839 was prepared. The parties to the deed of 1830, are the youth who is apprenticed and his father on the one part, and the Rev. C. K. Prescott, rector, and John Minshall, of Bramhall, farmer, James Roxon, of Bredbury, yeoman, and Joseph Knowles, of Bredbury, yeoman, the churchwardens of the Parish Church of Stockport, on the other part. The nomination and appointment of the said apprentice is explicitly set forth as being in the hands of the Rector and Churchwardens as *trustees nominated and appointed in and by the last will and testament of William Wright, late of Stockport aforesaid, Esquire, deceased, for putting out pauper children born in the township of Stockport aforesaid, apprentice to Husbandry or Gardening, or such other trade or business as they or the survivors of them think fit*. This points conclusively to the Rector and Wardens being trustees, and it is the duty of those gentlemen to enquire where the money was invested, in order that it may be secured once more to those who have a right to it. The sum paid as premium in the deed I have quoted from is £615s, the cost of the indentures being defrayed also from the same fund. The witness attesting the indentures is T. M. Ferns, who would, I think, at the time mentioned, 1830, be attested to Mr Winterbottom. I trust the matter will be taken up by the clergy and wardens without delay.

S. W. J.

"COCKSTICKS."

(Query No. 281.—April 28rd.)

[256.] It was an old custom at Shrove-tide for the apprentices and schoolboys who were set at liberty by the tolling of the pancake bell, rung at 11 a.m. on Shrove Tuesday, to betake themselves to various

sports. One of these largely practised was to throw at cocks fastened to a stake, the missile being a broomstick. Three shies a penny was the usual rate charged, and the person who killed the cock had the bird as a reward. I have heard it said that the gingerbread called "cocksticks" was later, and in more human days, used instead of the cock, hence the name.

JACQUES.

STOPPORT.

(Queries No. 34, 227—February 19, April 23.)

[257.] In order to answer this query intelligibly we must quote from ancient historians. Speaking of the old castle site in Stockport, and Roman roads, Dr. Whittaker says:—"The castle must have originally communicated its name to the town, and hence it was denominated Stockport, because Stock, or Stockport, may signify a castle in the wood, or it may mean a place of settlement in general; so also Stockport, the place of the castle. Portwood is also so denominated because it was the port and wood of the castle, and is the unveiled translation of Stockport. This definition has plainly a reference to Saxon times. It is evidently a place of great antiquity, although not mentioned in Domesday. This is accounted for by the fact that in 870, during the Danish invasion, a great part of this district was depopulated by them, for we find it recorded in history that the neighbouring town, now city, of Mancoestre (Manchester) was seized by the Danes, after an obstinate resistance on the part of the Anglo-Saxon population, and it would appear that Stockport suffered in the general devastation, for a very severe conflict must have occurred, as the names of one of the townships composing the parish of Stockport, and in close proximity, indicates—Brinnington, or burning, or burnt town, as it has been rendered by some of our antiquarians." Speaking of the Roman occupation, he says "the station had a steep of 100 yards in descent on three sides of it, and would naturally be fortified by a fosse across the isthmus, and the Roman road into East Cheshire was effectually commanded by it, being obliged, by the winding circuit of the Mersey, to approach very near to the castle, and from the remaining steepness in the other part of the bank, appears actually to have advanced up to it and to have ascended the brow in a hollow, immediately below the castle side of it." The Rev. Wm. Marriott, in his "Antiquities of Lyme," says, "At this place the rugged, rocky banks of the Mersey declined on both sides with an easy and regular declivity." Speaking

of the Roman road, Dr. Whittaker says, "That a Roman road, passing along the present highway, must have crossed the ford over the Mersey at Stockport." This was the present Old Road, and antiquarians say the Roman road turned by the site of the premises formerly known as Garside's Smithy, and crossing the present Manchester Hill at a considerable elevation, it gradually sloped until it reached the ford, and thus from the sharp steep stop or steep on either side of it received the appellation of Stopford from the Saxons, and was about 200 yards above Lancashire Bridge. "In a list of the clergy of the Deanery of Macclesfield attending a visitation between the years 1534 and 1543, it is called Stopford" (*H. Heginbotham*.) In a similar visitation in 1548 it is called Stopporth. John Speed, in his England, Wales, Scotland, and Ireland, published in 1627, in a map of the county, calls it Starford *alias* Stopford. In 1644, during the time of the civil wars, it was called Stepworth (*Rushion*). In the Vale Royal of England by William Smith and William Webb, 1656, it is called Stockport at Page L., yet in a list of fairs in the "Gentleman's Magazine," in 1731, it is called Stopford, in June following Stockport; in 1745, when the Pretender came here, it was called Stockport. Thus I have endeavoured to give a faithful account of the names of our good old town in the past. EDWARD HUDSON.

THE OLD STOCKPORT WIND-MILL.

(No. 176, 224—April 9, 23.)

[258.] In addition to the particulars already given in "Notes and Queries" respecting the old wind-mill at the corner of Edward-street, Stockport, I may state that my earliest recollection of the place is that it was worked by Mr William Robinson, a corn dealer at the bottom of the Hillgate, and that a one armed man, who was familiarly known as Levi, was the miller. That portion of the premises more recently occupied by Mr James Ollerenshaw Rigby obtained some notoriety as the headquarters of the Radical section about the time of Peterloo—namely, from 1819 to 1822, when the Agitator Hunt—Orator Hunt, as he was called—was going about the country. The meetings held at the wind-mill were attended by Bagguley, Drummend, and Johnston, who were afterwards prosecuted for sedition, and served a term of imprisonment in Chester Castle. Johnston lived to be a very old man. He entered into business as a brush manufacturer in Manchester, obtained a competency, and retired to a charming little house at Northenden. It is worthy of note that of all the Tories I ever heard enunciate their views I never heard one more pronounced than he was. P.

[259.] I have been informed by a person who is intelligent and who well remembers the windmill referred to in one of the queries, that it stood at the corner of Edward-street. The miller was named Robinson, who had a corn factor's shop in the premises now occupied by Mr Grant, draper, Lower Hillgate, Stockport. Though much altered in appearance the door near the teagle head, where the flour used to be wound into the upper floors, is still visible. The corn mill was circular and conical, and my informant says he has seen the sails shipped and unshipped many scores of times. At the time of the Chartist agitation it became the rendezvous for Chartists, who held private meetings in the upper rooms of the mill.

G. R. A.

HEALING WELL.

(Query No. 242. April 30th.)

[260.] I remember a spa well situate on the road to Edgeley, now known as Thompson-street, and which is a much older thoroughfare than Greek-street. The well was somewhere near the junction of the street with Shaw Heath, the whole of that locality being then green fields. For a time the well had a great reputation for the healing of sore eyes.

P.

HOT CROSS BUNS.

(Query No. 251. April 28.)

[261.] The hot cross bun is, perhaps, the most popular symbol of the Roman Catholic religion in England that the Reformation has left. Hone is responsible for the following curious note, given on the authority of Fosbroke, the antiquary:—"Winckelman relates this remarkable fact, That at Herculaneum were found two entire loaves of the same size, a palm and a half, or five inches, in diameter. They were marked by a cross, within which were four other lines; and so the bread of the Greeks was marked from the earliest periods. Sometimes it had only four lines, and then it was called a *quadra*. This bread had rarely any other mark than a cross, which was on purpose to divide it more easily."

Sandbach.

L. P.

Queries.

[262.] WILMSLOW SCHOOL.—Your correspondent, Wm. Norbury, last week, referred to an old school which stood in the Railway Road at Wilmslow. It would be interesting to know how long that school had existed there, and where and when the first Wilmslow school was built.

HISTORIOUS.

[263.] THEATRE IN HEATON LANE.—Is it correct that there was at one time a theatre in Heaton Lane? How long is it since performances were given there if ever, and where was it situated?

OWEN JOHNSON.

[264.] ALDERLEY.—We have had some interesting communications on the subject of the origin of names. Can any of your reader enlighten us as to whence the name Alderley is derived and what is its meaning?

LINDOW.

[265.] "NOBSTICK."—This word applied as an opprobrious epithet to a person working under price, and so generally used in the manufacturing districts, is said to have originated in this neighbourhood. Can this statement be verified?

OWEN JOHNSON.

[266.] STOCKPORT BELLS.—When the Parish Church of Stockport was rebuilt, the old bells, a light and silvery peal, were replaced by the present ones. Can anyone say what became of them. I have heard they were given to Marple Church. Was this so?

SEMPER.

[267.] PECULIARITIES OF BIRDS.—I think much relating to the freaks of birds might prove of interest to "Notes and Queries." I heard only this week that a pair of blackbirds and two pairs of rooks had selected the tower of the Congregational Church, Wellington Road South, Stockport, wherein to build their nests. I think it is a very uncommon thing for rooks to do, but believe such to be the case.

SEMPER.

EDALE.—In a volume which has recently appeared, called *Rambles Among the Hills*, the writer, Mr L. J. Jennings, evidently a southern man and a stranger, says of Edale and its surroundings, looking down upon them from the summit of Mam Tor, "It may be doubted whether there is anything finer to be seen in England, for it includes everything which goes to form magnificent scenery, except water. To the north the lovely valley of Edale lies spread below, guarded by a range of hills at each end. On the other side is the almost equally fine valley of Hope, with heather-covered hills, stretching away for many miles. These hills are not, as we all know, so high as the mountains of Switzerland, but they are beautiful in form and outline, and present a very noble and even grand appearance. Fresh from a visit to Switzerland, it seemed to me that I had seen nothing there more beautiful and attractive. If the Kinder Scout range were in Switzerland, scores of books would have been written about it, and sanatoria without number would have been established on its hill sides. As it is, not a dozen tourists thoroughly explore the Peak in the course of as many years, and the very people at the local inns which are nearest to it—and they are all some miles distant—seem to know little or nothing about it."

SATURDAY, MAY 14TH, 1881.

Notes.

QUAKERS AT WILMSLOW.

[268.] Amongst the many religious denominations that seem to flourish in the neighbourhood of Wilmslow are the Quakers. They appear to have been established here for a lengthy period, the first record of their presence, according to Earwaker, appearing in the Churchwarden's accounts of 1654, where the following is recorded:—"Paid unto Mr Daine (Dean) at the Middlewich for the takeinge of 4 examinacons concerning Quakers 5s 01." In the same record of 1656 is the following:—"Distributed by Mr Brereton, parson, and the churchwardens, 20s which was forfeited by the Quakers for their Saboth breaking, and ordered for the poore of Wilmeslow p'ish by the Right Worll. Thomas Standley and Edward Hyde, Esquires, Justices of the Peace and Quorum of this Countie, anno domini 1656." From this latter entry it would appear that their settlement in that neighbourhood was not achieved without some opposition from the intolerant bigotry that was characteristic of the period; but notwithstanding the difficulties then placed in their way they have, as our historian states, "ever since continued there in considerable numbers. Their old place of worship, near Morley Green, is now converted into cottages, and a more commodious building was erected nearer to Wilmslow about 20 years since (1877). The first place of interment was across Lindow Common, in a secluded piece of ground in Mobberley parish, where some old tombstones may still be seen. This graveyard is fenced round and well-cared for." This latter fact speaks volumes to the honour of the sect to which it refers.

Ed.

INHABITANTS OF LANCASHIRE IN 1602.

[269.] The following curious passage is found in an old black letter book of the above date:—"The manners of the inhabitants of Lancashire are similar to those of the neighbouring counties, except that the men always eat with pronged forks. The men are masculine and in general well made; they ride out and hunt as in most southern parts, but not with that grace, owing to the whip being carried in the left hand. The women are mostly handsome; their eyes brown, black, hazel, blue, and grey; their noses if not inclined to the aquiline are mostly of the Grecian form, which gives a most beautiful archness to the countenance, such indeed as is not easy to be

described; their fascinating manners have long procured them the name of the Lancashire witches."

F. HUDSON.

GREAT STORMS IN CHESHIRE.

[270.] Hail of an extraordinary size has sometimes been observed to fall. On the 29th of April, 1697, a thick black cloud poured down such hail, on Cheshire, Lancashire, and some other counties, that in a line 60 miles long and two broad it killed small animals, split trees, and beat down men and horses. Many of the stones were from five to eight ounces in weight. In May of the same year there was a shower of hail in Hertfordshire which exceeded this. Fields of rye were cut down as with a scythe, several men were killed, and vast oaks split. The stones were from 10 to 14 inches round.

L. P.

Sandbach.

Replies.

WILMSLOW SCHOOL.

(Query No. 262. May 7.)

[271.] It would appear that there was a school in Wilmslow in the year 1587, when, as Earwaker's history records "the churchwardens spent 18d at the 'scolemaister's.' The schoolmaster generally wrote out the wardens' accounts. From the same source it may be gathered that in the year 1618—8d was "spente at Stopporte, when wee met the Deane abente the byinge of bookes for the Schollers." Whether this school existed on the spot where the old school referred to by our correspondent stood, or whether the latter was the actual first building used for scholastic purposes, is a question we are not prepared to answer.

Ed.

RIDING THE BLACK LAD AT ASHTON.

(Query No. 248, 29th April.)

[272.] An effigy, generally made of straw, is dressed in black velvet, and a suit of armour, or as much of one as can be got, is put on it. In one hand is placed a sword, and a bunch of corn-marigolds in the other, while it is sometimes emblazoned with some emblem of the occupation of the first or last couple that were married in the preceding year. It is then fixed upon horseback (often held in the arms of a man who bestrides the horse) and led in procession round the town, calling at all the public-houses for the beer which the visit entails, the retainers of the knight industriously collecting small fees from the spectators. In addition to these contributions 5s per annum are

a Fisher's "Lancashire Illustrated;" 1881, p. 95.

reserved from some neighbouring estate. Clarke *b* says "whatever may have been the origin of this ceremony, it is certain that the sum of 10s, now reduced to 5s, has been reserved from the manor to perpetuate its performance." After the procession, which generally ends at dusk, the effigy is ignominiously destroyed, and the habiliments of black velvet and steel armour are carefully preserved from year to year. Formerly the effigy was hung up at the old cross in the Market Place (and near the spot where, according to another tradition, the Black Knight was shot dead by a woman whom he had outraged) and there demolished by the exercise of all sorts of fire-arms, in the presence of a vast concourse of people. A scuffle often takes place for the headpiece, the fortunate possessor of which receives a small fee, and retains it until the following year. Sometimes there are as many as three different processions, but the effigies are not all so well got up. Baines *c* says that the shooting at the effigy ceased about a hundred years ago, but Clarke mentions it so late as 1830. In those days," says the author of an article in the *Ashton Reporter* (Easter, 1866), "a pit was situated at the top of Crickets Lane, and this being partially let-off, the water ran down the lane towards the Old Cross, and served admirably to enliven the scene in the neighbourhood. It was very useful for the assembled people to soak cloths, sods, or old rags in, and then, with deliberation, forethought, and malice, fling these at the most respectable coat, hat, or trousers that could be found in the crowd; and many innocent tradesmen from neighbouring towns and villages have gone home from 'seeing the Black Lad' not much better looking than the object they had been to look at." There are various traditions concerning the origin of this custom, which is shrouded in great obscurity; nearly every writer on the history or topography of the town of Ashton refers to it, and no two accounts agree. Some hold that it is meant as a perpetual expression of popular abhorrence towards the memory of Sir Ralph Assheton, "who declared that any person on whose ground the plant [corn-marigold] should be found growing, should forfeit a fat sheep to the lord of the soil;" *d* others that it is intended as a mark of honour towards the hero of Neville's Cross. But it is generally supposed to be a relic of the old custom of "guild riding," which was intended "to prevent the lands of the lord of the manor suffering by the neglect of his tenants in allowing the yellow corn-marigold, called 'gools'

and 'guilds,' to grow upon the soil in their charge." *e* This custom is of great antiquity, laws being made in Scotland for the destruction of the "guld," and imposing a fine of oxen upon the proof of its infraction. Dr. Hibbert-Ware says *f* "A large portion of low, wet land in the vicinity of Assheton was, in John of Assheton's days, named the 'Sour Carr,' [implying an impoverished state of the land]. It had been overrun with corn-marigolds, named, as in Scotland, 'Carr-gulds.' These were considered so destructive to the growth of the corn that the lord of the manor was compelled to enforce some vigorous measures for their extirpation. A manorial regulation, therefore, existed, called 'Carr-guld Riding.' Ralph of Assheton, Sir John's son, in consequence of a second marriage, and Robin, his brother, were, on a certain day in the spring, invested with the power of riding over the lands of the Carr, named the 'Carr-guld Road;' of levying fines for all the 'Carr-gulds' that were found among the corn, and, until the penalties were paid, of punishing transgressors by putting them into the stocks, or stone-rings, or by incarceration. It appears that Ralph of Assheton [the son of Sir John] became, by his alliance with a rich heiress, the lord of the neighbouring manor of Middleton, and soon afterwards received the honour of knighthood, being at the same time entrusted with the office of Vice-constable of the Kingdom *g* [in the time of Henry VI., circa 1463]; and, it is added, of Lieutenant of the Tower. Invested with such authority, he committed violent excesses in this part of the kingdom. In retaining also for life the privilege granted him in Assheton of "Guld-riding," he, on a certain day in the spring, made his appearance in this manor, clad in black armour (whence his name of the Black Boy), mounted on a charger, and attended by a numerous train of his own followers, in order to levy the penalty arising from the neglect of clearing the land from "Carr-gulds." The interference of so powerful a knight belonging to another lordship, could not but be regarded by the tenants of Assheton as the tyrannical intrusion of a stranger, and as Sir Ralph, sanctioned by the political power given to him by Henry VI., exercised his privilege with the utmost severity, the name of the "Black Boy" is at present regarded with no other sentiments than those of horror. Tradition has, indeed, still perpetuated the

e Axon's "Black Knight of Ashton;" 1870, p. 25.

f "Custom Roll and Rentall of the Manor of Assheton-under-Lyne;" 1822, pp. 23-4. This scarce pamphlet has been reproduced in the Chetham Society Series, No. 71, 1868, "Three Lancashire Documents."

g This commission is preserved in Rymer's "Foedera."

b "New Lancashire Gazetteer;" 1830, p. 6.

c "History of Lancashire;" 1868, vol. I, note, p. 426.

d "Pictorial History of Lancashire;" 1844, p. 77.

prayer that was fervently ejaculated for a deliverance from his tyranny :—

Sweet Jesu, for thy mercy's sake,
And for Thy bitter passion,
Save us from the axe of the tower,
And from Sir Ralph of Assheton. ^h

"Upon the death of the Guld-rider of Assheton, Sir John's heir and successor abolished the usage for ever; and reserved from the estate a small sum of money for the purpose of perpetuating, in an annual ceremony, the dreaded annual visits of the Black Boy. This is kept up at the present day. An effigy is made of a man in armour, and since Sir John was the son of a second marriage (which for this reason had been esteemed by the heir of Sir John as an unfortunate match), the image is deridingly emblazoned with some emblem of the occupation of the first couple that are linked together in the course of the year. The Black Boy is then fixed on horseback, and, after being led in procession round the town, is dismounted, made to supply the place of a shooting-butt, and, all firearms being in requisition for the occasion, he is put to an ignominious death." The "Custom Roll and Rentall of the Manor of Assheton under Lyne," states that "Rauf of Assheton and Robyn of Ashton, have the Sour Carr-guld Rode, and stane rynges, for tenure of their lives. Rauf of the gyfte of John Assheton, Knyghte, the elder, and Robyn of the gyfte of John Asshton, Knyghte, the younger." The "Rauf became Sir Raphe Assheton of Middleton, and to his severe exercise of the privilege of guld riding, retained for life (in the Manor of Assheton, though he was of another manor), the rise of the "Riding of the Black Lad" is to be traced; and most probably Sir Ralph earned his ill-fame by an arbitrary act of his vice-Constablenesship. In of the MS. volumes in the Chetham Library, Manchester, & purchased from the executors of Thomas Barrett, the antiquary, it is stated that "In the reign of Edward the Third lived Thomas Ashton, of Ashton under Lyne, of whom nothing but the following particulars are known:— In the year 1346, when the King was in France, David, King of Scotland, brought an army into the middle of this kingdom, and at Nevil's Cross, near Durham, Edward's Queen, with the Earl of Northumberland as general, gained a compleat victory over the Scots about the same time that her husband obtained a great victory in

^h The two last lines are frequently recited thus—

O save me from a burning stake,
And from Sir Ralph de Assheton.

—Baines, 1888. Vol. 1, p. 426.

ⁱ No. 8,017, p. 80. Quoted also by Aiken, "Description of the Country Round Manchester;" 1795, pp. 225-6, who states that the sum "was issued out of Court."

France. In this battle Thomas Ashton, one of the soldiers, but in what station is unknown, rode through the ranks of the enemy, and bore away the royal standard from the king's tent, who himself was afterwards taken prisoner. For this act of Ashton's heroism when Edward returned from France he gave him the honour of knighthood ^j, and the title of Sir Thomas Ashton, of Ashton-under-Lyne; and to commemorate this singular display of his valour he instituted the custom of the riding of the Black Lad upon Easter Monday at Ashton, and left the sum of 10s yearly to support it, with his own suit of black velvet, and a coat of mail, the helmet of which was very lately remaining. He further adds, "He was no doubt a trusty servant to Richard, one whom this prince wished to continue in his service. The Harleian M.S. mentions amongst other gifts and annuities to Lancashire gentlemen, that Richard gave to Sir Rauffe Ashtone divers lordships or manors to be held by knight's service. Another grant from the same says "to Sir Rauffe Ashton a tun of wine yearly." Roby ^k says "Sir Ralph Assheton was sheriff of York in the reign of Edward IV., and knight marshal and lieutenant of the tower under Richard III.

* * * So powerful was his jurisdiction, that a grant was made him to the effect that if in cases of emergency suitable persons could not be procured for the trial of delinquents, his own authority should be a sufficient warrant for the purpose." The opinions concerning, and references to, this custom are innumerable. Douce, in his M.S. notes, says "They have a custom at Ashton-under-Lyne on the 16th of April, of shooting the Black Lad on horseback. It is said to have arisen from there having been formerly a black knight who resided in these parts, holding the people in vassalage, and using them with great severity." In a metrical tale of tradition published in Harrop's *Manchester Volunteer* the black knight is represented to have imprisoned a number of the family of Staley and a daughter of a Staley in the dungeons of Ashton. The story is, however, a mere fiction. Roby has also woven the tradition into one of his romantic legends. The "true and faithful" relation of the origin contained in a communication to a society at the New Inn, Ashton, is egregiously absurd. The proficiency of Sir Thomas de Assheton in the "black" art of alchymy has led to a supposition of his having been the original of the black knight. *Bell's Gasetter*

^j This seems to be an error, as we find him styled esquire in the royal letters of protection granted him in 1385, as one of the retinue of John of Gaunt in his expedition into Spain. Baines says, however (12 mo., vol. 1, p. 491) that the king knighted a Ashton and Coupland, another Lancashire esquire who distinguished himself in the battle of Nevill's Cross.

^k "Traditions of Lancashire," 1867, vol. 1, p. 98.

states Sir Ralph Assheton to have been shot as he was riding down the principal street of the town on one of his Easter-Monday visitations, and the inhabitants to have taken no trouble to discover the assassin. Butterworth ^l is of opinion "that a more atrocious act than the extirpating of corn marigolds must have led to a practice so deeply marked with expressions of abhorrence to those whose infamy is thus perpetuated for centuries;" and Baines ^m is of opinion that "supposing this account (Dr. Hibbert Ware's) to be correct, it is manifest that the offence of Sir Ralph in obliging the farmers to keep their grounds free from weeds was not of so heinous a nature as to require to be expiated by centuries of execrations, and the solemnity might now be permitted to cease without any detriment to the moral feeling of the place."

ALFRED BURTON.

NOBSTICK,

(Query No. 265—May 7.)

[278.] In the *Advertiser* of December 7th, 1824, there is recorded what purports to be the origin of this word, as referred to by Owen Johnson. "At Chadkirk Printworks a certain workman was told by his master that another man had taken his place, whereupon the other, lifting up his walking-stick said emphatically, 'See yoa, mestur, he's no better nor this nobstick,' which became a bye-word amongst the operatives at large."

ED.

STOCKPORT CHURCH BELLS.

(Query No. 266—May 7.)

[274.] The following detailed account of the ancient bells of the parish of Stockport may prove interesting. There are some interesting and curious literary relics still extant concerning these bells which have been gathered from various sources. There is still extant a certificate of the Sheriff of Cheshire respecting the bells and plate in the churches of that county, Anno 1548, communicated from the records of the Augmentation Office by John Cayley, Esq., F.S.A., that Stockport Church had one silver chalice at that time only, and a ring of four bells. These bells being placed there before the Reformation, they would have the usual legend respecting the saint to whom the church is dedicated (Saint Mary the Virgin) inscribed upon at least one of them, and this seems to be affirmed by the fact that the second bell of the peal of six, which must have been preserved intact, for it appears to have had an inscription, which has been chiselled off. In 1683 we find a record, "There were five bells in ye steeple, and one little bell at ye east end of ye church"

^l Edward Butterworth's "Historical Account of Ashton-under-Lyne," 1842, p. 50.

^m "Lancashire," 12mo., vol. 1, p. 49.

(the sanctus bell). It is very probable the number of bells was increased from five to six in 1612, when the tower of the church was rebuilt. Mr H. Heginbotham, in his "Stockport Past and Present," Part II., p. 218, says:—"These five bells were sent to Rudhall's, of Gloucester, the famous bell founders, to be exchanged for a peal of six, which were placed in the tower towards the close of the year 1731." On page 219 the weight of each bell of the two peals is given. The inscriptions on the six bells removed to Marple are as follows:—1st bell—Prosperity to this town and parish. A. R., 1731 (The figure of a bell is placed between the two initials, A. R., which are supposed to be the initials of the founder, Abel Rudhall.) The second bell, as already stated, appears to have had an inscription, but it has been chiselled off, only a portion of a floral wreath of great antiquity remaining. 3rd bell—A. B. R. Rudhall, of Gloucester, Casters' Hall, 1731. 4th bell—Harry Styles, rector. 5th bell—Thomas Robinson, Robert Lingard, George Whittaker, James Sellars, churchwardens. 6th bell—A.R., 1731.

We now come to speak of the present peal of eight bells in the tower of the Parish Church. When the six bells were sold to Marple Church it was considered they were insufficient for a large and growing parish like Stockport. Instructions were, therefore, given for a peal of eight bells to be cast by Mr Rudhall, which bear the following inscriptions:—1st bell—Church and King, 1817; 2nd bell—Prosperity to his town and parish; 3rd bell—These bells were cast at Gloucester, by John Rudhall; 4th bell—S. Jowitt, T. Yates, J. Minshall, J. Dixon, churchwardens; 5th bell—Prepositus John Arden, William Davenport, William Fox, Thomas Leigh princip., Lord and Lady Warren Bulkeley, patrons; 7th bell—Rev. Charles Prescott, rector, Rev. E. Hawell, Rev. K. Prescott, M.A., curate; on the 8th bell—

I call in prayer the living to combine;
The dead shall hear a louder voice than mine.

When we hear the merry voices of this chime, which forms an octave, we can well imagine they sing the following:—

Ring, ding, ding, ding, for Church and King,
Our merry voices ever sing;
And still we chime our happy song.
Ring, ding, ding, ding, ding, ding, dong.

The clock in the original old church tower was furnished with chimes, a fact we never hear mentioned now; but the late Mr James Leech remembered them, and related to the writer of this notice a laughable adventure which occurred at midnight towards the middle of the last century, in consequence of their arousing a drunkard suddenly from

his sleep in the bonehouse. It is supposed they were dispensed with when the present tower was built. If anyone can furnish information concerning them it would be acceptable. In the ringing chamber are several boards recording the feats of the ringers, one of which bears the following inscription:—"These bells were opened on the 24th day of August, 1817, and on the 12th day of October, 1818, was rung a complete peal of Mr Holt's grandsire triples, containing 5,040 changes in two hours and 55 minutes by the Stockport youths." The names are then given. Since that time frequent change ringings have occurred which have been duly chronicled in this journal. The weight of the tenor bell is 24cwt. 8qrs., and it has been estimated the whole peal would be 95cwt., which cost £1,087.

EDWARD HUDSON.

A CHESHIRE WAKES IN 1787.

(Query No. 195. April 9th.)

[275.] In an old book on Cheshire I find the following:—"The tree of hospitality is seldom out of blossom in Cheshire, but at these seasons commonly called Wakes, it is in full bearing. This is a sort of carnival, when nothing but eating and drinking and good fellowship abound; it is then the lads and lasses assemble in their holiday finery, and with hearts lighter than their heels, dance away the cares of the year. The luxuriance of a wakes table is not easily described: Sirloins of beef, rumps, legs, and, in short, solids of every description, and of the best kinds, with a profusion of puddings, pies, custards, (ad infinitum), of the richest qualities present themselves at one view, and during the whole day are exposed to the attacks of every comer. As this is the practice of all houses of the least respectability, a man must have a commodious crew indeed to do any substantial justice to the bounty of his friends, rendered the more agreeable by the ungarnished simplicity, plainness, and freedom with which it is offered; in a word hospitality may be said to be caterer, hearty welcome cook, and sincerity president of the board. Ceremony is not even second cousin to the family. To say more of these chief of men would trench too much upon the limits of our space, suffice it to say that their hearts may be compared to their ale, pure and home-brewed; and for the women their persons and dispositions are in general like their cheese, universally admired."

E. HUDSON.

ALDERLEY.

(Query No. 264. May 7th.)

[276.] Regarding the origin of this name, I may say that in the "Vale-Royal of England" (1656), it

appears as "Alderleigh" as in the following quotation:—"We come to Alderleigh, where we behold afar off both the parish church, and very near to it a very gallant house, the seat of that worthy stem of the Standleys, derived from the honourable descendants of the Earl of Derby."

HISTORICUS.

WEDDING CUSTOM AT KNUTSFORD.

(Query No. 214.—April 29.)

[277.] The custom of sanding for weddings seems to have existed here for 200 years. The origin is not very clear. The oldest and most reliable tradition is to the following effect: Before the present Parish Church was built there was a chapel-of-ease in King-street, with only one small tinkling bell, totally unfit to use for weddings; and on the occasion of a wedding the plan was introduced of announcing it to the neighbours, and to the town generally, by sweeping the street before the door of the bride's father, and then garnishing it with a sprinkling of sand. For a length of time the sanding was confined to the bride's house, but in process of time innovations crept in; friends of the bride partaking in the neighbourly joy partook also in the observance of sanding before their own houses. Latterly the custom has become very general, not only at weddings, but on *fete* days, such as May-day, and other days of public rejoicing. I very well remember when our most gracious Queen, as Princess Victoria, and her Royal mother, the Duchess of Kent, visited this town, and they called and had lunch at the George Hotel, seeing the Duchess at an upper window, pointing out to the young Princess the universal adornment of the streets done very artistically with white sand. This local method of testifying the loyalty of the people seemed to occasion much surprise and pleasure to the Royal visitors. At weddings, after having strewn red sand over the streets, various devices are formed by letting the white sand trickle through a funnel; there are hearts and true lovers-knots and mottoes in abundance, and the homely, though hearty wish—

Long may they live, happy may they be,
Blest with content, and from misfortune free.

Knutsford.

MARK ALCOCK.

Queries.

[278.] WOOLLAM STREET, STOCKPORT.—In looking over an old directory the other day I saw Woollam-street mentioned. Where was this street? P.

[279.] THE OLD COURT HOUSE, STOCKPORT.—When the Court House, Stockport, was where Mr Parke's ironmonger's shop in the Market Place is

now, one Dan Stoddart occupied the Court Room, and I think had there some kind of exhibition. Do any of your readers remember the said Dan Stoddart, and can they give any particulars as to the exhibition?

P.

[280.] WILMSLOW. — Can any correspondent suggest a reasonable derivation for this singular name. The suffix does not present any difficulty, but the meaning of the prefix is not apparent. In the 15th century the word was spelt indifferently "Wylmeslowe" and "Wilmislow." A. F.

[281.] MOSLEY FAMILY.—I should be pleased if any of your readers—perhaps Mr J. Owen—could help me to any information on the following subject: In Earwaker's "East Cheshire" there is an extract from the Cheadle Register—"Burial, 1748. Francis Mosley, gent., late of Chapel-le-Frith, Jan. 5th." Whose son was he, was he married, and had he any issue? In Manchester Cathedral there is a grave-stone with the following inscription on it:—"Here lieth the body of Elizabeth, daughter of Nicholas Mosley, of Ancoats, buried Nov. ye 14, 1708 in the 66th year. William, 3rd son of Oswald Mosley, of Ancoats, 6 years, buried ye 21 April, 1617. Margaret, the wife of Francis Mosley, of Manchester, Esp. died the 18 day of May, 1768, aged 38 years." Arms on this stone with a crescent for difference; motto, "Mos Legem Regit." Who was this Francis? Is anything known of his birth or parentage, and whether he had any children? Whose daughter was this Margaret?

J. LEIGH.

AN INNOCENT FORGERY.—Mr Argent was manager of one of the branches of a west country bank, and was duly attending to his business, when there came to him two farmers—neighbours, one a customer of the bank. "Mr Argent," says the customer, whom I shall call Jones, "when is that bill of mine on Smith due?" (His companion was the Smith in question.) "I will see," says the manager; and then in a little while, "It will fall due the day after tomorrow." "Oh, then," says Jones, "I will pay it now." "But," says Smith, "I haven't put my name to no bill." "All right," says Jones, "Mr Argent told me when I asked him to lend me the money that he must have another good name to the bill, so I put yours." "Oh," says Smith, "that's all right, then!" And the two friends walked off arm-in-arm, after the bill was paid, apparently quite unconscious that there was anything wrong in the transaction, and leaving the manager in a state of mind that may be more easily imagined than described.

SATURDAY, MAY 20TH, 1881.

Notes.

KNUTSFORD IN THE OLDEN TIME.—A SKIT.

[282] The following is from the *Macclesfield Courier* of October 8th, 1853:—

A TREWE HISTORIE OF THE MERRIE TOWNE OF KNUTSFORDE.

Thys p'essaunte towne is of grete note and antiquite. It is soe called because that here Kyng O'nute of faymous memorie did *forde* ye riviere, what tyme hee had beene syttinge on his chaire on ye sea syde, as hystorians doe telle: for sayd hee pleasauntely 'As my feete are soe wetted with ye salte watere, I may as well washe them in a lytel freshe.' Whereat hys courtiers did lauffe gaily, as courtiers wille, and sayd we wille calle thys place *KNUTSFORDE*. Soe they did, and so it is called unto thys daie.

It was thenne too that they did take downe ye olde chyrche from where it stode in ye uppere fieldes (and where manie stones doe yet marke out ye place) and did build it afreshe neare to ye forde that it might telle ye verie spotte where ye Kyng did crosse.

Nowe thys did gretely vere and chauffe one Master Legh who had builded ye elde Chyrche, not for ye convenyence of ye peple but that it mighte be seene from his Lodge at Boothes. So sayd he (for hee was of a stoute heart, and withal of longe purs) 'By my Halidom but I will builde me yet another chyrche in the place of that whych Kyng O'nute (may Thor and Woden confounde him!) did take awaie.' So hee builded another of bricke, large, and very redde, framing it out of hys owne hedde: for he was a lernei man, and cunnynge in ye use of penne and pencyl. And there they stande unto thys daie starynge and looking at eche other, and eche marvaylling at ye others unsayghtlinesse.

Now marke well what d'vd come of thys. These chyrches did stand on eche syde of ye Forde: bothe very large and bothe very redde; and y^e peple wotted not what to doe, or whyche chyrche to go to. Soe they wente not unto eyther, and unto thys daie manie at *Knutsford* goe not to chyrche at alle.

Nowe whyle King O'nute was shakynge out ye sande from hys shoon, (for hee walked from ye sea in suche angrie moode that hee wiste not that ye waves had filled hys shoon with sande) lo! a weddinge partie did passe on their waye to chyrche, and ye Kyng—for hys ille-humours were nowe passed awaie—did throwe his shoe at ye Bryde in pleasaunte sports, and cryed 'Male your children be as manie as ye sea sande in that shoe!'

And thys hys kynde and pyous wyshe did come to passe: for shee bare eightie and nine Soanes, and one hundred and twentie one Dughters; who alle did settle neare to ye Forde and did lyve longe and happily, and from them all ye goode folke at *Knutsford* are sprung: tho' I do much feare that they doe not alwaies walke soe lovingly as Brotheres and Systeres sholde.

But they have one pleasaunte and lovyng custome of whyche I maie not faile to speake. To thys daie whenever a weddinge partie doe goe to chyrche all ye people doe strewe cleane sande before there doores, formynge with it dyvers vagaries and prettie devyses in memorie of ye pyouse wishe of King O'nute. And even in othere townes rounde aboute where sande is not be hadde, or is too costlie, they doe throwe a shoe onlie at ye Bryde. And some doe thynke that thys doth brynge quite as muche goode lucke as if ye sande were in it. And soe muche for ye weddinge customes at *Knutsford*.

Harde by ye Forde, and partlie betweene ye two chyrches, ther laye, in daies gone bye, a grete and dysmal moor full of pitts, and quagges and noysome wateres. And manie travayllers, yea manie even of ye menne of *Knutsford* crosseynge unwarylie, did lose there wale and peryshe: synkynge in ye noysome wateres so that there pore boddies colde never be founde.

Nowe whenne thys was told to kinge O'nute hee was gretely greved thereat. Soe he looked oute amopge hys courtiers one JAMES DE ROSCOW a lernei and farre-seeyng man, and bredde uppe in forayne lande, as his name dothe welle implie; and sent hym downe to dwelle harde bye ye Forde. And it did appertayne to thys de Roscow when anie travayllers was mysynge to make *inquests* or *enquiries* as men doe nowe saye, wher ye boddie was, and howe it cam to dye; and then havinge drawne ye bodye out

of ye quagge to gyve it up for Ohrystyane buryall. And by cause that ye Kyrge did appoynte him hee was called ye crown-wer, or crown-man. And tho' what tyme ye Romanes dyd dwell at Cnutsforde they did calle him (spekyng in ye Latyn tonge) CORONER, yet is CROWNER ye ryghte name, as our Poet dothe shewe in his prettie playe of Hamlett Prince of Denmarke.

From thys it comes that untoe this daie not in Cnutsforde onlie but in alle ye countrie rounde of which it is ye capitayle cite, so ofte as a manne dothe come to a suddayne and untymly dethe one of these DE Roscows doth come and sytte upon ye bodey untill he fynde out why it dyed.

Nowe tho' ye wateres on thys more be muche assuagede, and ye pittes fylled uppe, yet is it still exceedinge wette and fulle of noysome vapoures. And menne doe saie that if ye DE Roscow shold sytte upon eche boddie in Cnutsforde they wolde fynde that manie tho' they dyed not in ye waters yet dyed of ye wateres, beynge slayne by feveres and pestylente dysorderes ingendered in that stagnante marhe. And manie doe thynke that if ye menne of Cnutsforde insted of buydinge a large prysen house at ye toppe of ye hill, had cutte a large Drayn at ye bottome, they had dysposed of ther monie more wysely: for menne doe nowe fynde that Cryme as well as Disorders doe spawne and laye there egges in dyrt and fylthe, and that elene handes and a elene consequence doe oft times go together.

Let us alle hope that ye Lordes of Tattune (for they are menne of noble hearte, and ever accounted amonge England's trew nobility) wille sende forthe menne who shall cutte a huge and myghtie trenche, and thus drayne awaie not onlie ye noysom vapoures whych doe hurt menne's boddies, but alsoe ye bitere wateres of stryfe and wyckednesse whych doe muche more hurte there soules that see ye Gyvere of all goode may ever shower down ye blessinges of Hys goodnesse on thys annoyente and pleasaunte Towne.

CAMDENIUS.

WEATHER PROVERBS.

[288.] The following are often quoted. Is their teaching substantially correct?—

"This rule in gardening never forget:
To sow dry and set wet."

"April showers bring forth May flowers."

"A hot may makes a fat churchyard."

"A cherry year—a merry year;
A plum year—a dumb year."

"An evening red and morning grey,
Is a sure sign of a fine day."

Heaton Chapel.

EDWIN BARTON.

BOOKS PRINTED IN STOCKPORT.

[284.] "A catechism for the use of Methodist Sunday Schools; J. Dawson, Stockport, 1810." "Trial and acquittal of the seven bishops. James Lomax, 1849."

"Isidore, and other poems; by Mary E. Mellor," printed by Swain and Bearby, *Advertiser* Office, Stockport, 1877.

"Lyrics of Life; by Frank Fearnley (quotation);" printed by Swain and Bearby, *Advertiser* Office, Stockport, 1878.

The following Cheshire works may also be included:—

"Irene Floss, and other poems, by Harriette Smith, Stockport; F. Warne & Co., London, 1878."

"Lays and Legends of Cheshire, by John Leigh; John Heywood, Manchester, 1878."

HISTORIOUS.

ALTRINGHAM 100 YEARS AGO.

[285.] "Broster's Chester Guide, dated 1782, gives the following account of Altringham:—

"Altringham is a small market town, distant 184 miles from London; has a market on Tuesday, and two fairs—viz., on August the 5th, and November the 22nd. A considerable worsted manufactory is carried on here.

A list of the principal Tradesmen, &c., in Altringham.

Ashley Thomas, woollcomber and twister	Leicester Oswald, grocer
Ashley Robert, wheelwright	Lupton George, clockmaker
Bailey Peter	Mills Robert, woollcomber
Barrow Joseph, Unicorn Inn	Moore Thomas, shoemaker
Brundreth Jeremiah, yeoman	Owen Robert
Brundreth Aaron, barber	Parkinson Wm., grocer
Burgess John, woollen and linen draper	Pooks Wm., victualler
Clough John, victualler	Poole Varnen, butcher
Cooke Edward, grocer and cheesemonger	Poole Charles, apothecary-surgeon and man midwife
Darbyshire Edward, White Hart Inn	Pownall Sarah, innkeeper
Darbyshire John, malster	Renshaw Wm., mercer
Goulden Michael, cabinet maker	Rigby Wm., Esq.
Grantham Joseph, butcher	Seddon Robert, woollcomber
Hardeys Miss, milliners	Seater John, baker
Harrop Rev. Mr	Smith J., cotton twister and manufacturer
Hayworth Wm., gardener	Taylor Wm., glover
Hobson John, attorney-at-law	Warburton Thos., yeoman
Hodgkinson Adam, farmer	Warringtonham Isaac, woollcomber
Jenkins Rev. Mr	Worthington Isaac, attorney-at-law
	Worthington Edward, Chandler

An examination of the above will show one or two interesting facts regarding this town. From the first paragraph it would appear that at one time there flourished here a considerable trade in worsted, and the list of names following indicates that wool-combing and twisting were the chief business then known in the place. It would be interesting to know when the last vestiges of this trade disappeared.

ED.

GREAT STORMS IN CHESHIRE.

[286.] The following account of the disastrous effects of a stroke of lightning at the church of Church Lawton, near Congleton, in 1652, is copied from the *Mercurius Politicus*, a weekly newspaper of that date. It is written by Randall Sillite, at that time rector of the church, and "the neighbouring minister" to whom it is addressed was not improbably the Rev. Joseph Cope, Vicar of Sandbach, as that parish is particularly referred to in the letter, one of the dead being described as one "whose father liveth in or near your parish of Sandbach." Another letter addressed to the Rev. Henry Newcome, then living at Gawsworth, appears in Newcome's *Autobiography*,

published by the Chetham Society, p. 310, and is here reprinted. This catastrophe is also referred to in *Whitelock's Memorials*, p. 512, and in *Heath's Chronicle*, p. 315, where it is stated to have occurred at Congleton; and also in the celebrated Diary of Edmund Burghall, the Puritan vicar of Acton, co. Chester, who thus writes:—"June 20th, 1652. In Lawton Church, as the minister was preaching, 11 young men were slain instantly by lightning that was then. The minister's text next day, being their funeral, was Luke xiii. 4." This is confirmed by Mr Sillito's letter to Newcome, in which he says, writing on the Monday:—"This day they were interred in 11 several graves. We had a mighty throng of people, to whom I preached out of Luke xiii. 4, 5. There was not among the dead any one vicious liver." In the *Athenæum*, edited by J. Aikin, M.D., and published in five vols., 1808-13, the letter printed below is referred to by a correspondent, who comments on the extraordinary religious discipline shown to have prevailed at that time, which could so far overcome all natural feelings as to induce the congregation to sit still and hear a sermon,—probably not a short one, after such an alarming event, and with the dead and wounded so close to them. Mr Sillito's letter whilst giving all the details, does not appear to contain any expressions of compassion or sympathy for his unfortunate parishioners. It would be interesting to know if this event is referred to in any way in the *Registers*.

Mercurius Politicus. Numb. 108, p. 1695.

From Thursday, June 24. to Thursday, July 1. 1652.

By the late Thunder and Lighting there happened a very sad and lamentable Accident at a place called Church Lawton, within four miles of Congleton, in the County of Chester, where divers, during Sermon, were struck dead in the Congregation, the manner whereof being very strange, take the Relation thereof, as it was written by the Minister of the place to a Minister of a Neighbouring Congregation.

From Church-Lawton in Cheshire, June 25.

Sir,—The last Lord's day, while we were waiting upon our great God in his own Ordinance in publick, there was a great deal of Thunder and frequent flashes of Lightning ushering in that Rain which we had so long implored and expected; and while the Thunderclaps were the loudest, we continued in prayer giving God the glory of his goodness and greatness. Prayer being ended, I read that portion of Scripture upon which I was then to speak unto the people, out of the third Chapter to the Philippians, the clause of the eight verse (and do count them but dung that I may win Christ) and had not spoken very many words in preferring of Christ above all other things, but a sudden noise was heard in the bell house, like the discharge of so many muskets at once, and a sudden flash of fire (as it seemed) dashed in my face, somewhat dazzled my eyes, and caused me a little to stoop, but presently looking up, I neither saw nor felt anything, but presently a dog began to whelp much in the bell-house, and afterwards a boy cried out for his brother, upon which followed a noise among the people, and a busle as is usual when anything is amiss in a Congregation. At first we had the report brought to the upper end of the church that no harm was done, but a dog killed, the second report was that none were slain, but that two or three did bleed; the third

relation was more sad, that three or four slain, whereupon I spoke to the people and entreated them to be still, and they readily hearkened to my desire; some carried out their friends very silently, and the rest settled themselves to attend upon the business we had begun, wherein we continued the usual time, and returned to God by prayer. After the publick work was done, we had a sad spectacle presented, eleven men and boys struck immediately dead (for I cannot certainly hear that any of them either spoke, or groaned, or stir'd, but some sate and some lay as though they had been asleep), no wounds or bruises appeared on any of them, only one I saw to have his hair and ear burned a little, and they said another was somewhat scorched in the necke, on some of their cloaths there were some signes of fire, though very little; all of them died in the bell house where they sate and stood (by reason that the Congregation is usually very full, and the Church but little) except one boy sate in the lower end of the Church close to the bell house dore. Many were stricken down and many scorched, of which there is not one dead, but all like to recover, many of them being already perfectly well. The blow was admirable, and the providence wonderful; for some had no harm at all while others were smitten down and lay for dead, affirm they felt no sorrow at all; many were stricken quite lame for the present, and some continued so a day or two; others who were quickly well, felt their hands, arms and feet and legs, where the stroke was as though they had been on fire: The next morning I viewed the faces of the dead men: which were most of them black; one little boy who was my Schollar, a son of John Pursels I viewed all over, and from the top of his ear to the sole of his foot he was black on the left side. On Monday the deceased persons were decently interred in eleven several graves in our Churchyard at Lawton, where was a great throng of people, to whom I preached out of Luke 18, v. 4, 5. The names of those who fell by this mighty hand of God, were William Beech of Butlane in Audley parish, William Mearham a youth of the said parish of Audley, Thomas Pool, Blacksmith living in Rode in Astbury parish, John Haughton, servant in husbandry to widow Hancock of Rode aforesaid; William Brereton, servant in husbandry to John Stonier of Rode aforesaid; Peter Capper, servant in husbandry to Richard Merrill of Dawe green in Alsager within Bartomley parish; John Parker whose father liveth in or near your parish of Sandbach; Anthony a lad born in Yorkshire and living in Westanten parish; Francis Lowe, carpenter, sojourner in Lawton; and John Pursell son of John Pursell of Lawton, Carpenter.

Your assured loving brother and Kinsman,

RAN. SILLITO.

June 25: 1652.

Church-Lawton.

(To be continued.)

Replies.

THEATRE IN HEATON LANE.

(Query, 268, May 7th.)

[287.] The following advertisement appears in the *Stockport Advertiser*, April 26th, 1849:—

NEW THEATRE, STOCKPORT.

MESSES. C. WHARTON AND J. CLARENCE beg leave to announce to the nobility, gentry, and the inhabitants of Stockport generally, that they have, at considerable expense, fitted up the Coach Repository of Messrs Hulme and Shuttleworth, HEATON LANE, AS A THEATRE, in elegant and recherche style, for the purpose of affording to the Borough of Stockport an agreeable, intellectual, and respectable PLACE OF PUBLIC AMUSEMENT, WHICH WILL OPEN ON MONDAY NEXT, April 30th.

The proprietors earnestly solicit one visit, which they are assured will be sufficient to convince the spectator of the truth of their assertions, and entitle them to anticipate further patronage.

The scenery, decorations, &c., by Mr Morton, of the London Theatres.

BOXES, 1s; PIT, 6d; GALLERY, 3d.

A performance on every evening throughout the week.

In the following week's paper appears a paragraph noticing the week's performance, the said paragraph opening as follows:—"The drama has for some time been at a low ebb in this borough. The mother of Johnson, the nursing-mother of Garrick, had for a time turned her back on the stage, and the sock and buskin seemed doomed to an eternal oblivion. We rejoice, however, to find that a spark from the dying embers has been found to rekindle the smouldering mass. The 'stock of harmless pleasure' is likely to be resorted to; the stage is still the thing; 'Richard's himself again!'" After describing the Theatre and its accessories and criticising the performance, the notice ends with this quaint announcement:—"We understand that the proprietors intend setting apart Friday for the performance of tragedies." So far as we have been able to gather, this theatre was for some time very successful, being patronised by many of the leading families. ED.

STOCKPORT CHURCH BELLS.

(Query Nos. 266, 274—May 7, 14.)

[288.] The old bells of the Parish Church were given to the church at Marple; the living of Marple, I believe, was, and still may be, in the gift of the Rector of Stockport. The bells at Marple are considered to be considerably sweeter and more silvery in tone than those which replaced them at the Old Church, and are a treat to listen to. I well remember the fire that occurred some 50 years ago, when the fire caused the greatest anxiety lest it should have injured the bells, which were so much appreciated by the inhabitants. It being mid-day on Sunday, plenty of help was obtained, and prevented much damage being done. B. W. KNOWLES.

BEAR BAITING AT CHEADLE.

(Query No. 218—April 16.)

[289.] An old and respected resident at Cheadle, still living, has told me that he well remembers bear baiting at Cheadle. It took place on the Green in the centre of the village, where there was a post fixed permanently for the purpose of fastening the bear to. This stump remained for some years after the practice was discontinued, and, if I remember rightly, he said a portion of it was still in the ground, the upper part being broken off by accident.

VERUM.

MOSLEY OR MOSLEY FAMILY.

(—May 14.)

[290.] In answer to J. Leigh, I send some extracts from the registers of Chapel-en-le-Frith:—"1662. December, Edward Moseley, of the Light Birch, was

buried in the church the 28rd date. 1704. January Francis Moseley, of the Light Birch, was buried in the church the 29th. 1705. February, Widdow Moseley, of the Light Birch, was buried in the church the 16th day." The following is extracted from the *Whitworth Magazine*:—"1748. April. To be sold, forthwith, the antient messuage or manor house, called the Heathside, with all necessary buildings thereto belonging, situate lying and being in Cheadle, in the county of Chester; about half a mile distant from the Parish Church of Cheadle, of the yearly value of £100, with a good right of common lying adjacent thereto. The estate is very well supplied with a good clough, or spring wood of timber, and also a large brew of marle, from which the whole estate may be improved at a very easy expense; nor doth the estate pay any chief rent whatever, to any Lord or Heriot on the death of the owner, nor owes suit or service to any Court. For further particulars enquire of Mr Moseley, at the Light Birch, in Derbyshire; or to Mr Edward Stafford, attorney-at-law, in Stockport." The *Manchester Mercury* for July, 1771, has the following advertisement, probably relating to the above:—"To be sold, the fee simple and inheritance of a messuage and tenement called Heathside, in Cheadle Mosley; 57 acres Cheshire measure, in the holding of Henry Houghton. The meadow land in this estate is remarkably good, being all eye land adjoining the river Mersey." As regards the Manchester Mosleys, Mr J. Leigh might consult a little work on the Mosley family by one of themselves. There are a number of inscriptions on grave-stones, but they are hardly accessible at the present time, owing to restorations, &c. There is an inscription on a flat stone in the chancel of Wilmslow Church, but since the church was restored, some years ago, it is not now visible:—"Here resteth the bodies of Oswald, son to Francis Mosley, rector of Wilmslow. Feb. 12, 1674, aged 7 years; Elizabeth, his daughter. Feb. 14, 1692, in the 83 year of her age; Benjamin, his grandson, son of Joseph Hooper, of Manchester, merch. Sep. 29, 1695, aged near 4 years." In the vault under the choir, Manchester Cathedral, is the gravestone of the Rev. Francis Mosley, with a later inscription recording the deaths of himself and Catherine, his wife, daughter of John Davenport, of Marton, Esq. J. OWEN.

THE OLD COURT HOUSE AT STOCKPORT.

(Query No. 279. May 14.)

[291.] I don't believe the Court House ever was where Mr Parkes's shop now is; the premises were held for a many years by a family of the name of

Bertles. The old dungeon was underneath. I should think the Court House would be in the old meal and cheese houses, which were pulled down about 1830. They stood nearly opposite Mr Parkes's. Dan Stoddart was a noted conjurer, who frequented Stockport very often during the first quarter of the present century; his tricks were really surprising. Amengst a great number of others were his emitting pins from his mouth on a plate, then he would put tow into his mouth and presently would issue out of his mouth, flame and sparks, and smoke out of his ears. He frequently performed in a booth or tent which was erected opposite the old Post Office, now Free Library. He claimed to be a Stockport man, and used to tell the people that when he was in other towns he was called the king of the conjurers, but in his own town he could get no better name than old Dan Stoddart. He died somewhere about the year 1825, in a house two or three doors from the New Bailey, nearly opposite the Bulkeley Arms. He was held very much in the same repute that Doctor Faustus was; when he died it was reported that there was a great smell of sulphur round about his house. I remember going at the time, with a lot of other lads, to see if we could see or smell anything. We could not see anything much different from usual, but we thought there was a funny smell.

J. G.

[292.] Many persons will recollect a conjurer, Dan Stoddart, who frequently exhibited in the Old Meal House, in the Market Place, who was understood to have dealings with the evil one. It was his custom to eat burning tow, to vomit pins, and an interminable series of coloured ribbon. This would be about 1822, and for years previously. P.

CHEQUERS.

(Query No. 245—April 29.)

[293.] The sign of the "Chequers" is perhaps the oldest known, excepting the "Vine" and the "Bush." During the excavations at Pompeii, a house was discovered at the corner of the Strada Fullonica, or Street of the Fullers, which bore the sign of the "Chequers" painted lozenge-wise, red, white, and yellow; and on various other houses in that ancient city similar tavern signs have been found. In the house above-mentioned a fine painting was discovered representing Hercules while overcome by wine, robbed of his arms by cupids. Another sign, or tablet, records that one Sitticio had recently restored the tavern, and offers travellers a triclinium (dining-room), with three beds, and every comfort. Dr. Lardner, in his "Arithmetic," says that "during

the Middle Ages it was usual for merchants, accountants, and judges, who arranged matters of revenue, to appear on a covered banc, so called from an old Saxon word, meaning a seat (hence our bank). Before them was placed a flat surface, divided by parallel white lines into perpendicular columns these again divided transversely by lines crossing the former, so as to separate each column into squares. This table was called an Exchequer, from its resemblance to a chess-board, and the calculations were made by counters placed on its several divisions (something after the manner of the Roman abacus). A money-changer's office was generally indicated by a sign of the chequered board suspended. This sign afterwards came to indicate an inn or house of entertainment, probably from the circumstance of the innkeeper also following the trade of money-changer—a coincidence still very common in seaport towns." Fosbrooke's ("Encyclo. of Antiquities") opinion is that the origin is to be found in the red or green lattice at the doors and windows, which was the external denotement of an alehouse; but it seems the most reasonable to infer that in public-houses chess was played, and the abacus, or chess-board, made oblong. Hence came the common painted posts still at the doors of our public-houses, the sign of the chequer, or chequers. In the "Gentleman's Magazine" for June, 1798, a writer says "It has been related to me by a very noble personage, that in the reign of Philip and Mary, the then Earl of Arundel, had a grant to licence public-houses, and part of the armorial bearings of that noble family is a chequered board; wherefore, the publican, to show that he had a licence, put out that mark as a part of his sign." Another writer in the same magazine, September, 1794, says, "I think it was the great Earl Warrenne, if not, some descendant or heir, near him, not beyond the time of Rufus, had an exclusive power of granting licences to sell beer, that his agent might collect the tax more readily, the door posts were painted in chequers; the arms of Warren then, and to this day." These speculations are, however, knocked on the head by the discoveries at Pompeii. Readers of Chaucer will remember that the Pilgrims put up in Canterbury "Atte cheker of the Hope (the Chequers on the Hoop) that many a man doth knowe;" and this inn is frequently mentioned in the Corporation reports as the "Chequer." When the inn had another sign besides the Chequers, these last were invariably painted on the door-post. Sometimes the chequers are black and white; whilst others are red and white, blue and white, or any other contrast fancied by the publican. "Red

lattice" and "green lattice" (the last sometimes corrupted into "green lettuce"), are frequently mentioned in plays of the sixteenth and seventeenth centuries; indeed I have over a score of references to this sign from 1592 to 1678, during which time it seems to have been very common.

ALFRED BURTON.

Queries.

[294] **LINDOW COMMON.**—Most people in Cheshire are acquainted with the large tract of country now an immense bed of peat or bog. We have many such on the Cheshire side of Liverpool, and I have heard it said that within a comparatively recent period these have been formed by the washings of streams which brought down vegetable refuse to the sea. Is there any geological data to bear out this statement.

WILMSLOWIAN.

[295.] **MACCLESFIELD RECORDERS.**—Before Macclesfield was incorporated the town was governed by a mayor, a recorder, and 24 capital burgesses. Quoting from an old work, I find 'The Recorder is elected by the body at large; they meet in one hall, and all have an equal voice by the charter, the Mayor presiding.' Can you say what his duties were; they seem to have been quite distinct from the office of Town Clerk?

SIMPLEX.

[296.] **OUT OF COLLAR.**—When a man is out of a situation it is a common saying hereabouts to say he is "out of collar." From what is this derived?

COMPOS.

[297.] **SCOT AND LOT.**—Can any of your readers define these terms? They occur frequently in an old work I have descriptive of the rights of burgesses under old Corporations.

NIHIL.

[298.] **BOLLINGTON.**—Can any of your readers give the derivation of this name?

J. MACCLESFIELD.

DR. CARPENTER states that a grain of musk may be freely exposed to the air for 10 years, during which time it perfumes the whole surrounding air; yet, when weighed, there is no perceptible loss observed. Matters which exhale odorous emanations are detected at a great distance, from the tendency of gases to pass through and diffuse themselves equally throughout all other gases. Thus, though there be but a very small escape of coal-gas in one part of the room, it soon announces itself to the nose in every corner of the apartment. This is a faculty peculiar to gases, and produces many interesting results.

SATURDAY, MAY 28TH, 1881.

Notes.

EXTRAORDINARY LONGEVITY IN STOCKPORT AND ITS VICINITY.

[299.] In an old diary in my possession, apparently culled from the *Manchester Mercury*, I find:—"1780, March 28. Last week died in the village of Cheadle Ann Bracegirdle, aged 92, and Edward Shrigley, aged 102." I have ascertained from the descendants of a very old family, the Hudsons of Cheadle, that the family of the Bracegirdles, for more than 100 years past, have resided in the antique black and white house facing Cheadle Green, and there are persons now living who remember hearing of the families of past generations, and are acquainted with those of the present. Can any person in the village or otherwise furnish any information respecting Edward Shrigley, who lived to the good old age of 102, and in what part of the village he resided?

The following is also culled from the same source:—"1782, July 30. A few days ago in Stockport Martha Ramscar, in the 106th year of her age. She was called upon to give evidence upon a case tried in London, when she was 100 years old, which journey she performed with great ease." Further information respecting these people would be acceptable.

"1782, October 1st. On Thursday last was interred at Mottram-in-Longendale, Martha Broadbent, aged 86, who had at the time of her death a father, mother, grandfather, and grandmother, all living." E. H.

GREAT STORM IN CHESHIRE.

(Note No. 286 continued.)

[300.] Mr Sillito's letter to the Rev. Henry Newcome, written the day after the event, varies somewhat in the details of this sudden catastrophe, and gives other information, which is of value. The names of the dead are also slightly different, but it is probable that the names as given in this letter are the correct ones, the others having been as likely as not misprinted. The letter to Newcome is given in the Appendix to Newcome's *Autobiography*, published by the Chetham Society, p. 310, as follows:—

Sir,—Yesterday (being some part of it very formidable by reason of the thunder and lightning which ushered in great rain, which we had so much desired), presently after we had ended prayers before evening sermon, I having only read the text out of Phil. iii., the clause of the 8th verse, "And do count them but dung, that I may win Christ," a flash of lightning somewhat dazzled my eyes, and caused me to decline my head a little, but instantly looking up I saw nothing, but heard a noise towards the end of the church (as it appeareth, though I did not discern where) like the discharge of a musket, or rather the breaking of

a granado. There was at first no noise heard among the people, but the cry of a dog, and presently the complaint of a boy crying out for his brother, there struck in the bell-house, together with 10 more. I do not hear that any of them speak, or groan, or stir, those that sat and lay being as though they had been asleep. Inasmuch, that the people now making a bustle, the report came twice to me, then standing in the pulpit, that nobody was slain, or much hurt. They that stood in the midst of the bell-house and some at the sides fell down, one upon another, amongst which some were stricken dead; others had not much harm; and some none at all. In the lowest form in the church, next the bell-house, a boy was struck dead under his mother's arms; the mother not hurt, but a little on her arm and leg—the other not touched. And widow Antrobus sitting the farthest, was much astonished; taken up for dead, but since well recovered. Many were stricken down; some a little astonished; some seemed as though their feet, some their arms were out off; some as though their feet and arms had been on fire. I do not hear that any are likely to die, which then escaped present death. They that had friends carried them out in much silence; and we continued in preaching and in prayer about the usual time. And when all was done, I found one still sitting in the bell-house as though he had been asleep, leaning in a corner, and his head a little declining; and out of his mouth had issued slaver, running down his breast, as black as ink. The dead had no sign of fire on them (save one whose hair was burnt), but a strong sulphurous smell. This morning I viewed the faces of the dead, which were most of them very black, some only on one side. A boy, my scholar, I viewed, and found his face pale; blackness to begin at his ear, and to descend by his neck, shoulders, etc., downward to the bottom of his foot, only on one side. This day they were interred in 11 several graves. We had a mighty throng of people, to whom I preached out of Luke xiii., 4. 5. There was not among the dead any one vicious liver. Sir,—I humbly crave that you will please to bless God on our behalf, who were so many brands plucked out of the fire, and you shall engage

Your friend and brother,
RAN. SILLITO.

Lawton, June 21st, '52.

The names of the dead were —

William Beech, a webster	Francis Low, carpenter
Thomas Poole, blacksmith	John Hall, blacksmith
John Pursell, the child	William Brexton, servant
John Houghton, servant	Ralph Capper, servant
William Wareham, collier	John Barker, a beggar lad
A Yorkshire lad, a collier	
Roger Bolton	} Very grievously hurt.
William Hulme	
Richard Cartwright	

This sad affair is also referred to in a very rare pamphlet published in 1652, for a notice of which I am indebted to Mr Alkutt, of the Bodleian Library, Oxford. This, which is entitled as follows, gives the following account:—

A VVARNING-PEECE FOR ENGLAND.

By that sad and fearefull Example that hath happened to Men, Women, and Children, all sorts of Cattle and Fowles, by Stormes, Tempests, Hail-stones, Lightning and Thunder, June 25, 1652. Written by Charles Hammond.

Printed for Richard Burton, at the Horse-shoe in Smithfield, 8vo. pp. 14. Black letter.

"The Lord hath a long time spoken to this sinful nation, by the voyce of the Gospell, and by his ministers, which were not regarding, he now begins to speake loud to us, by the terrible voyce of Thunder and Lightning, which many places of this our Land hath of late felt, as for example:

"On the twentieth of June last, at a place called Loughton, a Towne in Cheshire, there happened such a tempestuous storme of Thunder, Lightning, and Hail, in the Church of that Towne, that amazed all the People therein, killed a great many in the said Church, to the number of 11, and also hurt many: Whilst the Minister was exhorting his place, there came a flash of fire into the Pulpit, which struck him downe, but God be praised it did him no hurt. It is a wonderfull Relation concerning the

passages of it: for they that were struck dead, never groaned, nor spoke not a word before they dyed; and some that sat next them never hurt, and yet touched them, to the astonishment of all those that saw it. Some were stricken and lay for dead, but recovered againe; and others were wounded, and dyed since: There was a Child in the Mothers arms killed with the flashing of Lightning, and the Mother not hurt.

"Also, at Westchester, the side of a Church was beaten downe, but did no hurt."

(From "Local Gleanings" edited by J. P. Barwaker.)

Ed.

MACCLESFIELD 100 YEARS AGO.

[31.] From Broster's "Chester Guile," dated 1783, we gather the following items referring to Macclesfield:—"Macclesfield is a large, handsome town, seated on the edge of the forest of Macclesfield, distant 170 miles from London; has a market on Monday, and five fairs—viz., on May the 6th, June the 22nd, July the 11th, October the 4th, and November the 11th. The manufactories here are very considerable, and employ a great number of people.

A list of the principal Tradesmen, &c., in Macclesfield.

Adams Peter, joiner
Arnold Matthew, yeoman
Bennett John, twister
Bennett Edward, hatband maker
Beswick Francis, senr.
Beswicks and Harper, silk manufacturers
Beswick, Messrs, button manufacturers
Booth William
Bower James, twister
Bramhall Joseph
Breasure John, yeoman
Broad James, mason
Brookhurst John, senr.
Brookhurst John, jun.
Brookhurst Thomas
Brookhurst Sampson
Brookhurst William, yeoman
Buckley Rev. Mr
Bullock William
Burton Richard, grocer
Clayton Matthew, throwster
Clewlow John, baker
Cockshott and Co., cotton manufacturers
Collins Rev. Mr
Cooke Joseph, attorney
Davenport John, victualler
Davies Rev. Mr
Day John, victualler
Dean Ralph, grocer
Dobson —, button manufacturer
Egghells John
Glover Samuel
Glovers, Gloves, and Huxley, silk throwsters
Goodwin Samuel, victualler
Goslin John, throwster
Gould Rowland
Greaves Robert, jun., clock-maker
Greaves Robert, butcher
Green Edward, yeoman
Green Rev. Mr
Hall —, silk throwster
Hammond William yeoman
Higginbotham Sam., grocer

Holland Phillip, shoemaker
Hordern George, throwster
Harst John, grocer
Jackson Nathan, attorney-at-law
Janney Joshua, throwster
Jennings Rev. Mr
Joddrell Edward
Johnson Robert, jun., throwster
Langford Samuel
Latham William, clockmaker
Legh Thomas
Lingard Rev. Mr
Lomas John, victualler
Macom John
Mason Thomas, tailor
Mather Benjamin, hardwareman
Meats Rev. Mr
Monkhouse Rev. Mr
Morton John, yeoman
Newton James
Oakes Peter, twister
Oldfield Robert, hosier
Orme John, swaller
Orme Peter, swaller
Pickering John, twister
Pearson George, throwster
Plant George, grocer
Pollock Rev. Mr
Pett Samuel, yeoman
Rowland William, grocer
Rawson James
Ridgway Jonathan, hatband-maker
Roe Rev. Mr
Roes Messrs, merchants
Rowbotham Samuel, throwster
Royle John
Rushton Francis, butcher
Rushton John, butcher
Shaw Edward
Shaw Matthew, yeoman
Sherd Richard, yeoman
Simpson Daniel, throwster
Simpson and Sandburn, silk throwsters
Smeal John, yeoman
Stapley Thomas, yeoman

Street Samuel
Swaine Thomas, ironmonger
Swindells Davis, throwster
Trafford William
Twemlowe John, chandler
Varden Thomas, yeoman
Wadsworth Joseph, hatband-
maker
Walker Edward
Ward Thomas, button manu-
facturer

Warrington George, yeoman
Wild John, jun., grocer
Wilson Joseph, victualler
Whittaker William, mercer
Wood Joshua, button manu-
facturer
Wood John, barber
Wright Whittaker
Wright Peter, attorney-at-law

This list will tend to show the remarkable tenacity of *locale* in the names. Most of the names herein mentioned have representatives in the town to-day.

Ed.

MALPAS.

[302.] In an antique volume, "A complete system of Geography," in two volumes, by Emmanuel Bowen, published in 1647, is the following:—"Its other towns of any note are, first, Malpas, on a high hill not far from the river Dee, on the borders of Shropshire. It has a church in the most eminent part of the town, a grammar school and a hospital, both founded by Sir Ranulph Brereton, and a good market, and had formerly a castle, which is now in ruins. The town consists of three streets, and is well paved. It is called *Malo Platoa* in Latin (that is 'Ill-street'), and for the same reason was called by the Normans *Malpas*." Giraldus Cambrensis tells a pleasant story of this place, which is thus related by Mr Camden—"It happened," says he, "in our times that a Jew, travelling towards Shrewsbury with the Archdeacon of this place, whose name was Peche (that is 'sin'), and the Dean, whose name was Deaville (Devil); and, hearing the former say that his archdeaconry began at Ill-street and reached as far as Malpas, the Jew, knowing their names, told them very humorously, that he should think it next to a miracle if he got safe out of this county where 'sin' was the archdeacon and the Devil was the dean, and where there was such a bad way to and from the Archdeaconry of Malpas. But let the road be as bad as it may, the residence is a very good one for the spiritual incumbent, the benefice being rich enough to support two rectors, who do duty here alternately, in a stately church, in which are the monuments of the family of the Earls of Cholmondeley, to whom this place gives the name of Viscount. The parish register of Malpas has many notices of the fearful operation of the plague which ravaged the kingdom in the beginning of the seventeenth century. The following occurs in 1625:—"Richard Dawson, of Bradley, being sick of the plague, and perceiving he must die at ye time, arose out of bed and made his grave, and caused his nefew, John Dawson, to caste strawe into his grave, and caused clothes to be laid

upon him, and so departed out of this world. This he did because he was a strong man, and heavier than his sayde nefew and another wench were unable to bury." I give, also, a curious entry in the same register relative to the burial of a person considered, in the early times, essential to the conviviality and character of the gentleman's establishment. He was, most probably, a servant of the Breretons:—"1572, January 7. Thomas Boswell, beying the fool in the hall."

E. H.

Replies.

THEATRE IN HEATON LANE.

(Query No. 263, 268—May 7, 21.)

[303.] Some 30 years ago, about 1851, a Mr Walton came to Stockport, and, finding the old theatre had been converted into a Mechanics' Institution, he had to look about the town to find suitable premises. Not succeeding, he engaged a coach shed in Stewart-street, off Hatton-street, Heaton Lane, the property of Messrs Hulme and Shuttleworth. He brought a good company of performers to the town, he himself being a good comedian and humorous vocalist. He achieved considerable success, the performances being held about three nights a week, and he obtained ample support from the public. After a successful run of two seasons, he gave it up, and it afterwards transpired it was a joint stock affair amongst the company. Unpleasant disputes arose, and a Mr Lawrence, who considered himself aggrieved, caused the company to be broken up. It was alleged he clandestinely removed the best part of the scenery, dresses, &c.; the remainder were so injured they could not be used. Not long after this the escapade became a town's talk, but it proved to be the nucleus of the theatre in Heaton Lane. Mrs Joyce, a member of the above-named company, then residing in Heaton Norris, engaged the land in Heaton Lane, adjoining Mr Minshall's shop, now occupied by Mr Adam Gothard, joiner and builder, and placed therein an erection of wood for a theatre. The scenery and dresses were very fair, and the place was well conducted, and obtained on the whole a successful issue. This continued nearly two years, and an application for a license to act full stage plays, through adverse local influence being brought to bear, it was not granted, consequently the matter was given up, and the timber, &c., of which the building was composed, was advertised and sold by auction. Many years elapsed and we had no public place of amusement, save travelling exhibitions, until Mr Revill inaugurated the People's Hall and Opera House in St. Petergate, which, like the theatre in Heaton Lane, affords amusement for our toiling population.

E. H.

STOCKPORT OLD FOGIES.

(Query No. 118, 185—March 19, 28.)

[304.] The uniform of this body of men who were enrolled in Stockport, at the time of the Peninsular War, for home defence, wore long blue coats, pantaloons, cocked hats, and each was armed with a long pike. There was also a company of riflemen enrolled at the same time, who were clothed in green.

J. W.

SOOT AND LOT.

(Query No. 297—May 21.)

[305.] This term is a very old one and signifies a customary contribution laid upon all subjects, according to their ability. Thus, those who pay to the poor's rates in which the assessment is at so much in the pound, may be considered as paying Soot and Lot.

JACQUES.

DAN STODDART.

(Query No. 279, 291—May 14, 21.)

[306.] The person above-named, who, about half a century ago, was a celebrated conjurer, was, I believe, a native of Stockport. He lived in, I think, Portwood, and in early life drove a coach or 'bus for Mr Moorhouse, a coach proprietor. Falling lame through an accident he took to conjuring, and could perform some very extraordinary tricks. He could vomit pins and yards of tape, as well as "spit fire." He performed principally in the old Court House, or Cheese House, which stood in the Market Place; also in shows in the Castle Yard. When he went about the streets he looked very remarkable, wearing at the time on his head a hat consisting of the skin, feathers, and plumes of a cock. I remember also his performing on the fair ground, which was then in the Park.

J. W.

KINDERTON HALL, MIDDLEWICH.

(Query No. 246—April 29.)

[307.] We have made somewhat diligent search for some mention of the connection of which our correspondent speaks, but so far we have not been successful in discovering any record of Milton's marriage with a Venables. We have ourselves heard the same tradition bruited in Middlewich, and believe that there is ground for it, but it seems strange that Ormerod has no mention of it. Our correspondent will find an account of Kinderton in the work of the historian referred to. Perhaps some of our Middlewich readers will enlighten us as to Milton's connection with the Venables family, and give us some definite information on the subject. Meanwhile, those of our readers who are admirers of Milton—and who is not?—will be interested in the following

poem, which is said to have been "the last ever written, as far as is known, by the immortal author of *Paradise Lost*." It will probably be new to many:—

I am old and blind!

Men point at me as smitten by God's frown—
Afflicted and deserted of my mind;
Yet am I not cast down.

I am weak, yet strong—

I murmur not that I no longer see—
Poor, old, and helpless, I the more belong,
Father Supreme, to Thee.

Oh, Merciful One!

When men are farthest, then Thou art most near;
When friends pass by, my weakness shun,
Thy chariot I hear.

Thy glorious face

Is leaning towards me; and its holy light
Shines in upon my lonely dwelling-place,
And there is no more night.

On my bended knee

I recognise Thy purpose clearly shown;
My vision Thou hast dimmed that I may see
Thyself—Thyself alone.

I have nought to fear;

This darkness is the shadow of Thy wing—
Beneath it I am almost sacred—here
Can come no evil thing.

Oh! I seem to stand

Trembling where foot of mortal ne'er hath been;
Wrapped in the radiance of Thy sinless hand,
Which eye hath never seen.

Visions come and go—

Shapes of resplendent beauty round me throng,
From angel lips I seem to hear the flow
Of soft and holy song.

It is nothing now,

When Heaven is opening on my sightless eyes—
When airs from Paradise refresh my brow,
That earth in darkness lies.

In a purer clime

My being fills with rapture—waves of thought
Roll in upon my spirit—strains sublime
Break over me unsought.

Give me now my lyre!

I feel the stirrings of a gift divine—
Within my bosom glows unearthly fire,
Lit by no skill of mine.

Ed.

"BOLLINGTON."

(Query No. 298. May 21st.)

[308.] In reference to the origin of the name Bollington, we have, in searching records for an answer to another query, come across a mention of Bolynton, or Bolynton Town. In an inquisition, 28 Elizabeth, referring to the Venables family of Kinderton Hall—Bollington is thus written.

Ed.

WILMSLOW.

(Query No. 280—May 18.)

[309.] In attempting to trace the derivation of this name, it should be remembered that Wilmslow, strictly speaking, formerly comprised the church and churchyard only, together with the small plot of land adjoining the church on the eastside, the old houses

on which were pulled down in 1863-4, the village being situated in the townships of Bollin Fee and Pownall Fee; so that Wilmslow is now bounded by the churchyard wall. No mention is made of the place in the Domesday Survey taken in 1086, and it has been thought that it was comprised in the manor of Falingbrome; but this place—now known as Fallibrome—is in Prestbury parish. After the severance of the manor of Fulshaw from the original manor, we find the name of Bolyn about 1287, and this also has been taken for the name of the village. John Fitton, Lord of Bolyn, by a deed without date but most likely about 1810, granted his "manor of Bolyn, with all that appertains to it, together with the advowson of the church of Wylmeslowe," to Sir Hugh Fitton, his brother, parson of the church. This is the first occurrence of the name I have met with, since which time it has been variously spelled: 1837, Wilmslowe; 1402, Wilmeslow; 1414, Wylmeslowe; 1513, Wilmeslowe; 1533, Wylmslowe; 1548, Wymslow; 1572, Willmyslowe and Willmyslew; 1591, Wimboldsley; 1657, Wilmslowe; 1782, Winislow; 1778, Wimsław and Winslow; 1795, Wimslow and Wilmosslow. We may thus take it that Wylmeslowe was the ancient name. Now *hwom*, in Anglo-Saxon, is a corner, a nook; and *hlaw*, or *hleow*, a hill or tumulus. We have thus the grave in the nook, and the limited area comprised in the name, and also the situation, agrees with this view; but I am of opinion that it is derived from the Anglo-Saxon *wiln*, a maiden, or the maiden's grave. Many instances occur in Cheshire, Derbyshire, and Lancashire of the word "low" having a prefix describing the situation, as also of personal names. That there were graves hereabouts is abundantly proved by the finding of urns in the neighbourhood. One was found in 1837, near the railway station; one in 1857, about a quarter of a mile from the same place; another in 1859, about 100 yards west of the station; and, as gravel abounds in the neighbourhood, and the Romano-Britons and Anglo-Saxons preferred it for their burial places, no doubt there are many others near to, and future excavations may bring them to light.

ALFRED BURTON.

ALDERLEY.

(Query Nos. 264, 276—May 7, 18.)

[310.] This name is derived from the Anglo-Saxon *alder* the Alder, and *leah* or *leg*, an open space or glade in a wood; thus, the pasture amidst the Alders. The Alder is still called the "owler" in Cheshire and Lancashire.

ALFRED BURTON.

MOSLEY OR MOSELEY FAMILY.

(Queries, No. 281, 290, May 14, 21.)

[311.] Thanks to Mr J. Owen for his note on the Mosley family, and for extracts from the Register of Chapel-le-Grith. I have a copy of the "Mosley Family Memoir," presented to me by Sir Tonman Mosley, Bart., of Rolleston, and from it I take the following extracts; p. 4:—"Francis who was the only son of Francis the fourth son of Oswald Mosley of the Garret and married Ellen dr of John Lancashire at Didsbury in 1643," and on p. 24: "Francis was the youngest son of Oswald of Ancoats; he was Fellow of Collegiate Church Manchester and Rector of Wilmslow married Catherine dr of J. Devonport of Marton, Co. Ches. and had issue 4 sons and 3 daughters; of these Oswald Edward and Rowland died unmarried and Francis the fourth son became Rector of Rolleston Co Staf. and married Jane dr of Wm Ellis, of Kiddall, Co York, by whom he had 7 sons and 8 daughters, viz. [Francis, Edward, Thomas, John, Rowland, William, Charles, Catherine, Jane, Elizabeth, Ann, Mary, Margaret, Honora, and Christina.] He died in 1738 and she died in 1724, and both are buried in the chancel of Rolleston Church. His eldest son Francis became possessed of an estate at Lightbrough, Derby also one at Turfmoor Stratford, Co. Lan, and he dying in 1748 unmarried, both estates passed to his next surviving brother Thomas Mosley of Liverpool, whose only son Francis married his cousin Margaret, dr of John Cook of Doncaster, Co York, and died without issue in 1731." Also, I find in "Local Gleanings" (Earwaker), vol. i. p. 9, the following extract from the parish register of Stratford:—"Francis the sonne of Francis Moosly minister of the word of God and fellow at the colledge at Manchester, was borne the nineteenth day of May baptised the eight day of June (1665.) Oswald the sonne of Francis Moseley de Turmossse Cler. was borne 18th May and was baptised the 28th day of May (1667.) Meriell the daughter of Francis Mosly de Turmossse was borne Aug. the 18th and was baptised the first day of September anno 1669. Meriell the daughter of Francis was buried the 29th day of December 1669. Edward the son of Mr Francis Mosley was buried the 21st day of April 1674." I shall be pleased if anyone of your readers can help me, especially if Mr J. Owen can help me, by saying if the Francis and Edward buried at Chapel-le-Grith are brothers, and the sons of Francis Mosley, rector of Rolleston, and whose wife was the "widow" buried at Chapel-le-Grith. Any more information of the Francis Mosley, son,

and Francis Mosley, grandson of Oswald of the Garret, and their wives.

Hulme.

J. LEIGH.

RUSHFORD STATION.

(Query No. 168—April 2.)

[312.] In reply to your correspondent I recollect this station perfectly well, and using it when I was a boy. It stood at the place where the high road from Manchester to Stockport passes under the railway near the village of Longsight. It was found to be too far from the main part of the population of Longsight, and was abandoned when the present station was opened; in what year I cannot say, but before 1846.

G. PEARSON.

Queries.

[313.] THE CUMBERLAND HILLS.—Walking out in the neighbourhood of Davenport, Stockport, on Sunday afternoon, May 15th, the weather being fine and the atmosphere very clear, I was astonished to find on the N.W. horizon a clearly-defined range of hills. On consulting the map, I can find nothing there answering to the height and importance of the hills I saw except the Cumberland Hills. It would be interesting to know whether my supposition is right, as the Cumberland Range must be, in a direct line, more than 60 miles distant.

T. W.

[314.] OLD YEW TREES.—There was a question some time ago as to the oldest and largest yew tree in Cheshire. I have seen a great many at Overton and other places, both in Cheshire and other counties, and also on the Continent; but the largest I ever saw is at Old Holly Hall, a few minutes' walk from Bollington Station. The girth of the trunk and radius of the branches are something extraordinary, for a yew. Could any of your correspondents give the dimensions? There is also said to be in the old house a curious inscription on a dairy stone in the cellar. From the immediate neighbourhood are to be seen, in clear weather, some of the grandest views in England.

W. H.

[315.] SEDAN CHAIRS.—I have heard it said that the Sedan Chair lingered longer in this part of Cheshire than most places. Was this so, and what would be the year they were last in use in these parts?

ANTIQUÉ.

[316.] MATTHEW SMALLWOOD, OF MIDDLEWICH.—Is any information obtainable as to the life or antecedents of this worthy who became Dean of Lincoln, and who died in 1683.

H. TOULMAN.

[317.] QUIFF.—What is the origin of this word, so often used in the sentence, "I'll teach thee a quiff," meaning something clever. It is often heard in Cheshire.

OWEN JOHNSON.

[318.] ORIGIN OF LINES.—Can any of your contributors tell me where I shall find the following lines:

Through every vein
The pruddled cold ran to her well of life
As in a swoon.

OWEN JOHNSON.

THE FAERIE QUEENE.

This poem by Edmund Spenser was published in 1590. It is divided into six books, of which the first contains the Legend of the Knight of the Red Cross, or Holiness; the second the Legend of Sir Guyon, or Temperance; the third, Legend of Britomartis, or Chastity; the fourth the Legend of Artegall, or Justice; and the sixth the Legend of Sir Calidore, or Courtsey. There originally existed twelve books, but the last, excepting two cantos on Mutability, were lost by the poet's servant in crossing from Ireland to England, a circumstance to be deeply regretted by every lover of true poetry. Hazlitt is of opinion that Spenser in some measure borrowed the plan of his poem (as a number of distinct narratives) from Ariosto; but he has engrafted upon it an exuberance of fancy and an endless voluptuousness of sentiment which are not to be found in the Italian writer. Further, Spenser is even more of an inventor in the subject matter. There is an originality, richness, and variety in his allegorical personages and fictions, which almost vie with the splendour of ancient mythology. If Ariosto transport us into the regions of romance, Spenser poetry is all fairy-land. In Ariosto, we walk upon the ground, in a company gay, fantastic and adventurous. In Spenser we wander in another world, among ideal beings. The poet takes and lays us in the lap of a lovelier nature, by the sound of softer streams, among greener hills and fairer valleys. . . . The finest things in Spenser are the character of Una, in the first book, the House of Pride, the Cave of Mammoth, and the Cave of Despair; the account of Memory; the description of Belphebe; the story of Florimel and the Witch's son; the gardens of Adonis and the Bower of Bliss; the Mask of Cupid; and Colin Clout's Vision, in the last book.—*Cassell's Dictionary of English Literature.*

A gift—its kind, value and appearance, and the style in which it reaches you, may decide the dignity or vulgarity of the sender.

None are so invincible as your half-witted people, who know just enough to excite their pride, but not so much as to cure their ignorance.

Friendly letters should be written because the words spring spontaneously from the heart and not from the sense of duty.

Let those who would counsel the young, remember that it is easy to pluck the flower open, but not so much as to cure their ignorance.

We are never astonished at the rising of pleasure, but only at its setting. On the other hand, we wonder only at the rising of sorrow, but never at its sinking below the horizon. What a poor astronomer is our heart.

SATURDAY, JUNE 4TH, 1881.

Notes.

CANNIBALISM IN CHESHIRE.

[819.] In the *Advertiser* of June 7th, 1822, appears the following extracted from the *Chester Chronicle*, April 10th, 1777:—

Samuel Thorley, a butcher's follower, of Congleton, was executed at Chester, for the murder of Anne Smith, a ballad singer aged 22, in a hollow place near the roadside. The inhuman monster severed her head from her body, cut her arms, legs, thighs, and breasts off, took her bowels and her tongue out, and after having cut off the calves of her legs, and other fleshy parts, he threw what remained of the carcass into a brook, being persuaded that these small parts would soon be carried by the flood into the adjoining river. On being questioned what could induce him to commit so horrid a crime, he answered that having frequently heard that human flesh resembled young pig in taste, curiosity had prompted him to try if it was true. After placing the parts designed for food in his apron, he carried them to the house of a poor woman, and told her what he had got he had received from a butcher driving pigs on the road, and it was the flesh of one that died. The next morning he boiled part of the meat for his breakfast, which not agreeing with him, he desired the remainder should be thrown away; but the old woman's daughter privately boiled it for the grease, believing it to be pork. Soon after, the unfortunate woman's petticoat was found by some men in the water, who were induced to make further search, when they discovered all the limbs, the breasts, and tongue. The head and face being seen by a poor woman in the neighbourhood, she instantly exclaimed, "It is poor Anne Smith, the ballad singer." Thorley assisted in the search, and expressed his strong detestation of the unknown murderer. A sagacious countryman observing the body was cut up like a pig, aided by other circumstances, threw a doubt on Thorley, who was always considered an avaricious, vagabond man. On being challenged he confessed the act. His body was hung in chains on a heath near Congleton, not far from the place where the murder was committed.

ED.

PUBLIC LIBRARIES IN STOCKPORT.

[320.] It appears from records of the past that Stockport enjoyed the reputation of having a taste for literature and art for a considerable period. A Stockport poet describing the town, after describing Ardern Hall, writes as follows:—

And now with science and with taste replete,
Adjacent stands the library complete;
Here will the classic scholar amply find
Reading to suit his abstruse thinking mind.
And with the strictest truth it may be said,
Are well-judged volumes, well kept and well read;
Two thousand grace the shelves and give the town
For literature a well deserved renown!
In well-selected works it equals most,
And certainly is Stockport's greatest boast.

But changes will take place; the library was removed in January, 1830, to Turner's Buildings. The upper part was used for the purposes of the Stockport Subscription Library, a newsroom occupying another portion of the building. Previous to the year 1830 there were in existence two public libraries; the management of one of them was feeble and inefficient, and contrived to drag on a wretched existence, being indifferently supported by men who cared little for the attractions of

literature, and did not feel much disposition to extend its advantages to their neighbours. The other rapidly gained ground and extended itself. The subscribers to the first began to join the ranks of the second, which led to an amalgamation of the two institutions, the more thriving consenting to receive the other, under the distinct understanding that the affairs of the united societies should be under the superintendence of a committee, irrespective of creed or party, so that none should gain an undue share of influence. With this equitable provision, on the 11th of June, 1830, the newsroom and library was opened, and continued for many years to maintain a respectable position amongst the institutions of the town. But after a time propositions were made contrary to the fundamental rule before alluded to. Finding this attempt futile, they ceased to pay their subscriptions, the expenditure still running on; shares were forfeited, with the arrears due upon them, amounting to the sum of one hundred pounds; the library was involved in debt; and every effort was made to thwart the committee in their efforts to liquidate it, by a remnant of the disaffected portion of the members who remained. After a severe struggle between the contending parties, a part of the library was sold, and then a cry was raised "You have suspended the purchase of new books, and sold the best of the old ones; it is ridiculous to support it." In order to meet this contingency, the Stockport Book Society was formed, but it was frowned upon, and at last tired and disgusted with perpetual conflicts, a reluctant consent to dissolve the Stockport Subscription Library was wrung from its best friends and supporters, and thus the Stockport Subscription Library went out of existence.

THE STOCKPORT MECHANICS' INSTITUTION.—Towards the close of the month of June, 1834, some benevolent gentlemen held a preliminary meeting at the Castle Inn, when, after discussing the propriety of forming an institution in which a good library should be provided and models and instruments for scientific research provided, its practicability being decided upon, it was agreed, and a meeting was held in the Old Theatre, Park-street, on the 2nd of July, 1834, when it was resolved that the theatre be taken at £80 per annum, for one year. A deputation was appointed to wait on the Mayor, and also a responsible committee was appointed for the building to superintend the necessary alterations. It was first called "The Stockport Institution; the Society for Promoting General Knowledge." Its objects are thus stated in the introduction to MS. rules and minutes, now in my possession:—"The object of this institution is to communicate useful knowledge (excluding politics and theology), and thereby to increase the comfort,

usefulness, and respectability of all classes of society. In pursuance of this object a library and museum will be formed, instruments, models, apparatus, and specimens procured, and lectures delivered on such subjects and at such times as may be thought desirable, convenient, and consistent with the design. The mode of governing the institution forms the basis of the following rules." Then followed the rules. Persons of all stations of society were eligible to be admitted if they possessed good characters. Life and annual membership at 8s per quarter, and 12s 6d and a guinea per annum, formed the basis of the institution. Rule 6 provided that two half-yearly meetings should be held on the third Monday in April and October, the institution being governed by a committee of 24, 12 to be ordinary members. Rule 16 reads as follows:—"The library shall consist of useful books on arts and sciences, philosophy, history, voyages, travels, and general literature; but no novels or plays, nor any political or theological works, shall be admitted." Other rules provided for its management. Such was our Mechanics' Institution in its infancy. For years it continued with varied success, now gaily floating on the waves of public opinion, and presently struggling for existence amongst the kindred institutions of the town. The reports furnish detail information of its progress. In 1839 there were 428 members, and 1,474 volumes in the library, of which the circulation was 7,158. In that year an essay and discussion class was formed, which developed the mental powers of many of our present local magnates and governors. A balance of £50 1s 9d was that year due to the bank. In 1849 the number of members was 499, with 2,662 volumes in the library, with a balance in hand of £85 6s. In 1856 the library contained 4,100 volumes, and in 1876 the membership would be about 592. The report says: "The library and reading-room are much used, and the directors are anxious to improve both." In 1880 the directors announce an improvement in the library, having removed over 1,200 volumes of old and unused books, rebound 786, and purchased 850 volumes of new and suitable works. The income was £222 1s 2d. It should be the earnest desire of every well-wisher to the town and its teeming population that success may ever attend the exertions of the directors of this noble institution. I have omitted to state the institution was removed from Park-street to premises in Hillgate, where it remained until the present institution was built.

B. HUDSON.

FLOODS IN THE MERSEY.

[321.] As the pedestrian crosses Lancashire Bridge from Stockport, on the northerly side is the following inscription:—"August 17th, 1799. This river was as high as the top of this stone." A good deal of curiosity and unbelief respecting this startling announcement has been expressed by many, but it is a fact nevertheless. The following record of this event is taken from a newspaper of the period. *Manchester Mercury*, Tuesday, August 20th, 1799.—"This neighbourhood on Saturday last experienced the most severe storm of wind and rain ever remembered at this season of the year, commencing about two o'clock in the morning and continuing without intermission the whole day. The waters in some of our rivers rose to an height exceeding any former time, and the devastation, especially upon the Mersey, is immense. There is scarcely a bridge remaining from the rise of that river to its junction with the Tame. Many mills with the machinery therein have been swept away, and several others so much damaged they must be taken down. Many persons have sustained very great losses, especially one person who has lost 800 pieces of manufactured goods. Upon the Tame, the Medlock and the Irk, many bridges and weirs have been washed away. . . . At Cheshire two horses which were bringing a chaise to this town were lost. The driver was for some hours in imminent danger of his life, being preserved only by remaining on the top of the chaise." Connected with the chaise driver we have the following on record respecting the adventure near Cheshire Bridge. It seems our hero was in "hot haste" to reach his destination, quite forgetting the road was extremely low at each side of the bridge, and that the great flood had rendered the passage forward both difficult and dangerous. The fields had become one vast expanse of water, but nevertheless he essayed to cross it, but the horses became restive and unmanageable, and at last broke away from the chaise and were drowned in the flood. Full of horror and excitement at this calamity, and fearing to lose his life he clung to the top of the chaise, looking wistfully round for assistance, as he sailed about in his somewhat novel ark. At last some men desoried him, and at considerable personal peril rescued him from his unpleasant dilemma. E. H.

LONGEVITY IN STOCKPORT.

[322.] In addition to "E. H.'s" notes on the above, it is recorded in the Stockport Parish Registers under the date of 1624, April 22nd, "William Seale, of Bramhall, accounted to be one hundred and [12] years of age at the time of his death, was buried." The above William Seale very probably lived at the

Damery Farm, in Bramhall, as some years after, a family of the name did reside there, and a William Seele occurs there about 1680, as his initials and date of that period are still to be seen on one of the buildings. An adjoining lane is still known as Seele Lane. In the same register is recorded, 1627, Sept. 6th, "Ellen Jepson, widowe, of Bosden, supposed to be at her death of the age of 116 yeares, buried." Martha Ramscar was the wife of George Ramscar, and their gravestone is still to be seen on the north side of the Parish Church. They buried a son Robert in 1726; George died 9th of June, 1763 (no age given); Martha died July 19, 1782, aged 105. In the Stockport Borough Cemetery is a stone to the memory of Mary Robinson, who died January 1st, 1875, aged 108 years. Mr Johnson tells me that in the next grave was interred the body of a woman of the age of 103 or 104 years. J. OWEN.

SALTERSLEY HALL, MOBBERLEY.

[323.] Saltersley Hall stands in the parish of Mobberley, on the east side up to Lindow Common. It is a very ancient building, stone up to the eaves, and at some time it has had ornamental framed gables above the square. A few years back the north gable was a framed gable, but the front ones had been removed and filled in with bricks. There is a monster of an old English chimney of stone and bricks at the south end, and inside the house there is a very ancient table, which belongs to the house, and may have been in it since it was built. The "Stone House," near Alderley Railway Station, is another house of exactly the same kind. The out-buildings about Saltersley are of the old oak framework, but the raddling and daub has mostly disappeared, and has been replaced by bricks. I should have said, higher up, that the windows in front of the house were formerly stone mullioned windows, and I have heard from my father that when he was a boy, he and his father knocked out the old windows and replaced them by the present unsightly wooden ones, bricking up the sides in the stone wall. There are dates about the house and on the old table, but I cannot now give them. The old place must, at one time, have been of considerable pretensions, for I can well remember some ornamental trees, horse chestnuts, &c., standing on the Common in front. The place is approached from Wilmslow (from which it is about two miles distant) over the Racecourse, and along the Newgate through the Rabbit Brows. To the curious it is well worth a visit. The subsoil about the place is the finest bed of white, or silver sand, that I ever met with, and this exists here in great abundance.

By the way, I have been told by Mr John Slater, that in a field belonging to Burley Hurst Farm, about half a mile distant, called Glass House Field, he found, when draining, old slag and the remains of what appeared to be glass furnaces. Would not this silver sand at Saltersley be formerly used in these glassworks? About Saltersley there are abundance of primroses and other wild flowers, and in the neighbourhood of Mr Warburton's meadows the cowslip is common. I have no doubt there are other very interesting botanical specimens, but I am not a botanist, and, therefore, cannot describe them. In the field behind the barn, through which a foot road passes, there is, on a sunny day, one of the most beautiful views I know—you see Alderley Edge on the one hand, and Bowdon Downs on the other, while you are about midway between—the white villas dotted upon the beautiful landscape show to more advantage from this point than from any point I know. I cannot give any historical account of Saltersley, although I believe such exists in a small pamphlet which might possibly be obtained from Col. Ross, the owner of the estate. It must have been, in the past, a notable place, and if some one who has leisure would search out its history, and publish it, no one would be more interested and pleased than I should. I am out of the neighbourhood, and I have not time to do it even if had the other necessary qualifications. Would your correspondent, J. Owen, do this? I know this sketch is very imperfect, and shall be glad if some one better able will correct it and fill it up.

W. N.

Replies.

THEATRE IN HEATON LANE.

(Quarry Nos. 263, 265, 306—May 7, 21, 28.)

[324.] I have visited this theatre many times. It was a short distance from Heaton Lane. If you go over Vernon Bridge from the Underbank, and cross Heaton Lane, is a street leading to the rock steps. I do not remember the name of it. At the foot of the steps is a road leading to Wellington Road; a short way on the left hand side was a wooden one-story building, formerly a carriage works. This was converted into the theatre; the boxes, pit, and gallery were formed by a sloping floor towards the stage; the nearest to the stage were the boxes, then the pit, and the gallery behind. For a time it was well attended, but eventually it came to grief. The poor actors and actresses were in a most impoverished state. An incident is said to have happened. I cannot vouch for the truth of it. One night, when

they were playing "Romeo and Juliet," Romeo was just saying—"But soft, what light, through yonder window breaks, it is the moon," when someone called out, "It is the bums, by gum," who had just then taken possession of the place. This theatre was a great improvement on the old class of theatres. The Stockport people had long been satisfied with such as Parish's, Holloway's, Birch's, and other travelling companies that used to visit Stockport, and located themselves either in the Castle Yard or Waterloo. The performances were notified by a large black board being placed outside, on which, in chalk, would be written something like the following:—"To-night, the performance will commence with the thrilling drama of ———. Singing and dancing. The whole to conclude with a laughable farce. Boxes 1s, pit 6d, gallery 3d."

C. A. L.

SEDAN CHAIRS.

(Query No. 815—May 28.)

[325.] If I mistake not, there are still two of these ancient vehicles kept at Marple Hall. There is an amusing story of the Sedan being used in Stockport, when some wags played a joke on one Willoughby Ashbrook, a baker, who resided in the Hillgate, Stockport. Ashbrook was not a quick witted man, and being told that a magnate required to see him, and that his Sedan would be sent for him at a certain hour, he was ready dressed in his best at the time appointed. The wags had previously had the bottom of the chair and the seat removed, so that Ashbrook, on stepping in, remained standing on the ground, and the door being securely closed, the bearers lifted the chair, and moving on, Ashbrook marched with them through the town, to the delight of all who were in the fun. On alighting, and being asked how he enjoyed his ride, he replied "Very much; only, it was very much like walking." I do not know how long this is ago, but some of your readers may be able to throw some light on this point.

SIMPLEX.

THE MOSLEY FAMILY.

(Query Nos. 281, 290, 311—May 11, 31, 28.)

[326.] I find the following entries in the Stockport parish registers:—"1605. Dec 8. An infant of Oswald Mosley's, of Stockport, gent., buried. 1616. Feb. 18. Oswald Mosley and Elizabeth Gerrard, married. 1697. April 13. Elizabeth, dau. of Francis Mosley, clerke, baptised. 1704. Feb. 20. Francis Mosley de Marple and Elizabeth Hyde, married." There may be other entries, which I have not noticed. In the Manchester registers are numerous entries of the Mosley family, but the

registers are very voluminous, and it would take a fortnight to go over them. I have picked out the names of a great many old Manchester families. For instance, there are not less than 1,500 weddings of the Taylor family in the parish of Manchester between 1573 and 1804.

J. OWEN.

SEDAN CHAIRS.

(Query No. 815. May 28.)

[327.] I think the last time I saw a Sedan chair used in Stockport was one from the Stockport Union Workhouse. This was a sombrely-painted machine used for invalid paupers when fetched into the House. There were four able-bodied paupers in charge, and these relieved each other in turns. This would be about 1855 as near as I can remember

JACQUES.

DAN STODDART.

(Query No. 279, 291, 306. May 14, 21, 28.)

[328.] The death of this individual is noticed in the files of the *Advertiser* thus—"1824, November 26: On Wednesday last, aged 60, Daniel Stoddart, of this town, well known at all the wakes and fairs of this part of the kingdom as 'Emperor of the Conjurors.'" He appears to have been consigned to a nameless grave, probably at the Parish Church; but neither there or in the other Stockport burial grounds does there exist any stone to his memory.

J. OWEN.

[329.] I have waited anxiously for a reply in your columns from some Wilmslonian to the above query but regret there has been none up to the present. The replies made up to Saturday last, so far as they go, are correct, but they limit Dan's performances to Stockport. With us boys in Wilmslow (1820) he was known as "Dan Tinshins," from the peculiar fact that he wore tin-guards round his shins. In Wilmslow his performances were more of a vocal and instrumental kind, occasionally varied by some conjuring trick; in fact, he was so popular that Wilmslow Wakes were void of interest until us boys could espy old Dan Tinshins coming from "Johnny Mout's Brow." At Knutsford, during race times, he had a booth erected, inside of which he astonished all comers with his wonderful tricks; and outside of the said booth I have stuffed tow down old Dan's throat, from which presently he would vomit yards of ribbon of various colours.

CHARLES LOCKETT.

BULLOCK'S SMITHY.

(Query No. 46. February 26.)

[330.] I noticed in your papers a short time ago amongst the "Local Notes and Queries" some remarks as to Bullock's Smithy and the christening of

Hazel Grove. On looking over some old newspapers, I find in the *Stockport Advertiser* of September 30th, 1836, particulars of the annihilation of the name of Bullock's Smithy and revival of that of Hazel Grove, medals were cast for the occasion bearing the following inscription:—"In commemoration of the ancient name of Hazel Grove;" and in the centre were—"Celebrated the revival September 28th, 1836." Mr Bottoms, of the Crown Inn, Stockport Moor, provided for the occasion a loaf; it measured seven feet high and two feet wide, and contained 295 pounds of flour; baked by John Stubbs, Stockport. To this was added a Cheshire cheese, one cwt., and 36 gallons of beer, the whole distributed to the members of the Bramhall and Stockport Moor Friendly Societies. I enclose you a copy of a song written especially for the occasion, and sung at the Red Lion after dinner. If you can find space amongst your "Notes and Queries," it will, no doubt, interest some of your readers. It was sung by David Moseley, and received with unbounded applause.

As lords and their squires keep changing their names,
Why, we rustic folks will just do the same;
Their hall's names they alter to suit the mind,
We'll just do the same, and answer in kind.

Chorus—So long life to the Hazel,
Long life to the Hazel,
Long life to the Hazel,
And ne'er a deaf nut.

Antiquarians boast the place it is old
Its people's industry is as fine as gold,
We're rising in fortune, in fame as well,
This in History's pages will sound very well.

Chorus.

Our beautiful damsels are a great boast
The empire all know, and pledge them a toast—
As maidens or mothers, may they ever be
Prolific in sons, so gen'rous and free.

Chorus.

May Poynton's agent continue the same,
He'll add to his own and his ladyship's fame,
Respected he'll be by everyone,
And moura'd when from here he's eternally gone.

Chorus.

Having sung of the living, we'll sing of the dead,
For Bullock, the smith, has laid low his head—
His fire's extinguished, his bellows's wern down;
With hazle and nuts his head we will crown.

Chorus.

The faces I see around me to-night
Fill me with mirth, with genuine delight,
And may this good meeting not be the last—
If it is, it will look like a general fast.

Chorus.

A RESIDENT.

SCOT AND LOT.

(Query No. 297, 805. May 21, 28.)

[831.] Another term for these words is "Ahnlot," and it is often found mentioned in the laws of William the Conqueror. It signified, perhaps, rather more than Scot and Lot, inasmuch as each had to pay Scot

and Lot according to the custom of the place where Ahnlot was levied.
S. W. J.

Queries.

[832.] JONATHAN THATCHER.—I have frequently seen a cartoon on which an individual bearing this name is depicted riding a cow to Stockport Market, to evade the tax on horses imposed by Pitt. From his mouth appear issuing words more emphatic than polite. Would it be possible to get any information concerning this notorious character.

HISTORICUS.

[833.] "ANSEL."—This term is sometimes used in bargaining for an article—"I have given you a good ansel." Can the correct meaning and its derivation be given

COCAMBO.

[834.] DUNGEON-FOWT, WILMSLOW.—At Bollington the other day we met an old inhabitant of Wilmslow, who, knowing some friends who accompanied us to be from that village, asked if we were all "Dungeon Fowters." On enquiry we found this had reference to an old dungeon that used to exist in Wilmslow. Can any of our readers give particulars as to this Dungeon Fowt.

ED.

[835.] THE SHAKERLEY FAMILY.—I have heard it positively affirmed that the Shakerley family is the oldest family in Cheshire. Is this true?

HISTORICUS.

[836.] THE CROSS "THORN" AT ALDERLEY.—Can any of your readers give particulars of the age of the venerable Thorn, that shelters the Alderley Cross?

LINDOW.

MORE LIGHT.—Dr. Jardine, minister of the Tron Church of Edinburgh, while attending the General Assembly as a hearer, and having listened to the debate on "The Causes and Growth of Schism," he suddenly dropped down while the vote was calling, and was carried home dead, 30th May, 1776, in his 51st year. He was "the coeval and intimate companion of Hume, the author of 'Douglas,' of infinite pleasantries, as well as great talents, whose conversation possessed the charm of easy, natural, attractive humour. His playful vivacity often amused itself in a sort of mock contest with the infantile simplicity of Hume, the historian and philosopher, who himself enjoyed the discovery of the joke which had excited the laugh of his companions around him." It is said that Hume, when going down the stair after visiting the former one night, the latter refused a light, saying, "He was well acquainted with the stair." He stuck, however, and the Doctor exclaimed—"Ah! David, I knew you wanted supernatural light."

SATURDAY, JUNE 11TH, 1881.

Notes.

CHESHIRE HEROES.

[337.] The following items are copied from an old diary in my possession:—"1798.—Died on the 19th of August, in the 20th year of his age, on board the *Leander*, on the Mediterranean, Mr Peter Downes, late midshipman of that ship, and younger son of the ancient family of the Downes of Shrigley, in Cheshire. It is a tribute justly due to the memory of the most promising merit at an early age to add that this young gentleman had served in the most active scenes during the whole of this war with the highest honour to himself, the most distinguished approbation of his commanding officer, and the universal esteem of his comrades, towards the conclusion of the gallant Captain Thompson's ever memorable defence of the shattered *Leander* on the 18th of August, on her way from the action off the River Nile against so superior a force of the enemy, he received a fatal shot of which he lingered with the greatest resignation till the following morning.

"June, 11, 1799.—On Wednesday se'nnight was buried at Northern Isaac Padmore, farmer, aged 80, he served his country as a soldier at the battles of Falkirk and Culloden in 1746, at the siege of Port Philip in Minorca, 1756, and was shot through the head with a musket at the battle of Minden in 1759, which rendered him incapable of future service as a soldier. He returned to his native parish, (Northen) Northenden, when, by a frugal use of his pension so justly earned and his skill and industry as a farmer, he acquired a handsome property." E.H.

DOWN STO'PORT WAY.

[338.] The following easy and natural description of Stockport and its vicinity, with the ways of its people is reprinted from the *Advertiser* of 30 years ago:—

We have yet to discover for which of our sins we were visited with the penance that we propose to a smaller extent inflicting upon the readers of this paper; trusting that it may be the means of awakening in him a proper spirit of thankfulness that while reaping the benefit, he is spared the reality of a six months' sojourn down at Sto'port; as by the aborigines is styled the little town of Stockport about seven miles distant from Manchester.

At what period of the world's history this town could have laid any claim to the title of "port" is a matter to be decided by those versed and curious in such matters. That it once did, and on no inconsiderable scale, you are assured before you are many hours old in its neighbourhood, and in one case very creditable authority was cited to prove that at one time the sea came close up to the town. In the present aspect of things the Mersey, which runs through it, presents no more vivid idea of anything approaching to a port than a much ill-used and defiled river on the smallest possible scale.

Here is situated a very large proportion of the mill property which constitutes the wealth of the lords of Cottonopolis; consequently the population is almost entirely formed of "mill-hands," or workers in the cotton factories.

We give the reader fair notice that we are not going to enter upon any of the many questions anent this interesting matter of mill operatives and factory labour—its uses, abuses, privileges, or short-comings. Wiser heads and abler hands take up the question every day. By the way, we chanced upon a paper touching cursorily on the subject a month or two ago, in this very magazine—but the fact is that there is so much to be said on all sides, and from so many different points of view, that a man had need have a life-long acquaintance with his subject ere he opens his mouth to talk about it. One thing may be said with certainty, and perhaps it will apply equally to many other like positions. Those who have the power and the ability to benefit and improve the class from whose labour their wealth derives, don't seem to do all they might for it—we will not say they don't, but they do not seem, and they assure us again that if we were in their place we should find we could not do any more. Very likely we could not, and should not; it is easy prescribing the duty of others.

But for ourself, and you, most gentle of readers, we are going simply to take a stroll down Sto'port way; and remark upon some of the peculiarities of the place to which a few hours have transferred us. We dined early amid the din and life of Fleet-street, a late tea is awaiting us here; where the strange silence—the utter absence of sound—weighs upon us like a visible presence, a thing to be felt—and a very uncomfortable sensation it is, as any true-hearted Londoner will bear me witness; suddenly cut off from the continual roar which is music to his town-bred ears.

For mind you, it is evening, and the mills have stopped work; and we are not actually in the town located, the gods forbid! Our host resides some three-quarters of a mile from Stockport. They call it Cheadle Heath. It isn't a heath of course—places are always named after what they were, not what they are; but as quiet, old-world, out-of-the-way nook as you might desire in which to fret over your sins, or go crazy on the recollection of other people's.

The heath, then, is just a pleasant country road—dusty in summer, and in winter miry—overshadowed here and there by trees; leading away in one direction to the village of Cheadle, Rusholme, &c., pretty rustic spots, to Manchester; in the other to the town of Stockport.

From the rising ground on which the cottage stands, we have a view at the back, of which our host is justly proud—if anyone can be justly proud of a view—extending over miles of meadow-land and corn-fields, the river Mersey between its rocky banks and overhanging trees, the rising hills again far away in the distance, the setting sun just now gilding the steeple of a distant church sharply defined against the darkening horizon.

Unchanged—save by the introduction of cattle or horses into the pastures, by the increasing height and deepening hue of the yellow grain; silent—but for the cry of the corn-crake or plover, or the distant bark of some wakeful watch-dog—such the landscape we have gazed upon day after day for months. Here have we watched the coming of the breeze, as it swept over the bowing harvest field—marked the shadow of the fleet clouds hurrying over the smooth meadow—seen the blue lightning shimmer above the swollen river, and waited for the thunder-crash to make the echoes. Here we have beheld night come down upon a scene it could not make more hushed, and the ghostly moonlight steal over the seemingly endless landscape. And here have we pined with the longing of a fevered sufferer at midnight for the cooling drink—pined for the sound, the sight, the air of London. Aye, with the longing of a poor fever patient for a drop of cold water, pined for the sound, the sight, the air of London.

Yes, poets! for London, with its smoke, its kennels, its cab-stands, its gamins, its nuisances. Nature and her beauties you have sung long and loud enough; let some venture to speak truth; and tell how dearer than all her sights, and scents, and sounds, to them are the old blackened walls, the worn pavements, the hist'ried highways of the dear old mother city. But let us start on our ramble from Cheadle Heath to Stockport. One part of the road is cut directly through the rocks, which

rise high above your head, and jut in rugged many coloured masses on either side. Hung with vegetation, crowned on one part by the luxuriance of a gentleman's park, on the other affording glimpses of the river, it looks picturesque and striking beneath the sunshine of the summer day, well worthy the transfer to your sketch-book; but on a dark night, the heavy shadows falling dense across the road, the mist from the river filling the air, the silence of the grave on all, a stout heart might hesitate in passing "thro' the Rock," especially if he happens to be conversant with the legendary lore of the place. For a few paces on was Peggy Travis feully and atrociously murdered by drunken men, and her ghost walks nightly; and in that cave half-way through the dark passage, report sayeth the body of a new-born babe which had breathed was found; and you know that half a dozen assassins might very comfortably be concealed there, and bide their time. But you will pass in all probability many a night before you will meet with any worse trick than fancy plays you; for violence and robbery are rare hereabouts: the fate of poor drunken Peggy is a tale of some 80 years' standing, and still reigns in all its undivided horrors.

Suppose we mount the rocks, where the ascent is easiest. Now looking down upon the winding road, the river and its craggy banks, the pleasant fields and trees beyond, and away in the far distance the blue hills of Derbyshire and Yorkshire—you are led to think of a time when the poor stream looked less like an inky sewer, when it could reflect back a sky not darkened by the noisome clouds yon tall funnels vomit forth—when Cheshire, with its breezy uplands, its fruit trees, and its gently-flowing Mersey, must have been fair indeed to look upon.

They tell you King John had a castle hereabouts, but do not waste any enthusiasm on those ruins below there; they are but the remains of an abandoned dyeworks, another outrage on the purity of the river, sullied, we fear, past all redemption, unless indeed in those days when owls build in the black funnel, and the whirr of the engine is silenced for ever.

(To be continued.)

LONGEVITY IN CHESHIRE.

[339.] "1782, October 1st.—On Thursday last was interred at Mottram-in-Longendale, Martha Broadbent, aged 86, who had at the time of her death a father, mother, grandfather, and grandmother, all living."

"1791, March 8th.—On Wednesday died, aged 87, Mrs Isabel Newton, relict of the late Edward Newton. she has left children, grandchildren, and great-grandchildren to the number of 112." Was this lady any relative of the Mr James Newton, who owned Ponticherry, better known as Newton's Whim, in Stewart-street, Heaton Norris?

"1782, Sep. 10th.—A few days ago at Knutsford, aged 96, Mr William Hollins; also at Knutsford, Mrs Margaret Shaw, aged 91." E.H.

MIDDLEWICH 100 YEARS AGO.

[340.] "Broster's Chester Guide," dated 1782, gives the following particulars regarding this Cheshire town:—

Middlewich is a large well-built town, seated on the River Croke, distant 156 miles from London, and remarkable for making fine salt, has a market day on Tuesday, and two fairs—viz., on July the 25th, and Holy Thursday.

A list of the principal tradesmen, &c., in Middlewich.

Adams Thomas, clockmaker	Becket —, carpenter
Bagnall —, tanner	Becket Mrs, tallow chandler
Beckett Wm, farmer	Becket —, surgeon

Biggs —, gent.	Leigh Rev. Mr, Master of the Grammar School
Brandrath Obadiah, clock-maker	Lowe — sen., gent.
Bridge —, attorney-at-law	Lowe John, merchant
Brown — ironmonger	Lowe Mrs, grocer
Buckley John, farmer	Lowe Wm., breeches-maker
Chadwick —, mercer and draper	Manley James, master builder
Chesworth Geo., merchant	Middleton —, sen., gent.
Chesworth Wm, ironmonger	Middleton Charles, malt and hop merchant
Cloves —, merchant	Middleton Daniel, wine merchant
Cooke Charles, gent.	Nallor —, attorney-at-law
Cooke John, mercer and draper	Ollier Joseph, ironmonger
Dean Wm., innkeeper	Oulton —, innkeeper
Diakenson John, currier	Oulton George, butcher
Egerton John, cabinet-maker	Parrott —, attorney-at-law
Eyres Richard, innkeeper	Ravenscroft —, merchant
Greaves —, apothecary and surgeon	Read Moses, gardener
Hand —, gent.	Reeves Richard, innkeeper
Harding Wm., cheesemonger	Rhodes Mrs, bookseller
Harrison —, attorney-at-law	Seaman Wm., gent.
Henderson —, apothecary	Seaman John, merchant
Hitchin Abraham, innkeeper	Sproston John, shoemaker
Hitchin Jacob, butcher	Thomason —, keeper of the House of Correction
Hitchin Thomas, corn-dealer	Thomson —, mercer and draper
Hitchin Thomas, cooper	Vaudroy Daniel, Esq.
Holland Geo., mercer and draper	Venables Peter, smith
Holland Thomas, grocer	Vernon Samuel, Esq.
Holt David, glazier	Waller James, grocer
Howard —, gent.	Welsby Wm., nurseryman
Huxley —, gent.	Wilkinson Robert, whitesmith
Jackson —, innkeeper	Wood Isaac, Esq.
Jackson Peter, shoemaker	Wood Thomas, ironmonger
Kennerley Samuel, miller	Wood John, barber
Kyffin Rev. Mr, vicar	Wood James, barber
Ledward —, gent.	Yoxall Peter, carpenter
Leeke Ralph, attorney-at-law	
Leeke Egerton, attorney-at-law	

It will be remarked in this list, as in many others we have noticed, the fidelity to the locality of many of the names, the great singularity being that they have not overflowed, so to speak, into neighbouring parishes, but are as singularly distinctive of Middlewich as they were then. It will be noticed that there are six attorneys in the list. Truly the forefathers of Middlewich must have been of a litigious character, or otherwise Middlewich must have been the legal centre for a large surrounding district.

ED.

ORIGIN OF THE TERM CORDWAINER.

[341.] The inhabitants of Cordova, in Spain, were, in ancient times, famous for the skill with which they prepared the skins of kids and goats for the purpose of making a covering for the feet which we call shoes, but by them called Maroquins or Cordovans. Hence the Shoemakers' Company in London are called cordwainers in reference to this branch of trade. When a boy is bound apprentice his master is invariably described in the indenture as a cordwainer. As there are a great many in the trade in Stockport who might be unacquainted with this fact, this explanation is offered.

E.H.

Replies.

SHUTTLEWORTH'S FRESCOS.

(Query No. 212. April 16th.)

[342.] It is a pity that the query regarding these productions of this famous local artist remains unanswered. I find in the *Advertiser* of 1829 that in April of that year, the 13th of the month, there was "a sale of the household furniture, pictures, &c., of the late Mr William Shuttleworth, an eminent local artist." Some of your wide circle of readers must surely know something of this artist's work. Any items of information regarding him would be acceptable.

OWEN JOHNSON.

ORIGIN OF LINES.

(Query No. 318. May 28th.)

[343.] Your correspondent will find the lines

Through every vein
The cradled cold ran to her well of life
As in a swoon,

in Spencer's "Faery Queene," i, ix.

HISTORICUS.

Queries.

[344.] ANCIENT REMAINS AT WILMSLOW CHURCH.

—Outside the tower of Wilmslow Church there are lying several stones which would seem to have some significance other than being stones taken promiscuously out of the old building. One in particular bears the letters, rudely carved on it, J. H. S. Is this an old gravestone, or memorial stone, or what? Some information about these stones would be interesting.

LINDOW.

[345.] THE PLAGUE AT WILMSLOW.—I have heard it stated that at the time of the great plague Wilmslow suffered amongst other places from the ravages of this terrible visitant. Is this correct?

J. STONE.

[346.] A BREDBURY ECCENTRIC.—I have heard of a curious character named Etchells, who lived at Bredbury some years ago, and whose eccentricity caused him to become quite notorious in that part. Is the strange story about his funeral true?

OWEN JOHNSON.

[347.] "DICKIE."—I have been reading an extract concerning the formation of the Manchester and Buxton Line, in which mention is made of a ghost story, and of the interference of a ghost, locally known as "Dickie," with the making of this line at Chapel-

en-le-Frith. Where can fuller particulars of this incident be found, or of the story of this ghost?

Stockport.

W. J.

[348.] THE LATE MR PARROTT.—Can any of your Macclesfield correspondents tell us how long the late Town Clerk of Macclesfield held that position, and what, if any, changes of administration in our local municipal affairs occurred during the period he held the office?

J. MACCLESFIELD.

[349.] MIDDLEWICH HOUSE OF CORRECTION.—In an article on Middlewich 100 years ago, in this week's Notes, appears mention of one Thomason, "keeper of the "House of Correction." What is meant by this? Was there ever a permanent prison in Middlewich?

ED.

[350.] JOSEPH SMITH, THE MORMON. — I have heard it affirmed that Joseph Smith, the Latter Day Saint and Prophet, was once a weaver in Stockport. Can any of your readers inform me on this point, or give any information respecting his teachings?

W. N.

BORROWED FINERY

It is a matter of policy, if nothing more, to be polite at home, or the assumption of politeness abroad will be an awkward attempt. The person who allows his wife, for instance, to pick up her handkerchief in private, will render the service with such a poor grace in public that an acute observer will fail to be deceived. She who is in the habit of losing her temper at home will not always succeed in keeping it abroad. Too many hang up their company manners with their company dress, quite glad to be rid of both. Yet it seems to us that if fine behaviour were innate, it would be displayed naturally at one's fireside, since, to use a homely phrase, what is bred in the bone will appear in the flesh. Why is it that one who will permit the members of his own household to wait upon themselves, and upon him, too, without demur, will yet fetch and carry for a stranger with alacrity? It is because the one is an exception, and the other might become a rule, and this is a case in which exceptions do not prove the rule? Does he fancy that these little attentions are wasted upon the home circle? —that the approval or applause of a guest or a chance acquaintance is more important to his welfare than that of his own kith and kin? Or, being already certain of this regard, does it never occur to him that they may not feel so sure of his esteem while he omits all the little elegancies of manner which he readily accords to the public? Politeness, like charity, should begin at home.

A copy of the first edition of Keats's "Lamia, the Eve of St. Agnes, and other Poems," 1820, sold at an auction in London lately for £8 15s. The first edition of the authentic text of Montaigne's "Essais," published in Paris by the author's niece in 1595, brought £48.

SATURDAY, JUNE 18TH, 1881.

Notes.

CHESTER AND CHESHIRE.

[351.] Broster's "Guide to Chester," dated 1782, gives a very interesting account of the early history of Cheshire, from which we take the following:—"Chester was a place of great consequence in the time of the Romans, and to them we owe the art of cheese-making. The famous twentieth legion, styled Valeria and Victrix, being placed here, after the defeat of Boadicea, by Suetonius; Julius Agricola formed a colony here, and called it Colonia Devana. There have been several Roman altars found here, one now in the possession of Mr Dyson, erected by Flavius Longus, tribune of the victorious twentieth legion, and his son Longinus, in honour of the Emperors Diocletian and Maximian. Another was discovered in 1653 (now at Oxford), inscribed to Jupiter. The statue of Mithras, in the possession of the late Rev. Mr Prescott, was found here some years ago, and a beautiful altar, and other Roman Antiquities, were found in the Yatch Field in 1779. The coins of Vespasian, Trajan, Hadrian, Constantine, and other Roman Emperors have been discovered here. The Roman legions quitted this island in 448; afterwards the city was governed by the Britons, until the Saxon Conquest. Ethelfrid, King of Northumbria, conquered it in 607, and put to death 1,600 of the monks of Bangor, who came with Brochmail Yschitbroc to its assistance. Egbert about the year 828, wrested it from the British Prince Mervyn, and his wife Eyslht. The Danish Pirates wintered here in 895, but were driven hence by Alfred the Great. It was restored about 907 or 908, by the celebrated Ethelfleda, who was the daughter of King Alfred, and wife of Ethelred, Earl of Mercia; and after the death of her husband she governed Mercia, and received the titles of Lord and King, and having erected nine castles in different parts of the kingdom, she died at Tamworth in 922. King Edgar in the year 973, was rowed in triumph from his palace on the south bank of the Dee, to the Monastery of St. John (now the Parish Church of St John), by eight Kings. In the following century Chester was ravaged by the Danes; and Edmund Ironsides being driven out, it was afterwards possessed by Canute in 1016. It was possessed by the Earls of Mercia, until the Norman Conquest in 1066. The Conqueror gave this county to Gherbodus, a noble Fleming; but he dying, he appointed his nephew, Hugh Lupus, the

first Norman Earl of Chester, and to him he delegated a great Power; made it a County Palatine, and invested it with such a sovereign jurisdiction that the ancient Earls kept their own Parliaments. Hugh Lupus, by virtue of the King's grant which runs in these words, *Tenere totum hunc Comitatum sibi, et hæredibus suis ita libere ad Gladium, sicut ipse Rex tenebat Angliæ Coronam*), created several barons to assist him in his councils and government; some of which we find upon record, as Nigel, Baron of Halton; Sir William Maldebeng, or Malbanc, Baron of Which Malbanc, or Nantwich; Richard de Vernon, Baron of Shipbroke; Gilbert Venables, Baron of Kinderton; Hamon de Massey, Baron of Dunham Massey; Warren de Poynton, Baron of Stockport; Eustace de Monthalt, Baron of Monthalt. He converted the church of St. Werburgh into an Abbey by the advice of St. Anselm. He continued earl 31 years, died the 27th of July, 1101, and was buried in the churchyard and afterwards removed to the present Chapter House of the Cathedral, where his body was found in 1724, wrapped in leather, inclosed in a stone coffin; at the head of the coffin was a stone in the shape of a T, with a wolf's head, the arms which he bore engraven on it. His sword of dignity is kept in the British Museum; is in length about four feet, and so unwieldy, as to require considerable strength to brandish it with both hands. His Parliament was formed of eight barons, who were obliged to attend him, and every baron had four esquires, every esquire one gentleman, and every gentleman one valet. The barons had the power of life and death. This Government continued till the reign of Henry III., 1237, who resumed the earldom. Chester had been long before a considerable port; the Saxon Navy was stationed here, and here was the seat of the Mercian Kings. At this time the imports and exports were very considerable; one article of the latter were slaves, some of which they were probably furnished with in their frequent wars with the Welsh; and amongst the imports wine was not the least considerable, according to Lucian, the Monk, who praised its excellent flavour, and drank it plentifully; and by the old Saxon Law, if any persons made bad ale, they were to sit in a chair full of dung, or pay four shillings." ED.

THE SANDBACH CROSSES.

[352.] The following interesting extract concerning these crosses is from a paper written by W. H. Goss, Esq, F.G.S., F.M.S. The query as to the curious tin chests is worth investigation:—"Of Sandbach, a town yonder to the west, beyond Congleton, I think Mr Sainter has said little or nothing, and I will but quote

a curious passage relating thereto, from that ancient chronicle, 'King's Vale Royal of England'—'In the market-place do stand, close together, two square crosses of stone, on steps, with certain images and writing thereon engraven; which, as they say, a man cannot read, except he be holden with his head downwards; and this verse (as they hold opinion) is engraven thereon:

In Sandbach, in the Sandy Ford,
Liesh the ninth part of Dublin's hord.
Nine to, or Nine fro,
Take me down, or else I fall.

"They also affirm, that the said crosses were set up there before the birth of Christ; but that is not so, for the story of the Passion is engraven thereon; but whether the said verses are written thereon, or no, I know not. Certain I am, that on Sunday morning, the 1st of November, 1561, there were three chests made of tin, or such like metal, found near the said river, but nothing in them. On the covers were certain letters or characters, engraven, which chest were carried to the sheriffs."

"Now, it would be interesting to know if those two chests are still in existence. By tin, is not to be understood tinned iron, of course, but solid tin. It would be curious to examine those unknown 'letters or characters,' and see if they were Phœnician, or possibly, even Celtiberian letters. There was a tin tablet of kindred interest found buried within the circle of Stonehenge, in the reign of Henry VIII., inscribed with many letters of a strange character that neither Mr Lilly, master of St. Paul's School, nor Sir Thomas Elliot, an antiquary of great learning, could make out."

Ed.

[853.] DOWN STO'PORT WAY.—(Continued.)

These are the "bongs"—whether bounds, or banks, so corrupted, we cannot say. "Bongs" they are called, and will be, in all probability, as long as they endure for the boys and young men to assemble on in evenings for cricket and football. They are simply masses of irregular rocks: or more correctly, one, intersected by cuttings, rude steps and paths, and covered with coarse herbage.

And this part of the road—the rock, the houses, the neighbourhood—is named "Bow Garratts," but whether from a public-house so called, or the public-house from the place, is also a matter of conjecture. They who should be best informed on the subject do not know, nor apparently care. Why should we? "Garratts" is an odd term, but often met with in these parts. One place in Manchester is called simply "The Garratts."

If you have not been too much interested in the place to observe the people, as we come along, you will have perceived that you are the object of their undivided attention as "the man fro' London"—should you chance to be tall or short, stout or thin, rejoicing in a profusion of whiskers, or abject in a paucity of the same, you will be fully enlightened as to your own peculiarities, in a manner the most free and uncomplimentary; while woe betide the unfortunate lady venturing on a display of the latest novelties in hats, jackets, flounces, and ermine. For work is over, the mill hands are coming out—from everyone of those black piles of building a multitude is pouring, and to say that the progress of the well-dressed

strangers "fro' London" will be impeded, is but a mild statement of facts. Molested you will not be, further than by words,—likely enough not of the most civil or cleanly—but, I need hardly say, that he is wisest that goes his way, as directly as he can, without rudeness, unheeding; though it is a sore trial to folks great in the consciousness of their "gentility."

But 'tis a lesson you will have to learn down at Sto'port, or, for that matter, in the northern manufacturing towns any of them; so 'tis as well got over and done with. You will not find the reverence, the respect of the agricultural districts, nor the silent give-way non-observance, or rather avoidance, of the London working-people. Your money, your position, nor your fine clothes, nor airs and graces, won't purchase it—no, nor your custom neither. You may go in and buy a pound of steak, or a pound of bacon, or a loaf of bread, if you will, and you may carry it home too if you choose, or the chances are you'll go without it, and it is much if you get a "thank ye" for your money, you certainly will not get your purchase put in paper, no, not if you bought a whole sheep.

Just ignorance, I hear you say. Indeed, madam, you may spare the curl of your pretty lip—'tis nothing of the kind. I do not speak of accomplishments, or even depth of scholastic lore, but in ordinary matters the term will not apply.

That man serving out your tea, or butter, will discourse you as learnedly of the history of your country and its neighbours, with its and their reforms, and changes in modes, men, and manners, as any well-read man of your set. Those women who have stung you by their saucy but sharp remarks upon your costume, would many of them astonish you, could you hear them in the evenings, with husbands, or lovers, or fathers, now and again discuss the matters of their own position, their relations with their employers, the pretensions of such and such public men, the merits and desert of their favourite candidate, and so on.

The plea of ignorance will not hold good; neither can I pretend to say what is the cause, but I suspect 'tis simply that they know they do not require your aid, they can do without you, you are not a millowner, you can't hurt nor help them—there is not sufficient competition for the tradesmen to care which you take your custom to. This may or may not be the cause, of the fact there is no disputing; very unpleasant we find it at first, then we laugh at it, and—well, one comes to like caviare and olives, and they say the taste for porter and tobacco grows upon a person—so perhaps in time one might come to like the ways of the Sto'port folk. We didn't try long enough.

A woman smoking! Yes, most of them smoke; all the old ones, a good many of the younger ones. At their doors in the summer evenings, over the babe at the breast, over the Bible as she reads, over the meat they are cooking, they smoke.

This gradual ascent on the right is Holly Wood. Our friends the testotallers would hail it as a "sign of the times" that here almost upon the very spot where a brutal murder was perpetrated by drunken men upon a wretched woman, whom they had first intoxicated, now stands a little Temperance Hall; which, when we first looked in, was occupied by a host of little pale-faced children singing hymns, most of them only just released from a weary day of the stifling and oppressive mill work. Some facts we heard in connection with the building of this place, which may be taken as a fair sample of the determination which marks the character of these north-country neighbours.

It had been decided that a hall should be built; measures were taken to raise the means, funds came slowly in at first, but in a while the question spread abroad; those who were too poor to spare cash, gave a gown, a coat, a pair of shoes, knitted stockings, &c., the things were raffled, the money applied to the destined purpose—the hall is built.

In our ramble you will choose the road rather than the pathway, which is paved with small round stones, to unaccustomed feet most painful, and in wet weather even dangerous from slipperiness. But the wooden clogs, here universal, secure their wearers against all such inconvenience, and though at first, the unusual clatter disturbs you, you soon learn to be content with such a set-off to the rarity of bare feet, and blue cold little toes peeping from gaping boots and shoes, from which the mud gushes with every step. Men, women, and children are, as a rule, well shod "down Sto'port way."

By this time you cannot have failed to remark in the village, on the highway, and now on the outskirts of the town itself, the cleanliness and brightness of the little cottage homes. It is almost without exception, save as regards the portion inhabited by the Irish, against all other specimens of which I would venture to back the Stockport immigrant for filth, impudence, and obstreperousness.

The door of these humble dwellings usually opens into the common room, and as you pass, you get glimpses of floors (they are all stone here) whitened to the last degree, tables and chairs freshly rubbed, tea-board answering almost in place of a mirror, a well-blackened stove and oven, the gas burner, to be found in every Stockport cottage, over the mantelpiece, glittering like burnished gold. But the windows are the special pride of the housekeeper, with their spotless panes, the snow-white curtains sometimes entirely superseded by the bushy geraniums or thickly-flowering fuchsia; if no better can be obtained, a mug or broken cup with a few flowers is placed under the curtain; in fact, this custom is maintained with the punctiliousness of a religious rite. Every bit of iron without the house and within the reach of female arm is blackened to the utmost; scraper, shutter-bolt, cellar-railing, and where such exist, even to the iron covering the opening through which the coals are shot into the cellar below.

It is the usual thing to see the girls and women after returning home from the mill late on Friday night, up to their elbows in the cleaning and scrubbing, for they like to observe Saturday as a half-holiday, and when we consider that this follows a day of exhausting work, we must allow them all credit.

Yet, did ever stranger enter any town in which at the first moment, his spirits sank so rapidly below even equanimity? Did he ever look round so hopelessly for aught promising comfort or repose, or sunshine, with so utter a denial of his desire?

(To be continued.)

LOCAL ANTIQUARIAN INTELLIGENCE.

[354.] Under this head Mr Earwaker, in the first part of his "Local Gleanings, 1879," gave the following:—"Captain Edward Hyde Greg, of Quarry Bank, near Wilmslow, Cheshire, has recently printed, for private circulation, a 'Catalogue of British (Royal and East India Company's) War Medals, Crosses, and Decorations.' Captain Greg has been known for some time as a most enthusiastic collector of medals, and has been fortunate enough to secure some very rare specimens, one or two of which are unique. Of these the most interesting is the gold medal and chain with the Order of Maria Theresa, given by the Emperor of Germany to eight officers of the Fifteenth Light Dragoons for brilliant military service at Villiers-en-Couche, near Cambray, April 24, 1794. Of this very rare gold medal (which measures 2½ inches in diameter), with its accompanying chain and order, a permanent photographic illustration is given as a frontispiece. The earliest medal in this collection is the one struck after the battle of Dunbar in 1650. It is of a large oval shape, having on the obverse the bust of Oliver Cromwell in armour, with the legend, 'Word at Dunbar. The Lord of Hosts. Septr. ye 3rd, 1650,' and on the reverse the interior of the House of Commons, when sitting, as represented on the well-known great seal of the Commonwealth. Captain Greg is to be congratulated upon the fine collection of medals which he has brought together and upon

which he must have spent much time and trouble. The catalogue appears to be very carefully written and is well printed and got up." ED.

Replies.

A BREDBURY ECCENTRIC.

(Query No. 846—June 11.)

[355.] The paragraph I send you, taken from the *Stockport Advertiser* of 1865, will perhaps answer this query:—

Saturday last will long be remembered by the young folks of the village of Bredbury as being the day appointed for carrying out the wishes of an eccentric man, named Charles Etchells. This person died about a week ago, and although he never had any family of his own he was remarkably fond of children, and in his will he devised that at his death the sum of £2 should be spent in sweetmeats, to be distributed amongst the children in the neighbourhood. This singular provision was made known for some time before he died, and, at the time of his last illness, children would occasionally go to enquire how soon they must come for their "toffy." However, the day at length arrived, and on Saturday about 400 children assembled in the yard of Messrs Ward's hat manufactory, where the deceased has worked for the last 11 years. They were all neatly and cleanly clad, and seemed highly pleased with their small legacy, as might be seen from the anxious manner in which they pressed forward to obtain it. At the conclusion of this ceremony 12 black dresses were distributed to friends and relatives of the deceased, the names of the recipients being mentioned in the will. Such peculiar bequests as these are seldom heard of, and a few incidents connected with the whimsical testator may not be uninteresting to the general reader. He was born in Newbridge Lane, Stockport, in 1795, so that he had just reached the allotted span of "threescore years and ten." He was brought up to the trade of a hatter, but, being very shortsighted, he was never able to manage his work efficiently; and, during the depression which prevailed in the hating trade, some years back, he was only able to pick up a precarious livelihood. He afterwards got employment at the Chadkirk Printworks, where he worked 18 years. Here he began to save a little money, and his first ambition was to have his coffin made, assigning as his reason that he should be sure it was a good one, and that it would, while he lived, serve the purpose of a clothes box, besides affording him the opportunity of trying it occasionally, to see how he filled it; but, meeting with strong opposition from his friends, he never carried out his whim. Another strange idea of his was to sell his body, and he made overtures to the village surgeon to buy it, offering to have it conveyed in such a manner that, in case of the purchaser's demise, his successor could claim the body at his death; but his oft-repeated offers being rejected, no bargain was made. He was very fond of astronomy, and, in a thunderstorm, would leave his bed at night to watch the lightning. He would also frequently get up at midnight, and walk round the village, to notice the aspect of the sky and the movements of the heavenly bodies. His chief delight, however, was in unravelling supernatural mysteries, and wherever he heard of a ghost being seen, he was almost sure to visit the place. One story he used to relate was that a ghost had been seen in the road leading to the Apethorn Mills, which had so frightened the female portion of the workpeople that they were afraid to go alone. Accordingly, Etchells proceeded to the spot, and, having provided himself with a good stick, awaited the arrival of the nocturnal visitor. He had not long to stay, and, on meeting the object of his search, he belaboured him so vigorously with his weapon, that the ghost was compelled to beat a hasty retreat. The supposed spiritualistic wanderer turned out to be the blacksmith employed at the mill, who had enveloped himself in a white sheet; but the thrashing he got disabled him from attending his work the following morning, and effectually "laid" the ghost. Other circumstances, equally remarkable, might be related, but these serve to show the peculiarities of the man. He was much respected amongst his fellow-workmen, many of whom were present at his funeral

but, had all attended whom he had himself invited, there could not have been fewer than from 200 to 300, for he had been inviting parties to attend his funeral for 30 years prior to his death. Some of the funeral arrangements, dictated by himself, were as extraordinary in their character as his legacies; nevertheless, his wishes were faithfully fulfilled by his executors.

HISTORICUS.

JOSEPH SMITH, THE MORMON.

(Query No. 850—June 11.)

[356.] A correspondent who favours us with his address, but not his name, sends us, among other information, the following items regarding the above-named individual and the religion he founded. Our correspondent will excuse our giving him the advertisement he would receive by the publication in full of his communication.

Having seen an item in this paper that some gentleman desired to know whether Joseph Smith, the Mormon Prophet, was a weaver in Stockport or not, the gentleman said he had heard it affirmed that he was, he also desired information respecting his teachings. I am happy to inform the gentleman that he never was a weaver in Stockport, neither was he ever in England, and I would not like to have anybody run away with that idea, I answer this as true information. Joseph Smith was born in the town of Sharon, Windsor County, Vermont, U.S.A. on the 28th December, A.D. 1805. When 10 years old he, with his parents, removed to Palmyra, New York, where he resided about four years, and from thence he removed to the town of Manchester, Ontario County, U.S.A. He makes the solemn declaration that the fulness of the everlasting Gospel, with all its gifts, authority, and blessings has been restored in this age, and says the restoration came not by the will or power of man, but by the power of the living God. He was a farmer by trade. When about 14 years of age, he began to reflect upon the importance of being prepared for a future State, and upon enquiring the plan of salvation, he found that there was a great clash in religious sentiments. Believing the word of God he had confidence in the declaration of James, "If a man lack wisdom let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him," he retired to a secret place in a grove and began to call upon the Lord. While fervently engaged in supplication his mind was taken away from the objects with which he was surrounded, and he was enwrapped in a heavenly vision, and saw two glorious personages who exactly resembled each other in features and likeness, surrounded with a brilliant light, which eclipsed the sun at noonday. They told him that all religious denominations were believing in incorrect doctrine, and that none of them was acknowledged of God as His Church and Kingdom, and he was commanded to go not after any of them, at the same time receiving a promise that the fulness of the Gospel should at some future time be made known to him. He died in Carthage Jail on the 27th June, 1844.

The following articles we take to be particularly misleading, as they seem designedly to suppress that portion of Mormonism which is both its most active as well as most objectionable feature. However we give them *in extenso* as sent to us, merely premising that they are not Mormonism as understood in the Western States:—

ARTICLES OF FAITH.

1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

2. We believe that men will be punished for their own sins, and not for Adam's transgressions.

3. We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

4. We believe that these ordinances are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the Gift of the Holy Ghost.

5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in

authority, to preach the Gospel and administer in the ordinances thereof.

6. We believe in the same organization that existed in the primitive church—viz., apostles, prophets, pastors, teachers, evangelists, etc.

7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.

9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes. That Zion will be built upon this continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaic glory.

11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.

12. We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.

13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed we may say that we follow the admonition of Paul. "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—

JOSEPH SMITH.

Ed.

MIDDLEWICH HOUSE OF CORRECTION.

(Query No. 849—June 11.)

[357.] An old inhabitant informs me that there used to be a permanent prison where the present police station stands in Queen-street. He says there used to be a large session house in the same yard, where monthly sessions used to be held, and that he has frequently brought prisoners from Macclesfield in his cart to the prison at Middlewich, he being a market gardener, and that he got 7s per head from the county for bringing them. The name of the last keeper or governor was Samuel Whittaker, who was by trade a tanner and courier. The prison was abolished when the one at Knutsford was opened some 50 or 60 years ago.

Middlewich.

JOSEPH TAYLOR.

ANCIENT REMAINS AT WILMSLOW CHURCH.

(Query No 844—June 11.)

[358.] The stone referred to by "Lindow" was formerly in the chancel, and lay under the east window of the north aisle. It is evidently a grave-stone, with some remains of an inscription in old English characters, some traces of a cross with the monogram, "I. H. S." on each side of the shaft. The inscription appeared to have been of three lines, the greater portion being worn off, only the commencement of each line being visible:—

hic i—
he in —
canta—

The first letters appear to be Hic gacet; the second line I can make nothing of; the last may be "can-

tator," a chanter or singer. When the alterations were made some years ago, this landmark or "meer stone" of an ancient priest was removed and deposited in the churchyard, where, under the corroding influence of the weather, this old memorial will more speedily disappear. At the same time, when the whitewash was removed from the interior of the church, a number of black letter inscriptions and decorations were revealed. On one of the pillars was a representation of Christ rising from the tomb. The body was nude, with the exception of some slight drapery round the middle; the hands crossed in front, showing the marks of the nails, with a halo round the head, and a cross above. It is to be regretted that, in all restorations in our old churches, some landmark or page in its history is sure to be removed. Just lately, during the progress of the work of restoration in the chancel of St. Mary's, Stockport, we have discovered some remains of the ancient vestry doorway, with its moulds and jambs. One naturally wonders why a beautiful doorway should have been destroyed, and an ugly square one substituted; but it appears that when the chancel floor was raised, the head of the doorway became too low, so the ancient moulded and arched doorway, agreeing in character with the architecture of the building, must go, and the present ugly square headed one was made.

J. OWEN.

JONATHAN THATCHER.

(Query No. 332—June 4.)

[359.] The person to whom "Historicus" refers—Jonathan Thatcher was a farmer residing near Stockport, at or in the neighbourhood of Woodbank. In the time of the great William Pitt a tax was imposed on horses—which was irritating to, and considered oppressive by the farmers at the time—and the person Thatcher, who was a noted practical joker and a favourite among his circle of friends, used to express his disapprobation of the tax by riding to Stockport Market on a cow as represented in the cartoon, and also speaking his mind pretty freely about the matter, using language more expressive than refined. I believe at the time the inmates of the Sun Inn, Market Place, were some way related to him, and he made a practice of calling there when in town on market days. The circumstance—along with other jokes played by some person—has often been spoken of in the hearing of the writer of this note, by an eyewitness to the cartoon subject—a member of the same family as Mr Thatcher—who was known as a jovial sort of man, and an original character, and whose friends were rather proud of him.

E. B.

THE CUMBERLAND HILLS.

(Query No. 313—May 27.)

[360.] The hills seen by "T. W." on the 15th of May were not the Cumberland hills, but the range of hills in Lancashire extending from Horwich Moor on the south, to Anlezark Moor on the north. The highest point in this range is Rivington Pike, the summit of which is 1,545 feet above the level of the sea, and crowned by an old tower, or beacon, renovated during the French war. A beacon existed here for centuries, and mention is made of its being watched in 1588. Rivington Pike can be seen from Stockport and the neighbourhood any time in clear weather, and is distant about 23 miles as the crow flies. Black Combe, the most prominent of the Cumberland hills, situated to the north-west of Morecambe Bay, cannot be seen from this district, and is distant about 73 miles. A series of articles relating to Rivington Pike and the neighbourhood, from the pen of Mr James Croston, appeared in the *Manchester Courier* supplement recently, and your correspondent will find much interesting information therein, "Roby's Traditions of Lancashire," also has a legend relating thereto.

ALFRED BURTON.

Queries.

[361.] ARMS OF HAZEL GROVE.—Having noticed among your "Notes and Queries" several questions about Hazel Grove, I find that in the *Stockport Advertiser* of September 26th, 1836, is a report of the commemoration of the ancient name of Hazel Grove, and in which is the order of the procession, where it says "Two of the oldest inhabitants on horseback bearing shields, on which were emblazoned the arms of the village in rouge and gold, supported by two pages; band of music, &c." What are the arms of Hazel Grove? As I have often heard the question asked, perhaps it would find an answer through some of your readers.

J. W. CHARLTON.

[362.] CHARLES DICKENS AT ALDERLEY.—In a little guide to Alderley just published it is stated that the old schoolhouse which stands in the Alderley churchyard is referred to in Dickens' "Old Curiosity Shop." Although it is a certain fact that Dickens often visited the Nantwich neighbourhood, I never before heard of his being here in Alderley. Is there any record of his visit?

LINDOW.

[363.] ROW OF TREES.—Can any of your readers inform us when the famous row of trees at Lindow was planted, by whom, and what was the original number? There are now 29, but it is said there were at one time more than this?

LINDOW.

[364.] ROAD-SIDE CROSS AT MOTTRAM.—Standing by the road-side near a small public-house at Mottram-St.-Andrew is a wayside cross, which appears quite modern. It would be interesting to know how it came to be placed there, and whether it occupies the position of a more ancient cross.

ED.

[365.] MACCLESFIELD CASTLE.—Mr Finney, in his "Antiquities of Macclesfield," makes brief mention of Macclesfield Castle, once the residence of Humphrey, Duke of Buckingham, and speaks of various records, presumably existent, concerning it. Your Macclesfield readers would be pleased no doubt if he, or some other reliable writer, could give us some further account of the castle in your columns. J. MACCLESFIELD.

SHOW YOU HAVE A HEART

In this dull world we cheat ourselves and one another of innocent pleasures by the score, through very carelessness and apathy; courted day after day by happy memories, we rudely brush them off with this indiscriminating besom, the stern material present; invited to help in rendering joyful many a patient heart, we neglect the little word that might have done it, and continually defraud creation of its share of kindness from us. The child made merrier by your interest in its toy; the old domestic flattered by our seeing him look so well; the poor better helped by your blessing than your penny (though give the penny too); the labourer cheered on in his toil by a timely word of praise; the humble friend encouraged by your frankness; equals made to love you by the expression of your love; and superiors gratified by attention and respect, and looking out to benefit the kindly—how many pleasures here for one hand to gather; how many blessings for any heart to give! Instead of these, what have we rite about the world? Frigid compliment—for warmth is vulgar; reserve of tongue—for its folly to be talkative; composure, never at fault, for feelings are dangerous things; gravity, for that looks wise, coldness, for other men are cold; selfishness, for everyone is struggling for his own. This is all false, all bad; the slavery chain of custom, riveted by the foolishness of fashion; because there is ever a band of men and women who have nothing to recommend them but externals, their looks are their dresses, their ranks are their wealth, and in order to exalt the honour of these, they agree to set a compact seal of silence in the heart and on the mind, lest the flood of humbler men's affections, or of wiser men's intelligence, should pale their tinsel-praise: and the warm and the wise too softly acquiesce in this injury due to heartiness, shamed by the effrontery of cold, calm fools and the shallow dignity of an empty presence. Turn the table on them, ye truer gentry, truer nobility, truer royalty to the heart and of the mind; speak freely, love warmly, laugh cheerfully, explain frankly, exert zealously, admire liberally, advise earnestly, be not ashamed to show you have a heart; and if some cold-blooded simpleton greet your social efforts with a sneer, repay him (for you can well afford a richer gift than his whole treasury possesses), with a kind, good-humoured smile.

SATURDAY, JUNE 25TH, 1881.

Notes.

[366.] DOWN STO'PORT WAY (CONTINUED).

The sluggish river into which on every side the factories discharge their unsavoury refuse, the dirty streets swarming with squalid and neglected children, the haggard faces and gaunt forms that we meet at every turn, the dark entries, the low archways, where the flakes of drifted cotton hang in foul and dusty masses; the wretched shops, with their unvarying stocks of fat, unsmoked rancid bacon, stony pork pies, black puddings, herbs, red herrings, and meal; the gloomy, sodden, enduring misery, that the very air seems laden with, are mere facts, which need no weight of prejudice or home-sickness to render them repulsive even in the contact. But if the triumphs of mechanical skill afford you gratification you will pause in the midst of your interjectional epithets, in view of the stupendous viaducts on which the trains thunder far above us in mid air; bridging the valley from the Cheshire to the Lancashire hills with its mighty arches, looking like the work of fabled giants, defiant alike of time and elements.

We can make but a brief pause at the Sunday school, that grand example worthy of general imitation—open to all sects alike, giving to each pupil perfect liberty of conscience, closing its doors against none. It is a huge building, not much to attract your observation, save in point of size; but we have visited many a palace, castle, and christened monument, with far less satisfaction derived, than in the sight of those apparently interminable rooms, with their rows of assiduous scholars, of all ages and every denomination, and in different parts of the building, of both sexes.

The teachers are drawn from the ranks of the school; an emulative spirit is kept up. The various places of worship are visited in turn each Sunday, and no room afforded for the growth of that intolerance and prejudice which have been the curse of so many institutions admirable in themselves. The ragged and the barefoot, scarce as these be, are all welcome within its walls; and many a bright and useful man now traces his first successful step in life to the teaching of the Stockport Sunday School.

Yes, in the course of your acquaintance you will find much to admire, much to respect, in what at first seemed so repellant. You will again and again find yourselves listening to the tale of a life; hard crushed, oppressed by every possibility of untoward circumstance, yet indomitable, persevering, ever struggling upward; bearing down opposition, upreaching obstacle, almost mastering fate. We could tell you of such instances, point out the men as we walk along, who have quitted the loom not by the power of genius to step into professions, and burst on the eyes of the world to dazzle them, but to *qualify* themselves by hard study and painful application for such, and have succeeded. Men who for principle sake have quitted a profitable trade in which success could be insured only by practices which, though tacitly admitted and recognised, their conscience failed to justify, and who have quietly returned to a life of hardship and obscurity in preference. Young men and women engaged for long tedious years, yet denying themselves the blessings of a union, because their aged parents depended upon them for support, and that, with the claims of other ties, must have interfered with what they esteemed their duty. We remember once accompanying a friend in his call upon a man with whom he was negotiating a loan. The man had saved a couple of hundred pounds, and wanted to lend it out at interest (the favourite way down here of investing capital). Our friend had found a customer for him.

To our astonishment (we were then a new comer) we found the capitalist upon his knees securing the floor of a miserable little shanty, consisting of one room, and wiping his hand upon the apron he wore, he stood up with perfect nonchalance to listen to our friend's proposal. A handful of meal was in a basin on the table, that would doubtless represent his dinner.

Endurance, self-denial, the bone and sinew of the man. You are not very long finding out this beauty of the northern character; then, as by the rugged rock, whose black grandeur

from afar has won your admiration, you fain would explore, climb, seek out the verdure and the flowers which doubtless abound in hidden crevices, you fail; your hands and feet are torn, you get bumps and scratches for your pains; it yields no flowers nor verdure; you desist from any attempt at closer acquaintance.

The chief of our solace during our temporary banishment "down Sto'port way" was found in the gossip of that portion of the community whom age exempted from labour, at least in the mill. Many an hour have we spent, after we had to some extent mastered the dialect, listening to the reminiscences of the "oldest inhabitant." How when up the "old Lancaster road" the pack-horses used to come with their loads, the jingling of their bells making pleasant music in the distance. Railways, despatches, carriers, were in those days unknown to Sto'port. Of the times when the "combination laws" were in force, too, what tales we have listened to; injustice and oppression, and bitter wrong, the stronger, that is, richer man, against the poorer. Times when a few weavers dared not meet together to listen to the homely speech of a fellow-labourer, or to discuss their own interests, without fear of arrest and imprisonment!

Ah me! we can all exclaim at the darkness and shortcomings of the past age, as if the present were all light, as if cruelty, or folly, or selfishness never put on the garb of justice.

Had but the shadow of the mantle of the great Northern Enchanter fallen upon us, what romances might we not have woven, with what dark pages have enriched the world, from out those stores of ghostly mysteries, gathered in the old stone-floored cottages among Cheshire nooks and by-ways.

Driven from other strongholds, superstition holds high court amid these northern fastnesses, affording in her dreary twilight woods, a singular contrast to the broad daylight facts of the purely mechanical life around.

The belief in witches, or "cunning women," and "cunning men," in signs, tokens, and ghostly appearances, is so universal that it falls at first to strike you, from the simple fact that it is a recognised faith—a thing not to be remarked or made a wonder of.

Is anything missing, is information required of an absent friend, a doubtful point in business or household matters, in sickness, as to its issue, in love *par excellence*, recourse is had to the "cunning man," or woman, the man seems to be preferred: and what we find most singular is, that the advice or knowledge seems never to shake the belief, but rather to confirm it. By no means to the lowest class only is this confined. We heard such instances related by persons in a class, as it is phrased, of "undoubted respectability."

One tale, for such of it as is fact, we think worth giving to our readers.

A person of considerable intelligence and skill in law matters, had been engaged in making out the title to an estate which was in the course of conveyance in his office. Up to a certain point the succession was all clear and satisfactory enough, but all at once it failed. A certain individual was missing, no mention of his death, nor register of burial, was forthcoming.

The family were either dead or dispersed, all enquiry failed. The person we have mentioned was particularly appointed to the research; but all his ingenuity and determination were at fault; churches were hunted for registers, churchyards explored for grave-stones; the oldest folk of the village questioned—all in vain. That the man in question had lived, had been in possession of the property, was clear enough—of his marriage and subsequent separation from his wife two proofs were held—but suddenly he vanishes from the scene, and is to be found no more.

In this dilemma, as he told us, the baffled enquirer had recourse to a "cunning woman," of course on his own private responsibility, and without the knowledge of his employers.

On this and most other such occasions, as related to us, it appears the *modus operandi* is (like the *Ranz des Vaches* of Mr Albert Smith's acquaintance) "very simple," and a much less stronger medium required than that through which people have been known to see very strange things.

(To be continued)

THE SANDBACH CROSSES.

[367.] In the same paper to which we referred on this subject in our last issue is a strikingly curious theory as regards these ancient crosses and remains which is worthy consideration. The author, the able writer of "Arbor Low," evidently believes that some of these remains date anterior to the Christian era, and had their origin in a species of worship at which Christianity would be disposed to flout. Mr Goss writes as follows:—"In mentioning the ancient dolmens or altars, the stone circles and the cairns of the country around us, we are again reminded of that other land flowing with milk and honey, seen from Mount Pisgah—both the plain and the hill-country—for these dolmens, circles, cairns, and pillars, are truly relics of the worship of that same Baal, or the Sun, whose altars and pillars were set up in the groves and the high places of the land of Canaan, the destruction of which was commanded by the prophet who looked forth upon them from Pisgah; but against which Judaism warred with incomplete success. With like incomplete success did Christianity war against the Sun-worship connected with these stonerelics around us, even down to the eleventh century. Mr Ferguson, in his 'Rude Stone Monuments,' quotes from a decree of a council held at Nantes, in which there is an exhortation to 'Bishops and their servants to dig up and remove, and hide in places where they cannot be found, those stones which in remote and wooded places are still worshipped, and where vows are still made.' But, as I have remarked in the fourth chapter of 'Arbor Low,' all the efforts of the bishops and their servants failed to remove those objects of worship, as did all the efforts of Moses and the prophets, and 400 years after the passing of the above decree we find King Canute trying his authority against 'the barbarous adoration of the sun and moon, fire, fountains, stones, and all kinds of trees and wood,' with equal failure. At length the Christian Fathers appear to have given up the contest; but, with the wisdom of the serpent, they ultimately subverted the original symbolism of the menhir by calling it a cross, and permitting the people to pray to it as such. And thus we have throughout Christendom many titular crosses, that are not crosses but menhirs. The sacredness of this symbolic stone of old gave solemn inviolability to a contract made at its foot; and, curiously enough, to this day men and women continue to assemble to do business and make contracts around the Market Cross, the relic of the sacred menhir. It is more than probable that many of the venerable stones or pillars

called crosses, still lingering in the land and throughout Christendom; were worshipped in the flint period as the emblems of the sun's beam, or of light and fire; and, in succeeding ages of metal, were shaped and sculptured more or less as we find them. And who among us dare affirm that he has none of the old Paganism left in his nature, derived, perhaps from his undoubted Pagan ancestry, whereby he yet venerates these dear old monuments of barbarous antiquity? Certainly not the antiquary; certainly not the writer of 'Arbor Low.' This idea opens up, evidently, quite a new range of thought regarding such remains as the Sandbach Crosses, which may after all be menhirs, and not crosses, the supposed inscriptions referring to the Passion of our Saviour notwithstanding.

Ed.

KNUTSFORD 100 YEARS AGO.

[368.]—"Broster's Chester Guide" for 1782 give the following particulars regarding Knutsford:—

Knutsford is a neat town, distant 158 miles from London, has a market on Saturday, and two fairs—viz., on July the 10th and November the 8th.

A list of the principal tradesmen, &c., in Knutsford.

Antrobus —, gent.	Hancock Richard, innkeeper
Bailey Josiah and Son, thread manufacturers	Harker —, exciseman
Bancroft William, currier	Hewit Thomas, flaxdresser and grocer
Barlow —, gent.	Hewit Thomas, brickmaker
Barrow Mrs, malster	Hilditch John, butcher and innkeeper
Bebington Thomas, cooper	Hill William, sadler
Bennet John, thread manufacturer	Hollins John, attorney-at-law
Beawick Jonathan, breeches-maker	Howard Thomas, grocer and hosier
Billingham William, surgeon	Howard —, surgeon
Bolton James, dyer	Howard Robert, taylor
Bolton Miss, milliner	Humes Thomas, thread manufacturer
Bradshaw James, glazier and plumber	Humes John, grocer and butcher
Broadhurst —, thread manufacturer	Jordan —, glazier and plumber
Carter Robert, glazier and plumber	Kately Archibald, innkeeper
Clark Edward, taylor	Kent —, upholsterer
Clarke —, thread manufacturer and mercer	Kinsey —, gent.
Cochran George, plaisterer	Latimore —, draper
Cooper John, wheelwright	Leather —, sadler
Coppack James apothecary	Leech Samuel, bookseller
Curbishley Philip, brazier	Leech Mrs, bookseller
Dale William, innkeeper	Long Peter, tanner
Davenport William, hairdresser	Lord John, hosier
Dean Samuel, baker and grocer	Lord Rev. Mr
Fairbrother —, tinplate worker	Lowe Samuel, dyer
Field —, gent.	Moolt William, hairdresser
Foden Rev. Mr	Moo e Richard, taylor
Foden Joseph, gent.	Morland —, supervisor
Froggat —, chandler	Moss Thomas, attorney-at-law
Gatley Thomas, butcher	Night John, malster
Gatley Charles, tanner and butcher	Nixon John, gardener
Gatley Thomas, hairdresser	Otewell James, joiner and cabinet maker
Goldsmith Jonathan, breeches maker	Pain William, plaisterer
Hadfield Rev. Mr	Parry David, at the Silk Mills
Hambleton William, gardener	Pimlot William, sadler
	Potter George, bricklayer
	Potter James, bricklayer
	Read Joseph, joiner and cabinet maker
	Rowe —, gent.

Skellarn John, mercer
Smith Mrs, mercer and draper
Smith Thomas, woolcomber
Stringer —, limner
Swaine Thomas, joiner
Taylor John, baker and grocer
Toft Thomas, ironmonger and grocer
Wilkinson John, whitesmith and ironmonger

Woodall Charles, grocer
Woodall Samuel, joiner and cabinet maker
Wright —, attorney-at-law
Wright Samuel, attorney-at-law
Wright Thomas, attorney-at-law

The thread manufacturers, of whom five are mentioned, seem now to have disappeared. and the list of lawyers seems also to have become reduced. The clannishness of the names in these local towns is not so observable in this instance as in others we have noticed, although a few of the distinctive names here mentioned have their representatives to-day in the little town.

Ed.

GRIMLOW.

[369.] I have in my possession an old map, published about the year 1769, on which the mail road is traced, mentioning Stockport, Heaton, Blakebrook, Grimlow, and Ardwick G. Redish lies to the right between Heaton and Blakebrook, but nearly in a line with the latter. Grimlow is placed a little beyond this. It is a remarkable circumstance that no mention is made of Levenshulme or Longsight in this map the next place being Hardwick G. or Great. The college and Garatt Hall are also mentioned before Manchester. A short article of great interest might be compiled respecting the places lying on the road to Manchester and its surroundings. This Grimlow was a puzzle, but it appears in a book published in 1771, "The Traveller's Pocket Book, or, Ogelby and Morgan's Book of the Roads." At page 90 the mail coach route from London to Manchester is given. Taking up the road at Buxton, we find mentioned Shawcross, Disley, Deyne, Hesselgrave, Stockport, Heaton, Grimlow, Manchester. Again, in a new map of the country round Manchester, published about 1780, I find Heaton Chapel—which was consecrated in 1765—Blackbrook, Levensolme, Slate Hall, or Slade Hall; Kirkhams, which lies between Chorlton Row and Gorton; and then comes Ardwick, Ancoats, and Manchester. But there is no mention made of Longsight, which is explained by Mr Whittaker, who under this head says:—"The whole range of the present road to Stockport, from the second milestone to the banks of the Mersey is popularly denominated High street, and thereby sufficiently evinces itself to be Roman, and the first half mile of it being so direct has obtained the particular and signative appellation—Longsight." Grimlow is also mentioned in a Road Guide published by D. Patterson, seventh edition, 1786, where also it is given as the next place to Man-

chester on the London Road, which is stated to be 200 miles from Manchester, three from Heaton, and four and a-half from Stockport. The proper name is Grindlow, and is variously spelt in the old surveys Grendelawe, Grenelow, Grenlaw, &c. It appears to have been the name formerly given to that portion of Longsight from the end of Plymouth Grove and extending to Birch Lane, and so eastward. In the olden time there was a marsh in this locality, known as Greenlow Lach; and Grindlow Marsh Farm is mentioned on the ordinance map, issued in 1851, and is described as lying behind the present Independent Chapel, which was built on part of the farm land. According to Higson's "History of Gorton," this farm was tenanted in 1721 by one John Higson, who was said to be the owner of 80 pack-horses. John must have been a man who set some store by his horses, for there is a story extant that he was wont to carry his flour, a load at a time, on his own back from Manchester, thus economising the strength of the 80 by extraordinary exertion. It is reasonably supposed that the village proper now known as Longsight, lying beyond Birch Lane, was once known as Grindlow. The remarks of Mr Whittaker, the historian, show it was called High Street, but changed for the reason he gives. It is possible a portion of the present village might have been known as "Grindlow," or "Grimlow." There is a tradition, which often loves to allay itself with something romantic, that when the Scotch rebels passed this way in 1745 an insurgent general, who lodged in a long low row of buildings which, at that time, was known as the "Red Lion," but has been converted into cottages, which stand near the Church Inn, looked towards the old town and remarked, "It is a 'Long-sight' to Manchester." It is recorded that these Northern gentry stole a valuable horse—one of the precious 80—from Grindlow Marsh Farm, putting in its place a used-up old hack. But there is another explanation. The old coach road in its course along Red Bank, Market Lane, Shooter's Brow, Bank Top, Ardwick-street, and Stockport Road is very devious, but from Devonshire-street to Longsight it is straight, affording a very extended view, hence it was called "The Longsight." In the Glossarial Gazeteer included in the second volume of "Mancestræ," issued in the "Chetham Series," under the editorship of Mr John Harland, Grindlow is derived from A. S. Grene—green and A. S. Ellaw, a heap or small hill. The old Grindlow is a small hill or elevation, the original appellation is still preserved in Grindlow-street and Grindlow House, both in the locality. E. H.

FOLK LORE: A WONDERFUL MIRROR.

[370.] Amongst the various curiosities met with in the Paris Exposition of 1855, was a huge concave mirror, the instrument of a startling species of optical delusion, or what may be termed magic influence. On standing close to it, it presented a monstrously magnified dissection of the physiognomy of the beholder, but on retiring from it a couple of feet it gave your own face and figure in true proportion but reversed, the head being downwards. But retiring still further, standing at the distance of five or six feet, you saw yourself not as a reflection, it did not strike you as such, but your veritable self standing in the middle part between you and the mirror. The effect was almost appalling from the idea which it suggested as being something supernatural; so very startling, in fact, that men of the strongest nerves shrank back involuntarily at the first view. No doubt this was the secret of "Echerhausen," the celebrated German magician, who, by adding the production of smoke made from herbs and plants which affect the senses and imagination, produced a fearful effect on the mind of the beholder. There he saw himself in a disembodied form, as it were, wreathed in a cloud of smoke, the gyrations of which added to the horror of the scene. Whilst thus placed if the person held in his hand a stick, cane, or other weapon, it seemed to pass clean through the body of his second self, and also appeared on the other side, and at the same time the figure made a thrust at him. The artist who first succeeded in producing such a mirror, brought it to one of the French Kings, if I remember aright it was Louis the fifteenth. He placed his Majesty on the right spot, six feet from the mirror, and bade him draw his sword and make a thrust at the figure he saw standing before him. The King did so, but seeing the point of a sword directed to his own breast he threw down the weapon and ran away. This practical joke on royalty cost the poor inventor the King's patronage and favour; his Majesty afterwards being so ashamed of his own cowardice and precipitancy that he would never again look at the mirror or its inventor and owner.

Mr Warren, of Edgeley, already mentioned in these "Notes and Queries" (see No. 234), was a student of no mean calibre in these occult scientific inventions, and I have been told he was deeply versed in the mysteries of Echerhausen, Baptista Porta, Cornelius Agrippa, Friar Bacon, and others, and possessed a wonderful amount of influence over the unlettered denizens of the world around him. A choice circle of chosen and confidential friends only were admitted as

fellow students to witness his wonderful magic prowess, for withal he was a man of kindly and genial disposition, but he was never safe from vulgar fear and superstition, constantly having before his eyes the fear of "Sadlers Wells" and his Worship the Mayor.
E. H.

Replies.

THE SHAKERLEY FAMILY.

Query No. 385—June 4.

[371.] Shakerley of Shakerley, in Lancashire, and Somerford, in Cheshire. This family have been seated in Lancashire from a remote period—"Debrett's Peerage and Baronetage." Elizabeth, daughter and heiress of John Legh, of Booths, and grand-daughter of Emma Gresvenor, brought the property of her family in Allostook to her husband, Geoffrey Shakerley, Esq., of Shakerley, in Lancashire—"Ormerod's Cheshire," vol. 3, page 86. Charles Watkin John Buckworth (son of Charles Buckworth, Esq., of Berks) and Eliza Shakerley (daughter of Peter Shakerley, Esq., of Holme assumed by Act of Parliament in 1790 the surname and arms of Shakerley only. His son, Charles Peter, was created a baronet in 1838—"Burke's Peerage and Baronetage."
H. D. B.

DICKIE.

(Query No. 347—June 11.)

[372.] In an account of the opening of the Manchester and Buxton line there is a reference to the ghost spoken of by W. J., in which it is stated that in the window of a house near the line at Chapel-en-le-Frith is the skull of a man who there met with an untimely end. His ghost, as the story goes, has unpleasantly resented several attempts to deposit the skull in the churchyard, and has forced the restoration of the relic to the window of Tunstead Farm. The railway company were so unfortunate as to incur the hatred of Dickie, as the ghost is called, by removing a portion of what had been his land. It is the steadfast belief in the district that every night the ghost would undo at the Comb's embankment the work which had occupied many men during the day, and that Dickie was only propitiated at last by an interview with the engineer, at which he was promised a free pass over the line for ever. Thus far says the newspaper. There is no question but that great trouble was caused at the embankment near the farm referred to, by the constant shifting of the foundation, no sound base being obtainable, and this caused the fearsome story above alluded to. The belief in this Dickie is general throughout the district, even amongst educated people. Samuel Laycock, the jovial Lancashire song-writer, has some good verses on "Dickie," but I

am unable at present to lay my hands on them. Some other correspondent may, however, be able to furnish you with them.
OWEN JOHNSON.

SANDING AT WEDDINGS.

(Query No. 264, 276—May 7, '14.)

[373.] A singular and peculiar custom of "sanding at weddings," and other seasons of rejoicing, prevails in the town of Knutsford. Wedding cake, wedding gloves, and wedding rings, are familiar to the whole nation, but "wedding sand" belongs pre-eminently to Knutsford. Its origin was spoken of in reply No. 277; but "Countryman's Ramble" also refers to the custom as follows:—

Then the lads and the lasses their tundishes handing,
Before all the doors for a wedding were sanding;
I asked Nan to wed, and she answered with ease—
"You may sand for my wedding as soon as you please"

Sandbach.

J. HENSHAW.

TREACLE TOWN.

(Query No. 241—April 29.)

[374.] I am told by an old commercial traveller, who, many years ago, waited on Macclesfield people in the grocery trade, that the term "Treacle Town" originated through the unusually large consumption of treacle, or syrup, which was eaten spread on bread. Whether this was due to the poverty of the people at that time preventing the purchasing of butter, or whether it was owing to an undue development of "sweet teeth," I know not; but treacle is still largely used here by poor people with large families and small incomes.

Macclesfield.

J. BARLOW.

JONATHAN THATCHER.

(Queries No. 332, 359—June 4, '17.)

[375.] Jonathan Thatcher, who saddled and bridled his cow, and rode it to and from Stockport market on the 27th November, 1784, was buried on the 16th December, 1789, in the parish churchyard. I remember seeing the gravestone some years since.

ALFRED BURTON.

THE LATE MR PARROTT.

(Query No. 348—June 11.)

[376.] I think I shall be correct in stating, in reply to this query, that the election of Mr Thomas Parrott as town clerk and coroner for the borough of Macclesfield took place in the year 1829. I have occasion to remember this from the fact of a very heavy fall of snow the day before the election, and that winter we had 14 weeks continued frost. I well recollect that his opponents on that occasion were W. Brocklehurst, Esq., and J. Grimsditch, Esq., but Mr Parrott was eventually elected and, according to the custom of the time, was carried in a chair through the principal streets of the town, amidst

the rejoicings of the townspeople. At the time of the passing of the New Municipal Act, which was in the year 1835, Mr John Brocklehurst, M.P., wrote to Mr Parrott saying it was the unanimous wish of the newly-appointed town councillors that he should continue to act as town clerk, and he did so up to his death in June, 1879.

I. A. FINNEY.

JOSEPH SMITH, THE MORMON.

(Queries No. 850, 856—June 11, 18.)

[377.] I enclose copy of "Epitome of Faith and Doctrines" as taught by Joseph Smith, the Latter-Day Saint's (not Mormon) prophet. I can endorse the answer made in your last issue, but, as you state, there seems to be something misleading in it. I consider it my duty to state that Joseph Smith never advocated polygamy. The book of Mormon, the book of Doctrines and Covenants are even more strict on this point than the Bible, and the standard works of the Church from its commencement in April, 1830 to 1881, strongly condemn any such practice or doctrine, and that class of people now in Salt Lake, Utah, going in the name of Latter-day Saints, but truly, followers of Brigham Young were publicly opposed to it up to August 29th, 1852, when the doctrine of polygamy was first publicly announced in Utah, eight years after the death of Joseph Smith. It is now the leading doctrine of their church, and is well calculated to lead it to the d——if they persist in it. Orson Pratt, at a special conference in Salt Lake City, August 29, 1852, preached a sermon in defence of polygamy, and said:—"What will become of those individuals who have this law of polygamy taught them in plainness, if they neglect it? I will tell you, they will be *damned*, saith the Lord Almighty." This and similar doctrines are the portions of *Mormonism* you object to, but allow me to say that no such doctrines are or ever have been taught by Latter Day Saints. The opinion of the church may perhaps best be given in extracts from the much reviled, but little known, Book of Mormon:—"Truly David and Solomon had many wives and concubines, which thing was abominable before me, saith the Lord." Jacob 2, 6. And further on in paragraph six, it reads:—"Wherefore, my brethren, hear me, hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none." Extract from Book of Doctrine and Covenants, 5, 58:—"Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land." And in the Marriage Covenant, sec. iii, par. 2:—"You both mutually agree to be each other's

companion, husband, and wife, observing the legal rights belonging to to this condition; that is, keeping yourselves wholly for each other, and from all others during your lives." The Latter Day Saints may be found in most of the principal towns of Great Britain, and in almost every State and territory in the Union of America, and other parts of the world. An intelligent class of people, who have taken pains to examine all sides in relation to religion as taught by Jesus Christ and his disciples, and believe in it, and simply try to advocate the same doctrines. It was very easy of people in the days of Jesus to say that he was an Impostor—was possessed of a devil—born of fornication—a glutton and a wine bibber—an enemy of mankind generally—but He was true, and the Christ just the same. The sensible people examined His doctrine; and the foolish were moved by gossip, stories and popular rumour, until they raised their hands and rejected the best friend of the human race. It is just as easy for people to cry in this age "Old Joe Smith"—gold bible—money digger—impostor, &c., &c. But what are the facts in the case? I am a Latter Day Saint minister myself, not of choice, but from conviction by the force of evidence adduced on that side of the question; I expect to be one until convinced that it is not right, and it will take something more than stories to do it.

THOMAS JAMES WENSTEAD.

* * * In justice to our correspondent we insert the following from the epitome he mentions. The rest are almost in exactly the same wording as the Creed generally believed by all Christian sects. "We believe in the same kind of organization that existed in the Primitive Church—viz., Apostles, Prophets, Pastors, Teachers, Evangelists, &c. 1 Cor. 12. 28. Matt. 10. 1. Acts 6. 4. Epe. 4. 11; 2. 20. Titus 1. 5. We believe that in the Bible is contained the Word of God, so far as is translated correctly. We believe that the Canon of Scripture is not full, but that God, by His Spirit, will continue to reveal His word to man until the end of time. Job 32. 8. Hebrews 13. 8. Proverbs 29. 18. Amos 3. 7. Jer. 23. 4.; 31. 31.; 34.; 33. 6. Psalms 85. 10. 11. Luke 27. 26. Revelations 14. 6. 7.; 19. 10. We believe in the powers and gifts of the everlasting Gospel—viz., the gift of faith, discerning of spirits, prophecy, revelation, visions, healing, tongues, and the interpretation of tongues, wisdom, charity, brotherly love, &c. 1 Cor. 12. 1-11.; 14. 26. John 14. 24. Acts 2. 3. Matt. 28. 19. 20. Mark. 16. 16. We believe that marriage is ordained of God, and that the law of God provides for but one companion in wedlock, for either man or woman, except in cases where the contract of marriage is broken by death or transgression. Genesis

2. 18, 21-24; 7. 1, 7, 13. Proverbs 5. 15-21. Malachi 2. 14, 15. Matt. 19. 4-6. 1 Cor. 7-2. Hebrews 13. 4. We believe that the doctrines of a plurality and a community of wives are heresies, and are opposed to the law of God. Gen. 4. 19, 23, 24; 7. 9; 22. 2, in connection Gal. 4th and 5th c. Gen. 21. 8-10. Mal. 2. 14. 15. Matt. 19. 3-9. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may. ED.

Queries.

[878.] STOCKPORT COMMON LANDS.—In the year 1783 the following were holders of common lands in Stockport. It is interesting as showing the names of persons who at that time, according to an old document in my possession, resided here:—Edward Wild, Mr Berishford, Mr Francis Nicholson, Mrs Lowndes, Edward Warren, Esq., John Shalcross, Esq., John Davenport, Esq., Thomas Hadfield, Talbott Warren, Esq., Mr Lees, John Hall, Alderman Cooper, William Dodge, Alderman Cheadle, Mr Pimlott, Samuel Heawood, John Kitchen, Reginald Pearson. Can Mr Heginbotham give us any information respecting these common lands? From the document I have, it would seem that a rent was regularly paid to the town by those who held them. The rents at that time amounted to about £24 per year. SEMPER.

[379.] BRIARLY BROW.—Can any of your readers say whether Bridge-street Brow was not at one time called Briarly Brow? In an old book I possess, it seems to adjoin Bridge-street, but whether it means Lancashire Hill or Bridge-street Brow I cannot positively say. J. WALKER.

Stockport.

[380.] PILLAR NEAR KNUTSFORD.—On the way from Chelford to Knutsford, and about a mile from the latter place, on an open piece of ground, and close to the road, is a tall and slender column built of stone. Can any of your Cheshire readers tell me why it is placed there, and what it commemorates. JACQUES.

[381.] TOP O' THE HILL.—An old book relating to Stockport, and dated 1780, gives the above as being in the town of Stockport. The residents at that time were George Nicholson, Caleb Smith (who had a dyehouse and twisting alley there), Mr Tatton, Ralph Ellis, Mr Milne, George Oldham, Thomas Eyre, Esq., Mr Mottershead, Mr Marsland, Mr Barratt, &c. Would this district be Higher Hillgate or Churchgate? SEMPER.

SATURDAY, JULY 2ND, 1881.

Notes.

[382.] DOWN STO'PORT WAY (CONCLUDED):—

The charm consists merely of looking into a glass of water, over which the "cunning" one has, of course, muttered her incantation—and as you gaze, in faith (there's the rub), gradually becomes visible the answer to your enquiry. We can scarcely say with certainty how, in this case, the information was shadowed forth; but enough that it led to the result; the fact to our own knowledge.

Some few miles off, resided a very old woman; infirm, and, as it seemed, at the point of death. To her, guided, as he said, by the vision in the glass, the inquirer went; she proved to be the sole surviving member of the family, one of whom was the object of his search.

To her his inquiries were now directed. She was the sister of the father, consequently, the aunt of the missing young man; and had resided with them after the death of the mother. At first all his questioning was vain. She knew nothing, remembered nothing. After a while, however, she gathered a recollection of his death; yes, he had died, and she washed and prepared him for the grave—to be sure, he died at such a time, was buried in such a place.

Before many hours had elapsed, the place named had been explored, the spot dug, the whole churchyard and again the registry searched; no trace could be found.

Now the suspicions, which had been vague, became fixed; and our friend returned to the bedside of the old woman, determined to find the truth.

It needed all the untiring, dogged perseverance of his character to extract from the miserable creature the secret of a lifetime.

She groaned, she prayed, she wept, she accused him with embittering her last hours, she cursed him; she was in turn speechless with pain, or feigned death-agony to dismay him.

But the man was firm. She could not die, he afterwards said, till she had confessed.

One other was present during that confession; an awful scene was. The faint light, the squalid hovel, the howling wind and pelting rain without, the ghastly withered face on which the great shadow was already thrown, the low hoarse muttering of the horrible disclosures—interrupted now and again by a querulous cry that she would tell no more, that they were killing her—it was a night never to forget.

It seems the family formerly consisted of the father, this woman (his sister), and two sons, of whom the one in question was the youngest. He, a quiet, easy, good-natured man, had married a woman whom his family disliked; they did their best to set him against her, and succeeded so far that quarrelling and unhappiness ensued, and the young couple finally separated. By the confession of the old woman, it appeared, however, that a partial reconciliation had taken place; the young man went in secret to visit his wife, and his father obtaining a knowledge of it, protested against his doing so.

On the night in question the young man returned home late; the father and aunt alone were up to receive him; the usual wrangling ensued. The son, for the first time, answered, defended his wife, explained things which had been told as affecting her. The father, a violent man, threatened his son if ever he visited her again. The young husband boldly asserted his intention to do so, and in a moment was struck to the ground by the poker the father had caught up in his fury.

He never moved again. Horror and dismay seized upon the murderer and the witness. They resolved to conceal the body.

"These hands washed and buried him," she shrieked, raising herself up, "and helped carry him down. We buried him in the cellar, under the stones. We lived there till he died. There—I've told ye all! You're killing me—killing me!" and the wretched creature fell back, to all appearance dying. She lived but a few days.

The house she had named was searched; in the cellar were found the bones of the unfortunate young man—fearful confirmation of the horrid tale.

How that father had lived and walked, eaten and slept, above the remains of his murdered child, Heaven alone knows. He died in the house.

The absence of the victim had been accounted for by his supposed disagreement with his wife, who had also long since died, the brother gone abroad, and that miserable woman remained the sole possessor of the dreadful truth.

We need hardly say that the discovery was kept as quiet as possible, since it must have ruined the property and the house is now inhabited, though, strange to say, it is the reported haunt of a "boggart."

We leave our readers to make what comment they please on this tale, but only that they will distinguish between our share in the relation and that of another, for whose statement we must disclaim responsibility. There is a horrible interest attachable to the facts themselves, sufficient to satisfy the most romantic.

We have been passing through the town while gossiping; you will, no doubt, pardon our not having lingered in its unattractive streets.

There is little to interest save the mills. To a mind delighting in such results of man's inventive skill, Stockport affords some fine specimens of these gloomy representatives of wealth and power.

That huge building yonder, whose myriad windows the setting sun lights up so brilliantly, belonged awhile since to a man whose name is quoted to you not more for the enormous fortune he possessed than for the manner in which he employed it. Drink, gambling, and women, delirium and disease, filled up the chapter to its close by an early and terrible death. His delight, we are told, was to collect round him some of the thriving tradesmen of the town, and plying them with liquor till one by one they disappeared beneath the table, and he remained undisputed victor of the field. The history of his licentious pleasures would rival that of a Grand Turk, or tyrant debauchee of feudal times. Yet, in the churchyard where he lies, a huge monumental slab bears the eulogistic catalogue of his distinguishing virtues; had he lived another year it was in contemplation to raise him to the dignity of major.

Contrasting with this unwelcome history is that of the owner of another mighty pile, also within sight. He came a poor lad from a neighbouring town, ragged and shoeless; by dint of industry and perseverance he raised himself gradually in the world till he became the possessor of a vast property, the employer of hundreds who mention his name with reverence, and are proud to work under him.

We should fail in our capacity of guide if we permitted you to quit Stockport without visiting its market.

This is held on a large open space on what is called the Castle Hill. The old wall once surrounding the castle is still standing, and to this part the cattle are brought for sale. There is a market-house built by the Corporation, but the rate of standings is so high that most of the dealers prefer taking up their posts in the place, which, on market days, is crowded with the small covered stands and wooden benches, whereon are exposed the various merchandise. Here you may purchase anything, from a box of matches or a red herring to a hat or bonnet ready trimmed, boots and shoes, toys, cooking utensils, articles of domestic use, of every sort, size and quality. Here you will find "Cheap Jack" in all his glory; hither comes the quack doctor, with his herbs, drugs, and worm powders; every available inch of ground is pressed into service, to the very midst, where, upon the bare stones, the fent (remnant) dealers spread their medley of calicoes, printed muslins, cloth, and woollen stuffs; and hard by a small division is made gay by the flaunting colours of feathers and flowers and ribbons of every hue under the sun.

It is a strange scene, especially on a dark night, when the flaring naphtha lights bring out the quaint-looking booths into strong relief, with their burdens of meat, fish, poultry, vegetables, cheese, bread, cake, fruits, books, medicines; the factory girls, with their shawls thrown picturesquely over the head, the throngs of eager customers, and over all the old cathedral dimly

seen—black, solemn, watchful; it reminds us of the picture of a Dutch fair, or the market-places in the old English times long gone by, while the cries of the sellers, the chaffering of buyers, the clink of earthenware, the clash of tin and brass vessels, the cackling, crowing, and quacking of the live stock, form a concert of which we will, if you please, hasten to be rid; and descending one of the very steep ascents which lead to the market, cross the little wooden bridge which here crosses what looks like a foul ditch, but is, in fact, the poor little Mersey, into Heaton Lane, thence by a flight of steps cut into the red sandstone rock, and we are in "Crowder's Fields," as you perceive, at a considerable elevation, whence we look down on the town with its scattered lights, its dense atmosphere hovering over it like a lurid cloud, its murmur borne to us faintly upon the evening breeze. Here, while all is still, and the stars in their far-off kingdom alone look upon us, we will tell over a tale of factory life—of love, and murder, and mystery—a tragedy acted out here on this very spot.

Our walk is ended—our gossip finished. We have chatted we know, but in a desultory fashion, upon what came uppermost in our rambles. If you wished to hear of deeper matters you will not again take us for your guide. We could have told you what members Stockport returned, of politics, and of what is associated with them, of course, nowhere but in the National Song; of how the free and independent mill operative exercises his glorious privilege of voting according to his conscience; of statistics—deaths, births, and marriage, and of how often the first precedes the second, and the latter is dispensed with altogether; of how that which good mother Eve rejected over as an especial gift of her Maker, is a cure to be prayed for averting (will it *only* be prayed for); we could have discoursed of all these and more, but to what purpose? You avert your eyes from the gratuitous exhibition of a sore, unless you can in some way help to heal it.

ED.

Replies.

SCOLDS' BRIDLES.

(Query No. 48—Feb. 26.)

[383.] In addition to the numerous interesting accounts we have had in reply to this query, may be placed the following, which is taken from an article written by Wm. Andrews, F.R.H.S.:—Cheshire must have been very much troubled with talkative women, for we find traces in the county of no less than 13 branks. These were fully described in a paper read before the Historic Society of Chester by Dr. Brushfield, to whose important and interesting article we are indebted for our notes upon them. The city of Chester furnishes four examples. We learn that the Altrincham brank was used early in the present century. The virago on whom it was used declined to walk through the streets, so she was placed on a barrow and wheeled through the town. The Macclesfield brank is preserved in the Town Hall of that place, and has been used, says Dr. Brushfield, within memory, and the authorities are still supposed to have power to use it. We are told respecting the Congleton brank that "it was formerly in the hands of the town jailer, whose services were not infrequently called into requisition. In the old-fashioned half-timbered houses in the borough there was generally fixed on one side of the large open fireplaces a hook, so that when a man's wife indulged

her scolding propensities, the husband sent for the town jailer to bring the bridle, and had her bridled and chained to the hook until she promised to behave herself better for the future. I have seen one of these hooks, and have often heard husbands say to their wives, 'If you don't rest with your tongue, I'll send for the bridle and hook you up.' Another sketch illustrates the most brutal example of English branks. This bridle was in use at Stockport, and a more cruel method of quieting the scold we cannot imagine. It was almost impossible to affix it in its destined position without seriously wounding the tongue. It is somewhat remarkable to find in the adjoining county of Derby that traces of only one brank have been discovered, and we have no record of its having been used. The Derbyshire bridle was formerly kept at the old Poorhouse, Chesterfield, and bears the date 1688. For a long time the Derbyshire women have borne exemplary characters. Philip Kinder, writing two centuries ago, says: "The country women here are chaste and sober, very diligent in the housewifery; they hate idleness, and love and obey their husbands."

ED.

MOTTRAM CROSS.

(Query No. 861.—June 18.)

[384.] Mottram Cross was erected in the year 1832 by the then lord of the manor, replacing a former cross, supposed to be of great antiquity. The base of the present cross is a portion of the former one, but whether the ancient cross was standing up to the erection of the present one, and if so what has become of it I am unable to say. Tradition asserts that here there used to be a mart for the sale and exchange of "wives." But I am inclined to believe this very doubtful story to be a myth. It is certain, however, that in the "good old days" the field just beyond this cross was used for bull baiting and similar amusements. The cross itself is of solid grey stone, and stands at the junction of four roads, leading respectively to Alderley, Prestbury, Adlington, and Wilmslow. It is not cruciform in shape, but it is more after the style of an obelisk. In front of the cross are engraved the three bulls' heads, which surmount the coat of arms of the Wright family of Mottram Hall. The Bull's Head is also the sign of the neighbouring inn. Whether the cross was originally erected as a praying station by the monastic houses formerly existing here, as the Alderley Cross seems to have been, or whether it was merely a butter cross similar to those which are found in different

parts of the county, is a matter of opinion, although the latter seems most probable. In passing let me remark that it is strange the many interesting remains in this neighbourhood should not be better known to the antiquarian world. The old Hall is a very interesting structure of great antiquity partly surrounded by an ancient moat. An old timbered farm-house at Lee Hall is also supposed to be of very ancient date. Then there is an old disused graveyard near Mottram Common, and an ancient chapel formerly stood in the fields near the cross.

Mottram-St.-Andrew.

C.H.B.

ROW OF TREES.

(Query No. 863.—June 18.)

[385.] As regards this subject I may just say that the original number of the row of trees was thirty. Twenty-nine of which still remain, and the other is to be found here in Mottram, on Mr Taylor's estate, Higher House Farm. I am not in possession of the dates either of the original planting of the trees or of the removal of the solitary one to Mottram, but I have no doubt some of your Lindow readers will furnish them, and I think "Lindow" will find an answer to his query and a good deal of other curious information in F. M. L's History of Lindow, a small work published some years ago.

C.H.B.

Mottram-St.-Andrew.

JOSEPH SMITH, THE MORMON.

(Queries No. 350, 356, 377.—June 11, 13, 25.)

[386.] A short time since, a gentleman wished to know the character of Joseph Smith and his teachings; I replied to the question, and answered it truthfully, and supposed the whole would be published, but am sorry to say it was not; I trust, however, you will publish this all. Some gentleman contradicted the doctrine and teachings that I gave respecting Joseph Smith, and said that "there was something misleading in it," but there was not. I have his works, and what I say I am prepared to prove. Joseph Smith did practice polygamy, and advocated the same, and this gentleman that put this piece in the paper said polygamy was not practised among the Mormons until eight years after his death, that is not true, for I know three of his wives myself, and am personally acquainted with them; they live in Salt Lake City. There were others besides Joseph Smith that practised polygamy at the same time; and by the command of the Almighty, too, this doctrine is being taught by the Latterday Saints to-day, and will be as long as man is permitted to live upon the earth. The gentleman wishes to carry the idea that inasmuch as David and Solomon had many wives and concubines

that it was abominable in the sight of God. I wish to inform the reader that God did not tell them they were condemned because of their wives, neither does the Bible say so. David had many wives, and was a man after God's own heart, and his sin was not by having wives, but by having Uriah, the Hittite, put to death and committing adultery with his wife; this was abominable before the Lord, and would be now, the same as it was then; so you see it was not by having a plurality of wives that he was condemned for. I have no desire that any person should, against their will, accept our doctrine; but I have a desire to place before the people an understanding of our faith, that they may not be led astray in regard to it, as I have found too often to have been the case, in consequence of the misrepresentations that are abroad upon the subject. In Genesis, 17th chap. and 19th verse, we find, in relation to Abraham, the father of the faithful, a friend of God, who married two wives in order doubtless, that he might assist to replenish and multiply abundantly, and God said, "Sarah thy wife shall bare thee a son indeed; and thou shalt call his name Isaac; and I will establish my covenant with him for an everlasting covenant, and with his seed after him, and as for Ishmael I have heard thee behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation." Here are promises made by God to Abraham in regard to the son that was promised from Abraham's first wife, and also in regard to what God would do for Ishmael, the son of his second wife. God did not seem to make any difference except so far as there be in the nature of the blessings in regard to the two sons, although they were the sons of two different wives, with whom he lived at the same time. I will conclude this subject for the present, and if your readers wish any more information regarding this point, I would be pleased to give it at your request. The gentleman that put the last piece in the paper about Joseph Smith, called himself a Latterday Saint; I will be short and pointed and say I don't believe it, for the saints don't believe in some of the principles that he advocates. His doctrine proves to me that he is a Josephite, and they first got their name by people who have apostatized from this church and organised a church of their own, and called it the Josephite Church. We Latterday Saints claim to have been divinely commissioned, with that same power that the ancient apostles, were to go to the nations of the earth, and to every kindred, tongue, and people, to disseminate the principles of life and

salvation; we go without purse or script, and offer the Gospel of the Son of God without money and without price.
 NEWTON FARR.

CHARMING.

(Query No. 86.—Feb. 26.)

[387.] A few months ago a number of your correspondents gave their experience of "charming." I had thought to have rushed in with the crowd and told you that—although not a female, still—I was a "charmer," but as I had not tried the mysterious art for a number of years I kept in the background; but now that I can appear with flying colours I courageously venture to the front. Now for it; I will tell you all about it. Yesterday—good Sunday as it was—I was in the kitchen molly-cotting, that is, my wife was not well, and I was cleaning some salad for tea, when in ran my little boy, all hurry and excitement. I said to him "What's to do?" He replied "I want a big key to put down F—'s back, his nose is bleeding and he cannot stop it, and it has been bleeding ever so long." The idea flashed across my mind, "now is the time to again try my charm." I said to the boy, "Oh, never mind the key, his nose will soon stop bleeding," and I recited to myself the "charm." In a little while after I went out and saw F—, who is a neighbour's son, standing all right at his father door, and I asked him when his nose ceased bleeding, and he said "Just when you sent to enquire if it was stopping." This was about three minutes after I had repeated the charm. Now, sir, your readers may laugh *ad libitum*—I give them free licence, but I am sorry I cannot see all the merriment this statement will provoke; nevertheless, it is true. Now for the history of the "charm." It was given by my grandmother to my father; he gave it to me and told me that so long as I kept it—those are the words—a secret, I could do this thing, but so soon as I divulged it I could no longer successfully practice it; and that he could not, after giving it to me, use it any longer, and if I wished it to be of use after my time, it could only be of service by being surrounded by the same conditions, and that I could only give it to one person.
 CREDO.

PECULIARITIES OF BIRDS.

(Query No. 267.—May 7.)

[388.] On Sunday, June 19th, I was with a friend driving through Adlington, and when approaching the brook near the Hall we were surprised to see a fine wild heron, measuring about five feet across the wings, start up and fly to a plantation near where it was lost to sight. Such a sight I think is very rare now-a-days.
 E. J. S.

THE LATE MR PARROTT.

(Query Nos. 848, 876—June 11, 25.)

[389] Mr Finney is in error in stating that "the election of Mr T. Parrott, as Town Clerk and Coroner" of Macclesfield, was in 1829. It was in 1830, and the appointment was "Common Clerk, Clerk to the Statutes, Clerk of the Peace, and Coroner." As Mr Finney states, Mr Parrott's opponents were Mr J. Grimsditch and Mr W. Brocklehurst, and it may be interesting to add that on the day of nomination for the office (previously filled by J. Clulow, Esq.), the show of hands was decidedly in favour of Mr Parrott. A poll was demanded, and the first day the polling was—Grimsditch 35, Parrott 35, and Brocklehurst 34. On the second day, it was 65, 64, and 58 respectively; and on the third day, when Mr Grimsditch and Mr Brocklehurst retired in favour of Mr Parrott, who was accordingly elected, there were 10 votes for each candidate recorded. In 1835, at the time of the passing of the New Municipal Act, Mr Parrott received the following letter:—"Hurstfield House, Dec. 29th, 1835. Dear Sir,—At a meeting of the councillors elect held this evening, they have unanimously resolved, upon their inauguration, to appoint you Town Clerk. As president of the meeting, I have pleasure to add that the gentlemen who spoke on the occasion expressed in unqualified terms their approbation of the talents and aptness you have evinced as a public functionary, and I am directed to request your attendance at the Town Hall to-morrow night. I have the honour to remain, your obliged and humble servant, JOHN BROCKLEHURST, Junr."—Mr Parrott sent the following reply:—"Macclesfield, Dec. 29th, 1835.—I have this morning received your flattering note as to the unanimous opinion of the councillors elect in my favour as Town Clerk. I have only time now to acknowledge your letter. Thanking you for the courteous terms in which you have conveyed to me the sense of the meeting, I have the honour to remain, your faithful servant, T. PARROTT. J. Brocklehurst, Esq., M.P."

Macclesfield.

R. STUBBS.

[390.] Mestur Edditur,—I wroite fut say Mester Finney wur rung i tellin yoa Tommy Parrott wur electit th' Teawn Clerk i 1829; it wur i 1830, un aw think Mester Barlo wur reet i tellin yoa abeaut th' tracle mon, us at that toime o' th' day ur neet oather you met a seen th' Maxfitt foak goint thur work at foive o'clock i'th mawnin ur ut noon oather, when th' factory bells wur ringin i aw parts o' th' teawn, wi tracle buttys i ther hands, oather bred ur woot-

cake, axin us they slaum't th' tracle off o' ther meawths, "Has th' bell rung?" un tracle wur as thick then yoa met a cut it wi a noife. Fact, aw shure yoa.

MISTER FINNEY IZ SELL.

Queries.

[391.] FIRST CO-OPERATIVE SOCIETIES.—Can any of your numerous correspondents inform me when, and where, the first Co-operative Stores were held in Stockport; also the names of directors and secretaries?

REG. H.

[392.] "JACK SIDEBOTTOM."—Can any correspondent give an account of this very eccentric character, who lived near the Old Road, Heaton Norris, about the year 1840?

REG. H.

[393.] QUEEN'S INCOME.—I have frequently been asked as to the source of the income of her Majesty the Queen. Can any of your readers inform me of the annual amount, from whence it is derived, and any other particulars on the subject?

OWEN JOHNSON.

[394.] HISTORY OF LINDOW.—One of our correspondents this week mentions "F. M. L.'s History of Lindow." Where can a copy of this be seen. ED.

BIRDS AND THUNDER. — A correspondent writes:—"In *Nature*, June 2, Mr J. Shaw states that during a violent thunderstorm on May 28, he heard the chaffinches and the blackbirds continuing their song even when the thunder peals were loudest, and the swallows kept busily skimming even when the forked lightning was flashing and terrifying the horses in the field. This, although not usual, will easily be paralleled by the recollections of many of your country readers. Generally the lower animals seem to be silenced and terrified by the thunder, but occasionally some even of our commonest birds will show their superiority to such fears by loud singing, in which their merry notes alternate with the peals of thunder. In Thomson's famous description of the thunderstorm the 'listening fear and dumb amazement all' is one of the striking features. Still more striking is the picture which Shelley has given of the shrieking sea birds in a thunderstorm on the coast—

See! the lightnings yawn,
Deluging heaven with fire, and the lashed deeps
Glitter and boil beneath; it rages on,
One mighty stream, whirlwind and waves upthrown,
Lightning and hail, and darkness eddying by
There is a pause—the sea birds, that were gone
Into their caves to shriek, come forth, to spy
What calm has fall'n on earth, what light is in the sky."

An English paper contains an account of an "educated oyster"—the bivalve "following its master up and down stairs." The English Journal appears to think this is a very remarkable feat, but there is a man in Coney Island who has taught a soft shell clam to stand up on its hind legs and bark like a dog. We think it was Barnum who once taught an oyster to turn a double flip-flap over 17 elephants, and beg a chew of tobacco in the Chinese language. And the oyster was only a little cove, too.—*Morristown Herald*.

SATURDAY, JULY 9TH, 1881.

Notes.

CHESHIRE FAMILIES: "SHAKERLEY OF SOMERFORD."

[895.] *Apropos* of the Query No. 335 relating to this family, we give the following from Burke's "History of the Commoners:"—"The ancient family of Shakerley derives from Adam de Shakerley, living temp. Henry III. whose son, Henry de Shakerley, espoused Ellen, heiress of Shotteworth, of Shotteworth, and from this marriage lineally descended Geoffrey Shakerley, of Shakerley, living in the reign of Henry VII., who married first Jsane, sister of Robert Langley, of Edgecroft, and had issue two sons and one daughter. Geoffrey Shakerley espoused secondly, Anne, [this lady had previously been married to John Leigh, Esq., of Booths (son of John Legh, by Emma, daughter and co-heiress of Robert Grosvenor, of Holme), and had an only daughter and heiress], daughter of Sir William Booth, of Dunham Massey, but had no further issue. He was succeeded at his decease by his eldest son, Peter Shakerley, Esq., of Shakerley, living 8th Henry VIII., who married Elizabeth, daughter and heiress of John Legh, Esq., of Booths, and was succeeded at his decease by his son, Geoffrey Shakerley, Esq., of Holme, who married first the daughter of Lawrence Holland, and secondly, Isabella, daughter of Thomas Venables, of Kinderton. He died 5th June, 1547, leaving issue (by which wife is not positively ascertained, but probably by the first) six sons and four daughter. Geoffrey Shakerley was succeeded by his eldest son, Peter Shakerley, Esq., of Holme, who married Elizabeth, daughter and co-heiress of Sir Randle Mainwaring, of Over Peover, and dying 6th January, 1553, was succeeded by his eldest son, Geoffrey Shakerley, Esq., of Holme, who was sheriff of Cheshire in 1610. He espoused Jane, daughter of Sir George Beeston, of Beeston, and had issue—Hugh, who married Margaret, daughter of Thomas Bunbury, Esq., of Stanney, and dying *vita patris*, left issue, seven sons and eight daughters. One of the latter, Dorothy, married William Legh, Esq., of Booths, sheriff of Cheshire in 1630. Geoffrey Shakerley died in 1618, and was succeeded by his grandson, Peter Shakerley, Esq., of Holme, who married Margaret, daughter of Philip Oldfield, Esq., of Bradwall, and by her (who married after his decease William Vernon, the Cheshire antiquary) he had a son, Sir Geoffrey Shakerley, knight, his successor in 1624.

This personage, a staunch and devoted loyalist, suffered severely for his attachment to the Stuarts. He was several times imprisoned, and had his lands confiscated. Upon the Restoration, however, he obtained restitution, and was appointed by the King governor of Chester Castle. In Pennant's "Wales" is recorded a gallant exploit of this stout cavalier. During the battle between Poyntz and Sir Marmaduke Langdale, on Rowton Heath, Colonel Shakerley was commissioned to carry the intelligence of an advantage of the Royalists to the King, in Chester, then beleagured, and to avoid a troublesome circuit, he crossed the Dee in a tub, his horse swimming at the side; and offered to carry back the King's commands in a quarter of an hour, in the same manner. Charles delayed, Poyntz rallied, and the Royal Cavalry were destroyed, which put an end to his Majesty's project of joining Montrose, who was then in force in Scotland. Sir Geoffrey espoused first, Katherine, daughter of William Pennington, Esq., of Muncaster, in the county of Cumberland, by whom (who died 4th April, 1673) he had issue two sons and two daughters. He married again, Jane, daughter of John Dolben, Esq., of Segroyt, in Denbighshire, and had further issue, George, of whom hereafter as successor to his half-brother Peter. John, twin with George, died *sine prole* in 1709. Sir Geoffrey Shakerley died in 1696, at the age of 78, and was interred at Nether Peover. [In the north side of Holme chancel, in Nether Peover Church, a large and handsome mural monument of marble is erected to the memory Sir Geoffrey.] His eldest son and heir, Peter Shakerley, of Holme, was Governor of Chester. He married Elizabeth, daughter of Sir Thomas Mainwaring, bt., but dying issueless in 1726, he settled his estates upon his half-brother, George Shakerley, Esq., of Holme and Gwersyllt, who married Ann, youngest daughter of Sir Walter Bagot, of Blythefield, in the county of Stafford, by whom (who died in 1767, at the advanced age of 89) he had issue to survive infancy.—1. Geoffrey, born in 1706, who married Anne, daughter and co-heiress of John Hudleston, Esq., of Newton, by whom (who remarried Lord Kilmorey) he left at his decease, in 1733, no surviving issue. 2. Peter, successor to his father. 3. John, died *sine prole*, in 1725-6. 4. George, in holy orders, died *sine prole*. 5. Frances, married in 1748, Sir Watkin Williams Wynn, bart., and had two sons, of whom the elder, Sir Watkin Wynn, bart., was father of the present Sir Watkin Williams-Wynn, bart., of Wynnstay, M.P. for Denbighshire. Mr Shakerley died 2nd February, 1756, and was succeeded by his eldest sur-

viving son, Peter Shakerley, Esq., of Holme, who married twice, but had one daughter only (by his first wife, Ann, daughter of John Amson, Esq., of Lees) which daughter, Eliza Shakerley, succeeded to the estates. This lady espoused in 1764, Charles Buckworth, Esq., of Park Place, in the county of Berks, sometime a lieutenant in the Royal British Fusileers, and had, with other issue, a son, Charles-Watkin-John Buckworth, Esq., who assumed the surname of Shakerley in 1790, and was the proprietor in 1834. Arms—Arg. a chev. vert between three hillocks of the second. Crest—A hare ppr. resting her fore feet on a garb or. Estates—Somerford Hall, township of Somerford, parish of Astbury; Bigley-cum-Yate Houses, and Allostach and Brereton, in the parish of Brereton; all in the county of Chester. Shakerley, in the county of Lancaster. Park Place, Berks; and Winchester-street, in the city of London. Seats—Somerford Hall, in Cheshire; Park Place, Berkshire.”

ED.

SANDBACH 100 YEARS AGO.

[396.] Broster's "Guide to Chester," dated 1782, gives the following particulars regarding this town:—

Sandbach is a neat small town, seated on the River Weelock, and distant 161 miles from London: it has a market on Thursday, and two fairs—viz., on Easter Tuesday, and on the Thursday after the 10th of September; here is a handsome church, and two crosses.

A List of the principal Tradesmen, &c., in Sandbach.

Bostock Samuel	Mainwaring John, Esq.
Broome Thomas, gent.	Millington Thomas, surgeon
Broome William	Parker John Robert, Esq.
Bull Thomas, mercer and draper	Parrott Thomas
Darlington Richard	Podmore Richard, ironmonger
Furnivall John	Proudlove Joseph
Furnivall George	Ravenscroft Thomas
Galley Richard, mercer and draper	Richardson Robert
Garnet Samuel, gent.	Richardson John
Haddon Rev. Mr, vicar	Sibson John Rev., curate
Henshall George, corn dealer, grocer, and haberdasher	Skerratt Joseph, attorney-at-law
Hilditch John	Twemlow Richard, surgeon
Hodson George	Wells John, Esq.
Holland John	Whitehead William, attorney-at-law
Lindop William, George Inn	Whitney Thomas
Loundes Thomas, gent.	Wright Thomas, cheese factor
Lownds William, jun.	Wright Thomas, gent.

ED.

DEATHS OF POETS.

[397.] According to a record in an old pamphlet we have, it would appear that the followers of the Muses are an unlucky band. We are told that "Campbell, Clare, Collins, Nat Lee, and Southey, died mad; Swift died an idiot, and Cowper religiously mad; Burns, Byron, Keats, and Spencer, died of broken hearts; Quarles died of grief; Dibdin, Dryden, D'Urfey, Ben Johnson and Lovelace died in poverty; Goldsmith died in poverty and despair; and Butler through neglect

and want; Chatterton died famished, and by suicide; Samuel Johnson died in a morbid apprehension of death; Kirke White died of consumption; Shelley was drowned; Otway died of hunger, and was choked; Congreve died by grievous sickness and infirmity; L. E. L. was poisoned; Pope died of extreme debility and decline; Milton died blind, and in great poverty and neglect; Savage died in Newgate; Wordsworth died blind; Walter Scott died completely worn out; Gay died of depression of spirits, &c." Although in one or two instances there is slight exaggeration in this list, the facts mainly are correct, and are a striking commentary on the deathless fame that hallows most of these names.

ED.

MANNERS AND CUSTOMS OF OLD STOCKPORT.

[398.] PEACE EGGING.—This was generally done either in Easter Week or on the Saturday previous. The custom is not confined to any particular locality but is common in a variety of forms in the whole of the north of Europe. To trace the origin and progress of these curious customs would be a difficult task. It is supposed that, as a Turk is introduced into the tale of the "Seven Champions of Christendom," it must have sprung into existence during the time of the Crusades. The two words, "mummer" and "masker," are of similar signification, being derived originally from the Danes (*mumme*), in the Dutch *maume*. When it is remembered the Danes overran England from the year 1016 to 1039, a period of 23 years, during which they had three Danish kings, it is no matter of surprise these manners and customs should gain a footing amongst us. Brand, in his "Popular Antiquities," says: "It is supposed to have been originally instituted in imitation of the sigilaria or festival days added to the ancient saturnalia." But it matters very little how it originated. It is certain that for centuries this custom has been a source of amusement to high and low at the joyous festivals of Christmas and Easter. In the arrangement of these matters great skill was displayed, the performers being dressed out somewhat in the style of the Morris dancers, having white shirt sleeves and white trousers; the partisans of St. George having blue stripes, sleeves, and red ribbons; whilst the opposite used blue ribbons, the handkerchiefs with which the arms were bound round being of a similar colour. But this, I think, has become a matter of fancy. High caps of pasteboard, decorated with gold and beads, and other trinkets, were worn, and they invariably carried a sword, the weapon of knight errantry. The words are so well known, we need not introduce them here, but we may observe they vary

according to the customs of different localities. Mr J. Heywood, of Manchester, has published those used in this locality. E. H.

FOLK LORE.

[399.] In the *Manchester Guardian* published July 28th, 1892, the following strange advertisement is to be found:—"A young married man several years ago, being in the neighbourhood of Manchester in a poor state of health, met with a gentleman, who told him his indisposition was caused by an evil-minded person, which he (the gentleman) could remove. If this advertisement meets the eye of that gentleman, he will oblige the suffering party by giving his address. Direct P. Y. at the printers'." It is to be hoped the young man attained his object, and got rid of the evil, real or imaginary, which had been cast upon him. Cases of this kind are not uncommon, the writer of this having been applied to frequently to remove the evil from them. P. J.

Replies.

QUEEN'S INCOME.

(Query No. 393—July 2.)

[400.] The following particulars on this subject will, I believe, be found correct. I cut them from an old newspaper:—"By an Act passed soon after her Majesty's accession, by which the Queen waived her right to and interest in certain hereditary rates, charges, duties, and revenues, which by her prerogative she might have claimed. The civil list, i.e., her income, is fixed at £385,000 per annum. Many people have an erroneous idea that this sum is actually paid to the Queen every year. Such is not the case. The civil list is divided into six classes. Class I really represents the amount of money paid to her Majesty for her private use. This amount is £60,000, which is payable in monthly instalments as long as her Majesty lives. Class 2, which appropriates £131,260, is for the payment of the salaries of her Majesty's household. Class 3 appropriates a still higher sum, £172,500, and is for the expenses of the household. Royal housekeeping and royal parties and balls must be kept up on a royal scale, and anyone who has visited the Buckingham Palace mews and the Windsor stables—not to mention the royal kitchen—will not wonder that this sum finds plenty of channels for its disposal. The amount of Class 4 is small, and its purposes are almost entirely charitable. Out of the sum of £13,000, £9,000 is devoted to what are termed "Royal bounty grants" and "special service awards." Class 5, which consists of the payments made as pensions to deserving literary and scientific

persons, or to any that have deserved the gratitude of their country, does not come out of the £335,000; but, by a special clause in the Act before referred to, the sum of £1,200 is set apart from the Consolidated Fund in each year of the Sovereign's reign for this purpose. The civil list pensions now amount to upwards of £17,600, after allowing for deaths. Class 6 may be regarded as a sort of reserve fund. The amount of it is £8,040, and it may be used towards meeting a deficiency in any of the other classes."

HISTORICUS.

THE PLAGUE AT WILMSLOW.

(Query No. 345. June 10.)

[401.] Some years ago I saw a stone in a field on the left hand side of the road going from Alderley to Mobberley. On it had been cut the initials "E. S.," and the date, 1665. In the parish registers at Wilmslow is the entry, "1665. July the 17th day was buried E. — Stoneaw, at her own house, she being suspected to dye of the plague, she but coming home the day before." To this has been added, "In a field near Smallwood house, now belonging to the Vicar of Knutsford, 1788." I made enquiries at the time, but could learn nothing further than that her name was Ellen Stoner, that she had been a servant, and came home, but from whence my informant could not say. The plague was raging in London at this time, and also at Hyam, in Derbyshire; but this is the only instance I am aware of at Wilmslow, although scattered instances occur round about.

ALFRED BURTON.

THE "ANCIENT CROSSES," SANDBACH.

(No. 352, 367. June 18, 25.)

[402.] In Mr Goss's essay it will be noted that "Kings vale royal of England" objects to the theory of these crosses being of pre-Christian origin. It would be well, therefore, to add that Mr Goss, in continuing his paper, argues, "That the early Christian fathers found it expedient, ultimately, to compromise with the ancient people of this land in their unconquerable veneration for their Menhirs, or obelisks—symbols of the sun's rays—and to call these Menhirs crosses, although they were really tapering obelisks; and to permit—what they could not prevent—the continuance of the worship thereof, but under the new Christian title. Some of these ancient monuments afterwards received Christian sculpture."

Sandbach.

W. J. HARPER.

ROW OF TREES, CHORLEY.

(Queries No. 353, 385. June 18, July 2.)

[403.] I have no reliable date on the subject, but I should think that the splendid row of trees were origi-

nally planted when the farm opposite which they are was a residence of some importance. The old farm, now in a dilapidated condition, is a remarkable structure, and bears on the chimney-stack the words, cut in ancient characters, "Edmund Duncalf, A.D. 1607." The chimneys are similar in construction to some of the old halls in Cheshire, three shafts with the points joining. There is a story told that at the time of the great plague in 1600 a lady, who visited at this house, died from the plague, it being supposed that she brought the infection with her, and was buried in haste in a field adjoining. It would be interesting to know more of this Duncalf family.

SEMPER.

[*.* See Reply No. 401.]

PECULIARITIES OF BIRDS.

(No. 267, 288—May 7, July 2.)

[404.]—I can support the assertion of E. J. S. in your last issue as to the heron seen in the neighbourhood of Adlington. On the same day referred to by E. J. S., I saw a heron flying along the Bollin Valley at Wilmslow, and evidently making for the direction of Adlington or Prestbury. The bird is, indeed, a rare visitor, and it is a curious fact to note that other specimens of rare birds are said to have been seen this season.

W. T.

Wilmslow.

Queries.

[405.] ERECTION OF SANDBACH PARISH CHURCH.—Can any of your readers give date of the erection of this church. It is said that it was restored in the 15th century. Can anyone give particulars.

W. J. HARPER.

[406.] A SUCCESSFUL MANUFACTURER.—In the article entitled "Down Sto'port way" there is a reference to a manufacturer who came into Stockport a poor lad, ragged and shoeless, and who afterwards became the possessor of a vast property. Who was he?

HISTORICUS.

[407.] DISUSED GRAVEYARD AT MOTTRAM-ST. ANDREW.—Are any of our readers in a position to give us fuller particulars of the disused churchyard situated near the Cross at Mottram.

ED.

[408.] WHITE NANCY.—At Bollington there is a pile of stones on the top of a hill which the natives call "White Nancy." I should like to know how it got the name and what it signifies.

J.B.

SATURDAY, JULY 16TH, 1881.

Notes.

TOLLEMACHE FAMILY.

[409.] The very ancient family of Tollemache claims Saxon descent, and have flourished with the greatest honour in an uninterrupted male succession in the county of Suffolk. Lady Jane Tollemache, younger daughter and co-heir of Lionel, third Earl of Dysart, died 1802, and was succeeded by the eldest son of her first marriage (with John Delap Halliday, Esq.), Admiral John Richard Delap Tollemache, who married, in 1797, Lady Elizabeth Stratford, daughter of John, third Earl of Aldborough, and had issue—1, John, Lord Tollemache, of Helmingham, county of Suffolk; Peckforton Castle, Cheshire; and Helmingham Hall, Suffolk. 2, Wilbraham Spencer-Tollemache, of Dorfold Hall, Cheshire, who married, 1844, Anne, eldest daughter and heiress of the late Rev. James Tomkinson, of Dorfield Hall. — "Burke's Landed Gentry." — "Mottram-in-Longdendale. — In 1691, Sir Thomas Wilbraham, Bart., obtained from King William and Queen Mary a grant in perpetuity of these manors. On his death they passed to Sir Lionel Tollemache, second Earl of Dysart, who had married, in 1680, Grace, his eldest daughter and co-heir. They have ever since continued in this family, being at present held by Lord Tollemache, of Helmingham, Peckforton Castle, Cheshire, and Helmingham Hall, Suffolk."—"Earwaker's East Cheshire," vol. 2, page 117.

Sandbach.

H. D. B.

SONES AND BALLADS OF THE WORKING-CLASSES.

[410.] On December 10th, 1880, a correspondent in the "Cheshire Sheaf" was complaining that, having been to Stockport, the faces of the girls seen there were anything but pretty; and, in replying, Mr Hughes, the editor, whilst conveying the idea that his correspondent is rather hard on her sex, gives the following verses, being a copy of an old street ballad, well known some years ago. Thinking the lines may be new to some of the readers of "Notes and Queries," I send you a copy:—

THE PRETTY GIRLS OF STOCKPORT.

You Stockport lads, and lasses too
Attention pay my words unto;
I'll sing you now a verse or two
Of the pretty girls of Stockport.

Down Hillgate, as you pass along,
No fair or wakes is half so throng;
What charming faces are among
The pretty girls of Stockport.

Their rosy cheek and sparkling eye
Make the lads smile as they pass by;
No cunning fox is half so sly
As the pretty girls of Stockport.

Like fairy queens they trip along,
Small baskets on their arms are hung;
And laughing faces reign among
The pretty girls of Stockport.

Their dress, their aprons, neat and fine,
Their blackballed shoes with th. se combine;
Their skins like polished marble shine—
Those pretty girls at Stockport.

Around their necks so debonaire
Large rows of coral beads they wear,
And ear-rings like some foreign fair,
Those pretty girls at Stockport.

On Saturday night - forgive the sin! -
To the Jolly Hatters they flock in,
To drink rum, brandy, ale, or gin,
Do the pretty girls of Stockport.

Where'er the bell for market rings,
They buy them ribbons, combs, and rings,
But still they buy no prettier things
Than the pretty girls of Stockport.

W. J. W.

[411.] When about 18 years of age I joined the A.N.O. of United Oddfellows, and at the lodge anniversaries in this locality heard the following song very frequently:—

As Robin an Granium were gooin to tawn,
Betwixt them boooth they spent hawve-a-drawn;
Whist Robin drank one glass owd Granium drunk two,
Till hoo wer as drunk as ar David's owd soo.
An' as they were gooin owd Granium did fo
Into a deep doytch an' to Robin did eo,
"Eh! bless thee, Robin; eh! bless thee," said heo;
"Eh, bless thee, Robin, come hither and poo!"
Then Robin he laid fast howt on her foot,
To poo her out o' t' doytch he thought he could do't;
He poo'd an' he poo'd till he made his arm sore.
"O, dang it," says he, "I can poo thee no more."
Owd Granium hoo didn't mih like such a fo,
And to Robin once more hoo louder did eo,
"Eh! bless thee, Robin, eh! bless thee," said hoo;
"Eh! bless thee, Robin, come try 'tother poo."
Then Robin he poo'd with his moight an' his main,
Till he brought owd Granium to th' bank once again;
"Eh! bless thee, Robin, eh! bless thee," said hoo,
"Eh! bless thee, Robin, thou's poo'd a rare poo."
An' as they were gooin owd Granium did say,
"Tha deserves a new jacket for pooling to-day;
There's an owd un o' grandad's, an wish it were new,
For, bless thee, Robin, thou's poo'd a rare poo."

It will be about 40 years since I first heard this song.

E. H.

QUAKER BURIAL GROUNDS.

[412.] In Saturday's *City News* appears the following extract on this subject, from the pen of our townsman, Mr J. Owen; it will have a special interest because of the information contained in the last two or three lines:—
"There is an enclosure at Mile End, Stockport, partly walled and partly hedged in, said to have been used as a burial ground by the Friends, but only one interment took place. The body was subsequently removed and reinterred in the neighbourhood of

Wilmslow. At Whitley, in Cheshire, is an old burial ground of the Quakers. It is a square plot of about 20 by 25 yards, and surrounded by a stone wall four to five feet in height. There are numerous grave mounds, but only one graves'one, of which the following is a copy:—

Here lyeth inter-
red the bodi of John
Starkey late of
Stretton gent. who
departed this life
the 10th day of April in
the 44 yeare of his
age anno domini
1686

POST FYNERA VIRTUS.

Below is a shield with a stork engraved. In a wood near Burton Church, Cheshire, were some years ago two stones covering the remains, it is said, of two Quakers. One, partially overgrown with the bushes, bore traces of an inscription in capitals. All I could make out was "THE BODY OF EJI—1663." On the other stone, which lay in the line of footpath, I could only trace the figure 7 and IN. I believe the burial ground mentioned by C. B. W. as being on the left of the highroad from Prescot to St. Helens is not a Quakers' burial ground, but has been used by the Roman Catholics of the neighbourhood. There are the remains of an old cross and a few gravestones around, but in a terribly neglected state. I recollect passing it in 1830, and the sight of those old stones, so lonely-looking, gave me my first antiquarian impression."

Ed.

"THE OWL AND THE YEW."

[413.] The following poem, which has not, we believe, been previously published, and which was written by Mr Joseph Hurst, who was once well-known in Cheadle, and who, we believe, lived and died there, will be read with interest not only by the residents of Cheadle, but by the general public:—

The last time I pass'd Cheadle Churchyard before,
The bells and the organ were in an uproar,
So I thought I'd just see if their quarrels were ended,
If the organ and bells had each other befriended.
All was dumb round the church as the dead in their graves,
Save the wind's gentle whisper that pass'd through the leaves
On the tree that has stood for a century or two
At the end of the churchyard, they call it a Yew.
On the wall I sat down, and I lifted a sigh
In remembrance of friends that lay buried hard by.
But my mind was withdrawn from the thoughts of the dead
By a fluttering noise in the tree overhead,
And I could not make out what it was for my soul,
For it might be a sprite, but I think 'twas an owl.
It spoke to the tree on whose branches it sat
In a tone of true friendship, I'm certain of that,
And said, "Friend, it's a long time since we met together,
Since first I took shelter from wind and from weather,

From hail and from rain, from frost and from snow,
 Aye, my trusty old friend, it's a long time ago;
 And though your old branches are now getting bare,
 I still like to nestle and shelter me here."
 "You're welcome to do so, my chum," said the tree,
 "No trifling matter should part you and me,
 For friendship like ours in few places you'll find—
 We have always been friendly, united, and kind.
 Like Charles in the oak, seek a shelter in me,
 And I'll never deceive you while I am a tree."
 "Apropos!" said the owl, and he lifted his wing.
 "The oak it gave shelter to Charles, the King;
 In its branches he sat in the sweet month of May,
 And if I'm not mistaken, on this very day."
 "You're right," said the tree, "the churchwardens have met
 To settle accounts and to pay off the debt;
 But their money fell short, and I'm sorry to say it,
 That had it held out they objected to pay it;
 But there's something beyond this mere quarrel for pelf."
 "You're right," said the owl, "betwixt you and myself.
 I've a method of learning each villainous plot
 Far better than you who are fixed to one spot.
 I can fly round the church or the Parsonage House,
 Lie concealed in a corner as snug as a mouse,
 Hear the secrets at home or the rumours abroad,
 Learn the way to be honest, the way to defraud,
 Hear an orthodox sermon, a Puseyite's prayer,
 When they never suspect that an owl is there."
 "That's true," said the yew, "then you're able, no doubt,
 To tell why churchwardens and parsons fall out.
 For, really, these quarrels are grown very rife—
 I ne'er knew such a schism in the church in my life.
 Why! poor Sampson was sent 'to the right-about face,'
 Though that was a good thing, he's got a good place.
 Then there's Bryant, poor fellow! for obeying the Queen,
 He's got turn'd out o' th' pulpit, and is no more seen.
 His sermon, they say, was received very ill,
 The one that he preach'd upon poor George Gill.
 It is said there is wrath at his staying in Oheadle,
 Though I cannot see why. Who's a right for to meddle
 In matters of that sort—about his abode—
 If they step in triumphant 'twixt him and his God."
 "It's right," said the owl, "both what they say and you say;
 But the cause of the quarrel is the Pope and old Pusey.
 They firmly declare that to them it is given
 To point out the true way that leadeth to heaven.
 While others say, 'No; they know nothing about it.
 They will lead you quite wrong.' We've no reason to doubt it.
 Why! if I was a man then, instead of an owl,
 And had such a task as the care of my soul,
 I would trust it with neither to lead it astray;
 But implore He that made it to teach me the way.
 As for petty disputes, such as churchwardens' grubs,
 Why! they are hardly worth notice, they're like empty tubs:
 They make the more noise when you roll them about,
 When you take one man in and you turn one man out.
 But Joey, you know, has been warden before,
 And has sworn by his Maker a hundred times o'er
 That he'd never take office again in the church,
 That he'd never come near it, or enter its porch.
 But that was all gammon. He was running about
 Giving brandy and water, and ale and brown stout;
 Aye, as much as the rabble could pour down their throats
 If they'd only just promise to give him their votes.
 He gave Will Seaggy a black stock his throttle to deck;
 But that's not the first thing he's tied round a neck."
 When the owl said this he lifted a sigh,
 Stretch'd his legs, put his tongue out, and winked with his eye,
 "There's another," he said; "but he is to be pitied—
 He's hardly all there, I mean only half-witted.
 He's just a mere puppet—just pull at the string,
 And he'll dance like a monkey, or do anything.
 Then there's poor Charley Bostock, he's quite at a loss,
 For they pull down a pulpit, and set up a cross,
 Break a pew like a pie-crust, cut Moses's shins,
 Tear down the commandments, commit many sins,

* In allusion to alterations and additions lately made in the church.

Stick the virgin and child on the back of a chair
 For the Pope or old Pusey to come and sit there."

I had got a bad cold,
 And began for to cough,
 And when the owl heard me,
 Away he flew off.

ED.

Replies.

YARD OF ALE.

(Query No. 76.—March 5.)

[414.] This is not a Shakesperian phrase at all, but an instrument made of flint glass about a yard high, and of sufficient capacity to admit of the sacchrometer swimming in it, which was a test of its strength and quality. In some districts before the standard measures were in general use ale was measured out in this ale yard, and hence the phrase "A yard of ale." The mention of it occurs in Evelyn's Diary, where, under date Feb. 10, 1685, in describing the circumstances connected with the proclamation of James the Second, he observes: "I met the Sheriff and commander of the Kentish Troop, with an appearance, I suppose, of above 500 horse and innumerable people, two of his Majesty's trumpets and a sergeant with other officers, who, having drawn up the horse in a large field neere the towne, marched thence with swords drawn to the Market Place, where, making a ring after sound of trumpets and silence made, the High Sheriff read the proclaiming titles to his bailiffe who repeated them aloud, and then after many shouts of the people his Majesty's health being drunk in a flint glass of a yard long by the Sheriff, commander, officers, and chief gentlemen, they all dispersed and I returned." In 1874 a gentleman then residing in Burnage had one of these ale yards in his possession, and a correspondent to the *Manchester Guardian* "Notes and Queries," to whom I am indebted for this communication (Rosy Cross, F.S.A.), says the man who could drink it would have a much better claim to be called a good tippler than a Good Templar.

R.H.

ANSEL.

(Query No. 888.—June 4.)

[415.] I, like your correspondent "Cocambo," have frequently wondered at the derivation of this word, but I have not been able to come to any clear or satisfactory conclusion on the subject. I have thought it probable that it is a corruption of "hand-sell," and that the word came to be applied to that extra inducement offered by a hawker to his customers to get them to buy from him in preference to the regular shops. This, however, is only conjecture.

OWEN JOHNSON.

DUNGEON FOWT, WILMSLOW.

(Query No. 834—June 4.)

[416.] Dungeon Fowt was the name given to that lane or opening which at present leads down to the Gas Works. Before the latter existed, there used to be a small prison, or dungeon, for the temporary incarceration of prisoners, and not unfrequently this place had all it could do to accommodate the roysterers of our forefathers' days. The Dungeon Fowt and its terrors will be green in the memory of many an old toper yet. Now that we have a new Police Station in the village, and such smart and soldierly-looking policemen, the said terrors will have lost half their attendant horrors as regards the present house of detention—the Police Station.

WILMSLOWITE.

PILLAR NEAR KNUTSFORD.

(Query No. 890—June 25.)

[417.] The pillar referred to by Jacques has not, I believe, any significance other than marking the road for the benefit of the adjoining Booth's Hall. From the windows of the latter the pillar can be seen, and was placed there to show where the road ran. At least so an old inhabitant informs me.

DAVY.

Queries.

[418.] INSCRIPTION ON A WINDOW AT PRESTBURY.—I should be glad if any reader can explain who wrote, and to what the following inscription relates, which is on a pane of glass in a window in the village of Prestbury, near Macclesfield:—

Beneath those rugged elms, that yew trees shade,
Where heaves the turf in many a mouldering heap;
Each in his narrow cell for ever laid,
The rude forefathers of the hamlet sleep.

"Behold there the remains of many generations, crowded together in the dust, silent, lifeless, motionless! beware, and be wise. What a hopeless place to retrieve lost time, to rectify past miscarriages, to reform past vices, to discharge neglected duties, to execute the great business of life, to prepare for immortality, and to acquire a disposition for Heaven! Therefore, whatsoever thy hand findeth to do, do it now, with all thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest."

Sandbach.

J. HENSHAW.

[419.] MANNERS AND CUSTOMS OF OLD STOCKPORT.—I can remember some 35 or 40 years ago seeing the women as they left the mills at meal times, seized by men who were waiting for them, and "lifted." This was done by two persons seizing the female by the shoulder and two by the feet, and in this horizontal

position the captive was thrown about a foot high into the air and caught again. This was done three times, when they were let go. Can any older person tell us more of this custom, its origin and meaning.

JACQUES.

[420.] CURIOUS EPITAPHS.—I have often thought that a collection of the curious epitaphs of this district would prove instructive and amusing. Some of your readers would perhaps join in contributions under this head. I will send a few shortly.

DAVEY.

WHAT IS A GENTLEMAN?

We all know. But who ever met with a perfect definition of the title? In the city directory the word means one who lives upon his income and has no profession. Webster gives these definitions: "One who is well born;" "One who has gentle or refined manners;" "One who bears arms but has no title." But what is well-born? Is it to be the son of a rich man? the descendant of an old family? or to have an ancestor who in some way distinguished himself? All three, perhaps; and certainly also to be the son of a good man and a good woman. But with all this, if the man is bad, mean, and ignorant, he cannot be a gentleman. To have gentle and refined manners is much; but if it is only manner—if the inner life of the man is evil, his thoughts impure—if, as many men of refined manners have done, he forges his employer's name, or does some scandalously immoral thing—does all his refinement of manner make him a gentleman? We all know it does not. Some people draw a coarse charcoal line across society, and call all who live in fine houses, wear fine clothes, and have money to spend, gentlemen. "The gentleman that asked for a penny yesterday has come to the area to ask for another, mum," says Nora, "and he's awful tipsy times, mum." As a general thing, the word gentleman is used a great deal and very indiscriminately. Yet the word has a mollifying influence, especially where it is utterly undeserved. Many a wise man has temporarily subdued dangerous ruffians by addressing them politely as "gentlemen," when "my good man" would have brought him to his grave. But it is certain that people exist who would prefer to be called "that gent" rather than "that man." Without seeing such an individual one would at once declare him "no gentleman." "Very much of a gentleman," "Quite a gentleman," are terms by which some people qualify their praise, and which others consider as paying a great compliment. Yet, after all, even if they express themselves to your comprehension, they only make clear their own idea, or that of their particular set or circle. "Lady," on the lips of people of any intelligence, means at least a woman of outward respectability; but one may be quite certain that he "knows a gentleman when he meets him," and yet were he to produce his specimen it might not be the ideal another.

Therefore the axiom remains as most fit to follow that "manners make the man," or gentleman. The man, whatever his station, who is honest, true, of noble heart, and "good repute," must be perforce "the gentleman."

SATURDAY, JULY 23RD, 1881.

Notes.

CHESHIRE FAMILIES: WILBRAHAM OF RODE.

[421.] Burke's "History of the Commoners" gives the following account of this family:—

"This is a branch of the great family of Wilbraham, now (1834) represented by George Wilbraham, Esq., Of Delamere House, M.P.

"Randle Wilbraham, Esq., of Nantwich, lineally descended from Sir Richard de Wilburgham, who was sheriff of Cheshire, in the 43rd of Henry III. served the same office himself in 1714. He wedded Mary, daughter of Sir Richard Brooke, bart., of Norton (by Francisca-Posthuma, daughter of Thomas, son of Sir Peter Leigh, of Lyme, knight banneret), and had issue—Richard, who died in his father's lifetime. Roger, who succeeded to the estates at the death of his father, and was grandfather of the present George Wilbraham, Esq., of Delamere House. Randle, of whom presently. Thomas, of the city of Westminster, LL.D. and F.R.S., fellow of All Souls, Oxford, and also of the College of Physicians. He died s. p. Henry-William, in holy orders, M.A., rector of Sheldford, in the county of Oxford, who d. unmarried. Frances, m. to William Wright, Esq., of Stockport. Elizabeth, m. to William Falconer, Esq., recorder of Chester. Mary, m. to Thomas Chetham, Esq., of Mellor, county of Derby.

The second surviving son, Randle Wilbraham, Esq., of Rode, in the palatinate of Cheshire, barrister-at-law, LL.D., and deputy steward of the University of Oxford, espoused, in 1722, Dorothy, only daughter of Andrew Kenrick, Esq., and had issue—Richard, his heir. Roger, who d. young. Mary, m. to Charles Gray, Esq., M.P. for Colchester. Dorothea, m. to John Ford, Esq., barrister-at-law. Annie and Elizabeth, both died unmarried. Mr Wilbraham died in 1770, and was s. by his son.

Richard Wilbraham, Esq., of Rode, M.P. for Chester, who m. Mary, daughter of Robert Bootle, Esq., and niece and heiress of Sir Thomas Bootle, knt., of Lathom House, in the county of Lancaster, chancellor to Frederick, Prince of Wales. In consequence of this alliance Mr Wilbraham assumed the additional surname of Bootle. He had issue—Edward, who resumed the name of Wilbraham, and was elevated to the peerage in 1828, as Baron Skelmersdale. Randle, the present possessor of Rode Hall. Anne Dorothea, m. to Richard, first Lord Alvanley, and

died in 1825. Mary, m. to William Egerton, Esq., of Tatton Park, and is deceased. Francisca-Alicia, m. to A. H. Eyre, of Grove, Notts, and d. in 1810. Sibylla-Georgiana, m. to William Ffarington, Esq., of Shaw Hall, in Lancashire, and d. in 1799. Emma, m. in 1794 to Sir Charles Edmonstone, bt., of Duntreath, and d. in 1797. Elizabeth, m. in 1821 to the Rev. W. Barnes, rector of Richmond, Yorkshire. Mr Wilbraham-Bootle died in 1796, when the estate of Rode Hall devolved on his second son, the late Randle Wilbraham, Esq., who was succeeded by his son Randle, b. 1st March, 1801."

Arms—Quarterly 1st and 4th arg. three bends wavy, az.; 2nd and 3rd az. two bars arg. on a canton of the first, a wolf's head erased of the second. Crest—A wolf's head, erased arg. Motto—In portu quies. Estates—The Odd Rode, &c., estates in the parishes of Astbury and Barthomley, inherited from the elder branch of the Wilbraham family; the Stapleford, &c., estates, in the parishes of Tarvin and Waverton, acquired by purchase in 1753. Seat—Rode Hall, near Lawton.

PECULIAR CONTROVERSY AT RODE, NEAR SANDBACH.

[422.] In the 16th century a peculiar controversy appears to have arisen at Rode, between Mr William Moreton and Mr Thomas Rode, as to which should sit highest in the church and foremost go in procession, and which was decided by Sir William Brereton in the 12th Henry VIII., in the following terms:—"That whither of the said gentlemen may dispend in landes by title of inheritance 10 marks or above more than the other, he shall have the pre-eminence in sitting in the church or in going in procession with all other like cause in that behalf."

Sandbach.

J. HENSHAW.

THE VETERAN PARK-KEEPER AT LYME.

423.] The following extract will be of interest to our readers:—"A correspondent has handed us for publication, the epitaph upon a tomb stone, in Disley Church, of a remarkable character who lived in the reign of Queen Ann, and died at the age of 105 years. His wife attained her 94th year, and both lived on the Lyme Estate, he as park-keeper, having, during a period of 60 years, drank 608 36-gallon barrels and two gallons over of ale. We cannot vouch for the correctness of the orthography of the document, but we insert it as sent:—"Buried at Disley, in Cheshire, June 2nd, 1753, Mr Joseph Watson, in the 105th year of his age; he was born at Mosley Common, in the parish of Leigh, in the county of Lancaster, and married his wife from Eccles, in the said county; they were an happy couple for 72 years. She died in the 94th year of her age. He

was park-keeper to the late Peter Legh, Esq., of Lime, and his father 64 years. He did show the Red Deer to most of the nobility and gentry in this part of the kingdom to a general satisfaction to all who ever saw them, for he have driven and commanded them at his pleasure, as if they had been common horned cattle. In the reign of Queen Anne, Squire Legh was at Macclesfield, in company with a number of gentlemen, amongst which was Sir Rodger Mason, who was then one of the members for the said county; they being merry and free, Squire Legh said his keeper should drive 12 brace of Staggs to the Forest of Windsor, a present to the Queen, so Sir Rodger opposed it with a wager of 500 guineas, that neither his keeper nor any other person could drive 12 brace of Staggs from Lime Park to Windsor Forest, on any occasion. So Squire Leigh accepted the wager, and immediately sent a messenger to Lime for his keeper, who directly came to his master, who told him he must immediately prepare himself to drive 12 braces of Staggs to Windsor Forest for a wager of 500 guineas. So he gave the Squire, his master, this answer, that he would at his command, drive him 12 brace of Staggs to Windsor Forest, or to any other part of the kingdom by his Worship's direction, or he would lose his life and fortune; he accordingly undertook and accomplished this astonishing performance, which is not to be adequated in the annals of the most ancient history. He was a man of a low stature, not bulky, of a fresh complexion, pleasant countenance; and he drank one gallon of malt liquor one day with another for about 60 years of his time, and at the latter end of his time he drank plentiful, which was agreeable to his constitution and comfort to himself. He was a very mild tempered man, he knew behaviour, and was cheerful company, and allowed by all who knew him to be as fine a keeper as any in England. In the 108rd year of his age he was at the hunting and killing of a buck, with the Honourable Sir George Warren, in his park at Poynton, and performed that diversion with astonishment. It was the fifth generation of the Warren's family he had performed that diversion in his time at Poynton Park." ED.

SONGS AND BALLADS OF THE WORKING CLASSES.

(No. 410.—July 15.)

[424.] The following sea-song was written by *Joseph De Linney Hobson*, of Knutsford, and published in the *Stockport Advertiser* in 1840.

The hardy pilot on the land,
Hears a signal from afar,
His boat is loos'd with ready hand
Though nature thunders forth in war.
He dashes through the briny wave,
And scorns the watery grave—to save.

Again he hears the signal gun,
Between the peeing thunders roar
While through the sky fork'd flashes 'sun,
And lights the rocky leeward shore.
He dashes through the briny wave,
And scorns the watery grave—to save.

The pilot boat she bravely dares
The madden'd tempests dashing spray
She proudly o'er the torrent bears,
And like a sea bird seems to play.
The pilot fears no watery grave,
But dashes through the briny wave.

The pilot with a skillful hand,
Each shelve and hidden rock does shun,
He heaves in sight the storm tost band,
His boat is hailed the vessel won.
The crew they cheer the pilot brave
Who ventured o'er the foaming wave.

The pilot gives the stern command,
Above the storm his voice does raise,
Strength is renewed in every hand,
And ev'ry heart to duty flies.
The crew forget their watery grave,
The vessel rides the mountain wave.

All hail'd—the crew in silence stands;
"So Steady!" now the pilot cries;
"Meet her!" we're past the hidden sands;
The storm abates—the canvas flies.
The crew they bless the pilot brave,
Who scorn'd a briny grave—to save.

The following ballad is also taken from the *Advertiser* of 1858.

STOCKPORT IN YE OLDEN TIME.

Old Time sat on the Castle wall,
With goose-quill pen in hand,
From whence he could of eot and hall
A bird's-eye view command.

'Tis picturesque and lovely,
(Slowly records his pen),
How pure and clear the Mersey
Flows through the wooded glen.

The squires of fame, and high renown,
And lords of Edward's court,
Have each a castle, and a clown,
For self-defence, and sport.

A pack of hounds for fox and hare
They jointly hunt and halloo,
At which the dames and maidens stare,
And half the town do follow.

To Stockport Moor, or Cheadle Heath,
The cavalcades do rattle,
To chase the prowling wolves to death,
Which oft-times steal their cattle.

Lords, squires, and their domestics,
Their tradesmen and retainers,
Give as the town's statistics,
Five thousands its defenders.

Each homestead has its distaff;
The spindle well is plied;
The hum'rous joke and vig'rous laugh,
With labour are allied.

The shuttle'cross the loom is heard,
To wing its thready way;
While children wild as any bird,
Are at their noisy play.

On market days, in all their best,
Are seen the Cheshire witches;
And farmers in their home-spun drest,
Have on their leather breeches.

At Church good man and wife are seen,
To go they are not loath;
If a long journey intervene,
One horse must carry both.

A train of horses, with their packs,
Of twenty, I should say,
With foreign produce, and nic-nacks,
Their annual visits pay.

Right welcome, once a week or so,
The postman and his hack,
With pistols at his saddle bow,
And letters on his back.

Tired and weary he unloads
The news from distant cousin,
The average Stockport bag affords,
Is one above two dozen.

Dog fights and bull-baits are allowed,
Cowardice to efface,
And gentlemen to cock-pits crowd,
And some in sacks do race.

Complaints are made that John can read,
And e'en the servant, Kitty;
"Tis wrong," a council hath decreed—
Is not that a pity?

Feb. 1, 1858.

B.

INSCRIPTION ON WINDOW AT PRESTBURY.

(Query No. 418—July 15.)

[425.] The inscription referred to by your correspondent, beginning "Beneath those rugged elms," is, of course, a quotation from Gray's "Elegy, written in a country churchyard," which is as applicable to the Prestbury "God's-acre" as to the one where it was really written. The whole of the inscription referred to would seem to be a soliloquy on death, written doubtless by some moralising visitor after a walk round the churchyard. I do not think it has any reference to a special occasion other than this. The majestic appearance of the fine forest of foliage that surrounds this sylvan churchyard, taken in conjunction with the strikingly-beautiful situation and hoary front of the fine old edifice itself, combine to form a picture such as must inevitably strike with awe and admiration even the most careless observer. Prestbury Church is, in my opinion one of the most beautifully-situated churches in the country, and is peculiarly adapted to impress the mind with grand and holy thoughts. J. MACCLESFIELD.

PECULIARITIES OF BIRDS.

(Queries No. 267, 288, 404—May 8, July 2, 8.)

[426.] The presence of the wild heron at Adlington is not such a rare sight as your correspondents E. J. S. and W. T. imagine. I have seen as many as a dozen soaring round at one time, and have often

noticed them singly and in pairs. I have been informed by a keeper that they build in the woods close by. About two years since I saw a heron rise from the brook in Carr's Wood, or Lover's Dell, in Bramhall, and I think it is rather rare for one to be seen there.

W. E. B.

BEAR BAITING AT BRAMHALL.

(Queries No. 192, 202, 213, 230—April 9, 16, 22.)

[427.] At the annual Prestbury wakes, about 50 years ago, bear-baiting and bull-baiting was rather frequent at Bramhall, and took place in a field near the old Lamb Inn, where the bear and bull were stalled overnight. To protect the dogs, the bull's ("th' Owd Duke") horns were cased with iron, and tipped with a large knob at the point; but, in spite of this many dogs were fearfully mangled, and others killed. The dog that "nosed" the bull and stuck longest was awarded the first prize. The bear ("Owd Nell") wore a muzzle, or leather case, having holes for the eyes, nose, and ears, the latter being the chief point of attack. During the day duck swimming, racing, prison bars, and other games were also indulged in, and at night an adjournment was made (not the first) to the Inn, where the prizes were distributed. These consisted of gorgeously coloured ribbons, white and black felt hats, and prizes of greater value, in proportion to the event. During the evening the usual amount of ale on such occasions was drunk, and the return home was often attended by free fights, not that very great harm was done, for "aar Tum" had long passed the effective use of the "noble science." Doubtless some of your correspondents could give a personal account of one of these occasions.

W. E. B.

CHEADLE CHURCH RHYMES.

(No. 413.—July 15.)

[428.] The late Mr Joseph Hurst, one of whose poems we published last week, was famous at Cheadle for his aptness at rhyming criticisms. The following on the old organ will be read with peculiar interest at this time, when a grand new organ is being put in.

THE SPIRIT OF THE BELLS, OR THE ORGAN EXCOMMUNICATED.

'Twas a fine winter's night, and the moon it shone bright
As through Cheadle Churchyard I stray'd,
I stood for a while, to view the old pile,
For of ghosts I was never afraid.

And as I stood there, a noise I did hear,
Which made me just turn round about,
And I very soon found, that a murmuring sound,
Did proceed from the Church through the spout.

So I drew very near, and then turn'd up my ear,
But judge of my awful surprise,
The Bells up above their clappers did move,
And the Organ Pipes made a loud noise.

Says one Pipe, "Come and tell, you noisy old Bell,
Why you rattle and kick up a riot,
It would better become, such as you to be dumb,
While your betters are bound to be quiet."

I am sure these bad times ought to silence your chimes
If you've any pretence to good breeding,
You clam'rous old brute, while your betters are mute,
Pray stop your indecent proceeding."

The Steeple then received a shock,
Enough, I thought, to stop the Clock,
And every Bell did murmur round,
A truly awful, angry sound.

At length the Bell with loudest note,
Broke silence through its brazen throat,
And thus replied, in angry mood,
(To have heard it would have chill'd your blood) —

"You paltry, gilded, empty toy,
Your stand'rous tongue I do defy,
Its plain you are not worth regarding
By Rector, Layman, or Churchwarden.
Amongst them all, there's not one willing
To give you e'en another shilling,
Your Bellows and poor empty pipes,
Through poverty have got the gripes,
And now, because you're not regarded,
You envy those that are rewarded,
Draw in your stops, and close your swell,
Take good advice from an Old Bell,
And since you can no longer carry on
Your cornet, trumpet, and your clarion,
Let diaphanous, hautboy, flute,
Your principal, and all be mute,
Don't sound again your bass bassoon,
Or think that you will very soon
Have bellows, keys, or swell in motion,
To assist the people in devotion.
No one will condescend for you
To hand a box from pew to pew,
It's plain your service is abated,
You now stand *ex-om-mu-ni-ca-ted*!
While we, on every Sabbath day,
Proclaim to men 'tis time to pray!"

The Organ Pipes then gave a groan,
Enough to move a heart of stone,
And every Pipe gave sounds so curious,
Discordant notes, so wild and furious,
Did follow others in succession—
The effect was really past expression.
At length their angry passions lower'd,
And silence was again restor'd.

With wounded feelings sore oppress'd,
One Dulcet Pipe bespoke the rest:—
"My friends! your angry passions curb,
Nor let those Bells your peace disturb,
For harmony we were united,
And if our service gets requited,
Our swelling notes again we'll raise,
In meditation, prayer and praise.
Let us, with humble supplication,
Address unto the congregation
An earnest and sincere petition
That they will look at our condition,
Grant us relief, and then restore
The respect that we have had before,
My dulcet notes shall thanks return;
And you, my friends, shall cease to mourn.

The Trumpet Stop then spoke aloud,
(You might have heard it 'mongst a crowd):—
"My Friends! I beg your kind attention,
I have a word or two to mention.
Were we not made by their desire,
To assist and lead them in the choir,
To fill each breast with soft emotion,
And guide the heart in true devotion,

And can they thus without reflection,
Withdraw their kindness and protection?
It cannot be, it would disgrace them,
So let us up! and boldly face them,
We'll tell them in our invocation
They owe to us an obligation,
Either to use, or fairly tell us
They are so poor they're forc'd to sell us."

The Clock struck one,
I could not stay
To hear what else
They had to say,
So up I got, and walk'd away.

Ed.

Queries.

[429.] GASSING.—Passing through Stockport the other day I heard a group of men who were before me talking very earnestly, when one remarked, "Let's have none o' thy gassing." I think he meant theorising. Am I right, and whence the term? **SIMPLEX.**

[430.] WILMSLOW RACES.—In what year were these races on Lindow Common discontinued, and for what reason? Would it be possible to get to know for what length of time races had been held on Lindow? **WILMSLOWITE.**

[431.] HOUGH CHAPEL, ALDERLEY EDGE.—Can any of your correspondents give us information as to the date of erection of this chapel. I am told that John Wesley once preached in it. Is this true? **LINDOW.**

[432.] A FAMILY OF SEXTONS.—In the Didsbury Churchyard I recollect is an interesting record of the death of two or three persons of the same family, who I was told had held the post of sexton continuously for a very long period of years. Can any of your readers in that district give any particulars of this family, and of the matter herein referred to. **J. P.**

"Yours is a beautiful and noble profession," said old Slowboy, kindly, to the leader of the glee club. "There was the great musician of classic days, Orpheus, whose singing drew the birds of the air and the beasts of the field and the insensate stones after him." "So does ours," said young Mr Keenote, the leader of the glee club. "We serenaded Judge Bencher's daughters last night, and the first verse drew out a bull-dog as big as a yearling calf, who followed us with varying success down the road for two miles, and between the porch and the garden gate the air was just alive with insensate but very active and remarkably well-aimed stones and clubs and bootjacks and things. Oh, yes, we understand all about that Orpheus business now—beautiful myth, isn't it?" And as he moved stiffly away he made up his mind that he would ask Professor North about it.—**Hawkeys.**

SATURDAY, JULY 30TH, 1881.

Notes.

STATISTICS OF LINDOW.

[483.]—The following particulars of the district popularly known as "Lindow" are taken from a small pamphlet entitled "Statistics of Lindow," published in 1871, by Mr Francis Moore. In a preliminary note, the author says "that the figures cannot all be guaranteed as exact, owing to the difficulty there has been in collecting them, some having been collected and confirmed from the memories of aged persons. When 1870 is used it means April, 1870, and 1871 means, August, 1871." The pamphlet is a very quaint production:—

By the name of Lindow is here meant that small portion of land lying in the north-east of Cheshire, near Alderley Edge, of which the following are the boundaries:—Foden Lane to the Tan Yard, thence across the fields by a footpath to Brook Lane round by the main road to the Hard Hill, thence round by the edge of the Heath, until again at Foden Lane by the Folly Houses. The following statements show the progress of Lindow since 1836, in which year quantities of land now under cultivation were lying waste. Houses.—In 1836, there were only 86 houses in Lindow, whereas in 1870 there were 110, in 1871, 111—living in which, in 1836, there were 86 families; in 1870, 107; in 1871, 105; leaving four empty houses in 1870, and seven in 1871. Population.—The population in 1836 was 193, 100 male and 93 female; in 1870, 473, 242 male and 231 female; and in 1871, 468, of which 248 were male and 220 female, showing a decrease since 1870 of 11 females, and an increase of 6 males; total decrease 5. In 1836 there were 15 aged men and 10 aged women on Lindow; in 1870, 7 aged men and 5 aged women; in 1871, 7 aged men and 4 aged women. While men capable of bearing arms numbered in 1836, 51; in 1870, 185; in 1871, 127. And boys and girls under 18, in 1836, were as follows:—84 boys and 86 girls; in 1870, 102 boys and 92 girls; in 1871, 109 and 93 girls. Children under 12 numbered in 1836, 53; in 1870, 161; 1871, 144; and children under 2 in 1836, 16; in 1870, 89; in 1871, 89. The religion of the 193 persons in 1836 was as follows:—101 Wesleyans and Methodists, 10 Churchgoers, 2 Baptists, and 1 Independent, while 79 went nowhere. In 1870, out of 473, there were 148 Churchgoers, 104 Methodists, 68 Independents, 24 Wesleyans, and 8 Baptists, while 121 went nowhere. In 1871, out of 468 persons, 129 were Churchgoers, 78 Methodists, 48 Independents, 21 Wesleyans, and 5 Baptists, while 192 went nowhere. The following numbers correspond with the three years, and show how each denomination has increased or decreased during that time:—Methodists, in 1836 (with Wesleyan Methodists), 101; in 1870, 104; in 1871, 78. Independents, 1, 68, 48; Wesleyans (taken as Methodists), 24, 21; Churchgoers, 10, 148, 129; Baptists, 2, 8, 5; people going nowhere, 79, 121, 192, which shows a decrease of persons attending public worship in 1871 as compared with '70. In 1836 there were no Sunday school teachers on Lindow, whereas, in 1870, there were 12 (7 male and 5 female), and in 1871, 13 (8 male and 4 female). The children &c., connected with the Sunday schools numbered in 1836, 45. In 1870 there were 143; in 1871 there were 140 scholars. The only place of public worship on Lindow in 1836 was a private house, where the congregation numbered about 80. In 1839 Stanley Chapel was built, and had a congregation of about 60. In 1857 Brook Lane Chapel and Lindow School, at the Row of Trees, were opened, of which the former had a congregation of about 70, and the latter 60. In 1870 Stanley Chapel had a congregation of about 80, Brook Lane 60 and Lindow 60. In 1871, Stanley 50, Brook Lane 50, and Lindow (School) 70. In 1836 there were no Sunday schools on Lindow, nor until 1839, when Stanley Chapel opened, and had a school of about 70 scholars. In March, 1857, Brook Lane

School had 56 scholars; in the same year, in June, Lindow School had 84 scholars. In 1870 the schools were as follows:—Stanley Chapel, Lindow School, and Brook Lane. In 1871 Stanley Chapel had 42 scholars and 5 teachers; Lindow School, 80 scholars and 18 teachers; Brook Lane, 45 scholars and 6 teachers. Crime, in its most glaring aspect, has greatly decreased since 1836, in which year nothing was safe unless under lock and key. Lindow was also the resort of a body of poachers and outlaws; barrows and potatoes were sometimes the objects of theft, while Sabbath breaking was prominently common everywhere. Drunkenness was and is, unfortunately, too common to speak of favourably as decreasing. In August last, there were 28 men and young men who generally got drunk at least on a Saturday or once a week. Smoking.—In August, 1871, there were 82 habitual smokers on Lindow. The live stock on Lindow, in August last, was as follows:—10 horses, 8 ponies, 3 donkeys, 126 pigs, 46 dogs, 71 cats, 112 cows, and 6 tame rabbits—total animals, 877; 807 hens, 72 ducks, 112 pigeons, 8 guinea fowls, and 1 canary—total fowls, &c., 1,000; altogether, animals and fowls, 1,877. Brook Lane, which is on the road to Chorley, contained in 1836, 5 houses, 5 families, and a population of 48. In 1870 there were 21 houses, 21 families, and a population of 100. In 1871 there were 21 houses, 20 families, and a population of 82. In 1836 there were in Brook Lane 22 Methodists, and six went nowhere; in 1870, 82 were Churchgoers, 15 Independents, and 33 went nowhere; in 1871, 18 were Churchgoers, 33 Independents, and 46 went nowhere. The above does not include the gentry, who are nearly, or all, Churchgoers. A full Church Service is held in the Row of Trees Schoolroom every Sunday. We have had many excellent clergymen at the Row of Trees Schoolroom as curates-in-charge, under the Rev. J. W. Consterdine, M.A., of Chorley. The Rev. J. Maunsell is now the present curate-in-charge. The Rev. J. W. Consterdine, M.A., has appointed a Church Committee to carry on the labours of the Church instead of churchwardens, and they intend, with the help of the Rev. J. Maunsell and other friends, to raise funds to build a church at Lindow, including a cemetery for the parish of Chorley, Alderley Edge, and Lindow.—Yours respectfully, A LINDOW BORN.

Some of the particulars given here, as well as some others we have been compelled to omit, are unique, and show an attention to detail that is most extraordinary in the young historian. Ed.

CURIOUS BOOK BY A BISHOP OF CHESTER IN 1640.

[434.]—Some years ago I saw a book which appeared to be anonymous, but was afterwards discovered to be written by John Wilkins, D.D., who was born at Fawsley, in Northamptonshire in 1614. He was raised to the dignity of Bishop of Chester, and consecrated November 16th, 1668. The book to which I allude is curious and remarkable, comprised in two volumes, written at different times, from which it would appear he was well acquainted with the researches of Copernicus and Kepler, and was endowed with a considerable store of classical learning. Its title is "The Discovery of a New World, or a discourse tending to prove 'tis probable there may be another habitable world in the moon, with a discourse concerning a passage thither. The third impression corrected and enlarged. The second booke now first published. London, 1640." This work affords abundant and most interesting evidence of the laborious and careful way in which men of profound learning were groping their way to those scientific discoveries which were afterwards so ably developed by Sir Isaac Newton. I have a great desire to know if a

copy of this book is preserved in the library of the Chetham College. It seems very unlikely, as the learned book-worms might say, "John, thou art beside thyself, too much learning hath made thee mad." But, nevertheless, Dr Allibone, in his "Dictionary of Authors," gives a good account of the critical notices which were issued from the press concerning him. A few interesting particulars about him may be found in Mr Heginbotham's "Stockport, Ancient and Modern" page 181, in which a full account of the Bishops of Chester are given. He died on the 19th of November, 1672.

E. H.

ROGUE.

[435.] I met with the following definition of "Rogue" in an old law book the other day. It may interest your readers. "Rogue signifies an idle, sturdy beggar, who by ancient statutes for the first offence was called a rogue of *the first degree*, and punished by whipping, and boring through the gristle of the right ear with a hot iron; and for the second offence he was termed a rogue of *the second degree*, and executed as a felon if he were above 18 years old." By a later statute, if a person is adjudged a dangerous and incorrigible rogue, they shall cause him to be whipped openly on three market days successively, and to be kept at hard labour in house of correction afterwards.

Altrincham.

J. W.

BELL AT DUNHAM MASSEY.

[436.] Perhaps very few persons are aware that there is, in the tower of Dunham Massey Church, near Altrincham, on the largest of the peal of ten bells, the following inscription:—

As Queen of Queens, Victoria reigns,
I sit as Queen o'er music's strains,
And may her subjects loyal be
As mine! we dwell in harmony.

Sandbach.

J. HENSHAW.

A WHITE SPARROW.

[437.] It may interest some of your readers to know that I caught a common house sparrow on Friday morning last, which is all white instead of brown, and has pink eyes. I have it alive in a small cage in the garden. It is quite young, and the old ones come every day to feed it.

Didsbury.

GEORGE J. KNIGHT.

Replies.

EPITAPHS IN CHESHIRE CHURCHYARDS.

(No. 420—July 15.)

[438.] I send you a few curious rhyming epitaphs

which I have copied in churchyards in this county:—

In memory of John Henshall, of Nether Alderley, who died December 25th, 1844, aged 77 years.

My sledge and hammer lie declined,
My bellows, too have lost their wind;
My fire's extinct, my forge decayed,
My vice is in the dust all layed;
My coal is spent, my iron gone,
My nails are drove, my work is done;
My fire-dried corpse lies here at rest,
My soul, smoke-like, soars to be blest.

Alderley Churchyard.

In Ince Churchyard there is an earlier version of this epitaph, as follows:—

James Bell, of Ince,
Died October the 7th,
1798, aged 68.

My sledge and hammer
lies declined, my bellows
to have lost their wind:
My Fire's extinct, my forge
decayed, and in the dust
my vice is layd; my cole
is spent, my iron is gone,
the nail is driven,
my work is done.

Here lies Anne, wife of Daniel Barker, who died July 3rd, 1778, aged 77.

Some have children, some have none,
But here lies the mother of twenty-one,

Near the priest's door, Middlewich Churchyard.

Here lyeth the body of James Gatley, who departed this Life the: 6 and was buried the: 8 day of March Anno Domini 1674.

Behold in Me
The Life of Man
Compards by
David to a Span
Let Maides and
Young: men:
Weep no moer
This all the ods
I went before.

S.-W. corner of Alderley Church.

The following is at north side, and dated 1850. It is copied *verbatim et literatim*:—

My dear Redeemer is above, him will I
Go to see, and all my Friends in Christ
Below shall soon come after me.

I shall perhaps be able to send you a few more Cheshire epitaphs next week. P. M. H. Gatley.

HISTORY OF LINDOW.

(No. 394—July 2.)

[439.] I have a copy of this little tract. It bears the following title:—"History of Lindow, by F. M. L. Manchester: S. H. Cheetham, steam printer, 28, Shudehill, 1872." 12 mo. 16 pp. The initials, F. M. L., stand, I believe, for Francis Moore, Lindow Gatley. P. M. H.

PECULIARITIES OF BIRDS.

(Nos. 267, 338, 404—May 6, July 2, 8, 22.)

[440.] The question of the length of time during

which the cuckoo's note is to be heard in the north of England is one of some interest to naturalists, and is causing some discussion this season in consequence of the lateness of the period at which the bird has been heard. In one of your contemporaries Mr S. A. Smith writes:—"Some who seem to doubt the continuance of the cuckoo in this country so late in the season may perhaps not have seen the lines—

In April come it will,
In May it will sing all day,
In June it will change its tune,
In July off it will fly,
In August go it must.

It will not, therefore, be very extraordinary if heard even in August;" and, in reply, a correspondent signing himself "W. W." writes from near Liverpool: "Cuckoos have been numerous in this locality this season, singing all day long. We had one in my garden on the 12th inst., since which day I have not heard them. This circumstance will go to confirm the statement of your correspondent of this morning." I may say that I have heard the cuckoo's cry near Poynton more than once within the last fortnight.

J. MACCLESFIELD.

CHEADLE CHURCH RHYMES.

(No 413, 423, July, 15, 22.)

[441.] The following, which is the last of Mr Hurat's rhyming productions in our possession, appeared in our local contemporary;—

THE CHEADLE OLD CLOCK'S ADDRESS TO THE NEW CLOCK.

I long have thought that I would say
Something to you, about the way
You keep Time's crunt, or rather break it,
But modesty forbid me speak it,
And when I've been about to do it
Cried "Hold your tongue, or you may rue it
If others do their duty badly,
You mind your own and do it gladly."

But, really, now, you're out of reason—
You keep no time at any season.
I do not wish to cast reflections;
But no one can, by your directions,
Meet friend or foe, keep assignation,
Or be in time at Railway Station.

My poor old bones, I freely grant
Were worn by Time! But downright want
Of winding up, from day to day
Ours'd my old pendulum to stay;
But when poor George was hale and steady,
My iron tongue was always ready
To tell the time to all the people;
But yours hangs silent in the steeple.

I'd have you mind, or you'll disgrace
The folks that put you in your place;
For, really, you are quite degrading
To all, but most to poor Joe Nadin,—
Who round the town his face did cock up,
And boast "he'd put a bran new clock up

In Cheadle Church," as if the pelf
Had all been furnished by himself;
And poor old Dunn, could he but rise
And see your fingers point to lies,
His anger you could scarce assuage,
He'd very near go mad with rage:
"A hundred sovereigns thrown away,
Whose folly this? come tell," he'd say!
"Was it for this I in my will
Did leave instructions to fulfill;
Which E— and W— disregarding,
Left to the Rector and Churchwarden.
'Twas price enough I paid I'm sure,
For truth! while time it does endure."

Thus you may see through your defection,
Others are blam'd, without reflection;
If truth is in you, wisely show it;
Let all the parish see and know it;
And do not keep your brazen tongue
In sullen silence all day long,
Or, by the powers of Gods and men,
They'll surely put me up again.

ED.

LOCAL SONGS AND BALLADS OF THE WORKING-CLASSES.

[442.] The following pretty song appeared in the *Advertiser* some years ago, signed "N," and dated from Heaton Norris. It is not wanting in merit:—

A FAREWELL.

Tune..... "Mary Blane."

I.

There was a time we often met,
And loved each other well;
But now the star of Hope has set,
And smiled its last farewell:
Though once they whispered tales of me,
One joy is left me yet;
My name is honoured still by thee,
Though other friends forget.

CHORUS.

Adieu—may gentle spirits come,
And scatter round thee fairy flowers,
That thine may be the happy home
We dreamt would soon be ours.

II.

We might have been united now,
But pride my tongue enchained;
My haughty spirit could not bow,
For still the thorn remained:
A tear, that from its fountain stole,
Was trickling down thy cheek;
It spoke the language of thy soul,
When words were far too weak.

Adieu—may gentle spirits come, &c.

III.

One burning kiss was all we took—
We turned and parted then;
A smile just fluttered in thy look,
And tears were there again.
Another soon may roam with thee,
By hallowed stream and grove;
For lone and sad the heart must be,
When there is none to love.

Adieu—may gentle spirits come, &c.

ED.

Queries.

[443.] **JAVELIN MEN.**—When the Wellington Bridge was opened in the year 1826 there was a procession of the dignitaries of the town and the persons employed on the work making the road and building the arches. In the procession there were the beadle, the Stockport Hussars, and "the javelin men." Can any old inhabitant say when they were discontinued, who they were, and what became of their javelins.

CURIOUS.

[444.] **SALT SILVER.**—It was an ancient custom for tenants of some of the manors, at the feast of St. Martin, to pay "Salt Silver" to the amount of one penny, as a commutation for the service of carrying their lord's salt from market to his larder. Can any reader tell me at what time the practice was discontinued, and also why the penny should be termed silver? The work, in which, I find it mentioned, was printed in 1789, and it appears to quote from a book called "Parochial Antiquities."

SEMPER.

[445.] **ROCK CAVES.**—At Brinksway, on the Cheshire side of the Mersey, there is a very large cave, capable of holding some hundreds of people. The banks of the river are very steep, and whilst the highroad to Cheadle is above the cave on the one side, the river is a considerable depth below it on the other. As seen from the Lancashire side of the stream the place has a peculiar and picturesque appearance, verdure and bushes growing on the top and hanging down, whilst the dark interior is shown through some large apertures cut at the side. Can any of your readers say how this originated? It was some 80 years ago used as a manufactory of some kind, but it could scarcely have been made for the purpose. I dare say some of your readers may remember it was made the stronghold of a gang of robbers in a tale which appeared some time ago in the columns of the *Advertiser*.

Cheadle.

W. JONES.

[446.] **SHEEPWASH MILL.**—At the edge of the river, and near Wellington Bridge, Stockport, is the Sheepwash Mill. The name is peculiar. What is the origin?

JACQUES.

[447.] **THE MERSEY AND SALMON FISHING.**—I remember well my father, who was born about 1810 telling me he had seen salmon caught at Lancashire Bridge, Stockport. Can anyone verify this? Of course it would be previous to its pollution, and when there were fewer weirs.

SYLVIA.

[448.] **A "MOLLY" OF POTATOES.**—In your market reports in last week's paper there occurs under the head of farm produce, the phrase "a molly of potatoes." Can you inform me what a "molly" is, and how it comes to be called so? OWEN JOHNSON.

[449.] **MEDICINE.**—How should this word be pronounced? Some people, who profess great refinement, make it a two-syllabled word—"med'cine." Is this correct? OWEN JOHNSON.

RELIC OF THE DAVENPORT FAMILY.

During the restoration of the Parish Church, Stockport, there have been many matters of interest respecting not only the present structure, the nave of which was re-built at the beginning of the present century, but also of the older erection. The excavations necessary for the putting in of the heating apparatus shew that the present floor of the nave is about a foot higher than was that of the Old Church. This is clearly proved by the old pavement, with the carved grave stones still in their original position. One of these stones possesses more than ordinary interest, owing to its belonging to the grave of a prominent member of the Davenport Family, of Bramhall. The slab, which was in two pieces, appears to have once marked the resting-place of the Davenports, but the position when found leads to the supposition that it had been removed from its original site during the re-building of the Church. The following is the inscription upon it:—"William Davenport, of Bromhall, died May 25, 1696." An enclosed inscription at the foot states that "this stone was laid by his daughter, Winnefred Davenport." Though not very deeply cut, the lettering and an ornamental border of what appears to represent lilies, are very well executed. At each corner the outline of a human face is depicted. The inscription is surmounted by the Davenport Arms, but in place of the felon's head with a halter, there is what seems to be a portion of the Legh crest, the said Mr Davenport's mother being a Legh. This William Davenport was baptised at Stockport Parish Church, May 24th, 1648, and lived at Bramhall during the stirring times of the First Charles and the Commonwealth. His widow, Madame Elizabeth, survived him about twenty-one years. It is to be hoped that this and any other memorials of past generations may be carefully preserved.

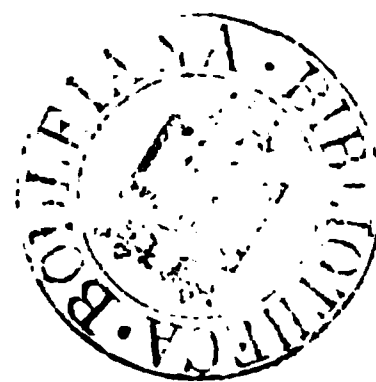
"A snapper-up of unconsidered trifles."

Winter's Tale, act iv, scene ii.

Advertiser

NOTES AND QUERIES.

[REPRINTED FROM THE "STOCKPORT ADVERTISER."]



STOCKPORT:

"ADVERTISER" OFFICE, 4, 6, & 8 WARREN STREET.

—
1881.

Copy of the Advertiser

SATURDAY, AUGUST 6TH, 1881.

Notes.

HISTORY OF LINDOW.

[450.] The following extracts from Mr F. Moore's little pamphlet entitled "History of Lindow" published in 1872, may be of interest to many readers:—
 "Lindow is a small portion of land covering an area of about one square mile, situate in the north-east of Cheshire, and lies between Stockport, Altrincham, Knutsford, and Macclesfield, being about nine miles from Stockport, eight from Altrincham, seven from Macclesfield, and six from Knutsford. It is also situate about two miles from Alderley Edge, in the parish of Wilmslow, and is chiefly enclosed by portions of Warford, Fulshaw, and Morley. About fifty years ago it presented a far different aspect than at present, the Common and waste land extending from Warford to Morley, and the borders of Wilmslow, but since large portions have been cultivated, the Common has been divided, one part—as at present—being joined to Lindow, and is generally known as Lindow Common; while the other parts on the Morley side are often known as Morley Common or the Race Ground, and the Rifle ground; although the name of Lindow Common was formerly and is sometimes now applied to the whole. The Common adjoining Lindow yields a good supply of turf, and at various depths below the ground are found fir, oak, and birch trees, which have fallen and lain there probably for ages; when got out the firs are useful for laths, and the oaks for beams, also with the turf they afford a fuel supply for various families around, the livelihood of some partially consisting in their sale. The early history of Lindow is one of uncertainty, but from the age of some of the farms, and the fact of its lying so near to Macclesfield and other places of ancient origin, we may suppose it to have been inhabited for many generations. From Saxon times little is known of it, until the seventeenth century, but we may suppose it to have been very thinly populated, and the inhabitants somewhat uncivilised, while their dwellings would consist chiefly of mud huts with sod roofs, and wood or brick dwellings thatched with rushes or straw. In the seventeenth century there stood here and there a farm or cottage, some of which are standing at the present day, while the natives gained their support principally from agriculture. In the year

1665, owing to the ravages of the great plague, a lady left London and came to a farm opposite the Row of Trees out of the way, but becoming a victim herself, she was supplied with food from the end of a hay fork, which failed to keep her alive; she was buried in an adjoining field, and a stone with the inscription "E. S., 1665," placed over the spot, as it is in part to this day. Judging from their appearance, and the many years they have maintained their freshness and beauty, it would be about this time that the Row of Trees were supposed to have been planted by a man named Moore, they at first numbered 30, but one was carried away and planted in Mottram (Cheshire), since which time it has grown quite conspicuous, and seems lost from the other 29. In the year 1745, Lindow would be disturbed by news from Macclesfield, which place 100 men had taken possession of for the Pretender, who the same night arrived with 5,000 men and his train of artillery, which then marched towards Derby, but on the advance of the Royal troops again retired to Macclesfield, &c. It may be remarked that if Lindow then possessed such efficient yeomanry as it now possesses riflemen, it would have been a consideration which side they had decided to take, whether with the Crown or with the Pretender, but as history is silent on the subject, we may indulge in the thought that they would be far behind, and extend their valour chiefly to that of their own security. ED.

(To be continued.)

SINGULAR INSCRIPTION AT SANDIWAY.

[451.] At Sandiway, Northwich, near which are the kennels of the Cheshire Hunt, the sign of the Blue Cap Inn is taken from an obelisk at the back of Mr Cossin's stables, which was erected about two centuries ago to the memory of the celebrated foxhound of that name, the property of the Hen. John Smith Barry, and bears the following inscription:—

This obelisk, reader, is a monument raised
 To a shade, tho' a hound, that deserves to be praised;
 For if life's but a shade whereon each act a part,
 And true greatness a term that's derived from the heart;
 If fame, honour and glory depend on the deed,
 Then, O! Blue Cap, rare Blue Cap, we'll boast of thy breed.
 If no tear, yet a glass will we pour on the brute,
 So high-famed as he was in the glorious pursuit;
 But no more of this theme, since this life's but a chase,
 And Blue Cap but gone to the death of the chase.

Sandbach.

J. HENSHAW.

POPULATION OF STOCKPORT PARISH A CENTURY AND A QUARTER AGO.

[452.] In May, 1824, the *Stockport Advertiser* published the following census of the town and parish of Stockport, taken in 1754, saying it was indebted for the same to a valuable correspondent:—

	Families of Church of England.	Souls Church of England.	Families of Protestant Dissenters.	Souls Protestant Dissenters.	No. of houses taken in 1779.
Stockport ...	658	2759	72	342	995
Bredbury ...	34	180	94	417	81
Dukinfield...	82	409	69	269	168
Marple	107	462	22	86	151
Bramhall ...	68	329	45	205	86
Norbury.....	70	289	3	24	73
Brinnington	11	78	4	26	16
Hyde	38	169	55	298	62
Werneth.....	16	81	53	277	65
Torkington..	27	144	4	20	22
Etchells.....	66	284	19	94	90
Romiley ...	19	87	55	289	67
Offerton.....	29	125	8	34	41
Dialley	132	570	1	4	145
Total ...	1357	5963	504	2365	2002

The total population of the town and parish a century and a quarter ago thus appears to have been 8,328, whereas the census of the Union taken this year gives a population of 117,136. J. R.

AN OLD STOCKPORT RACES BILL.

[453.] The *Stockport Advertiser* for February 20, 1824, has the following:—"We were wont to consider that horse racing in Stockport was a new feature in the annals of sporting, but accidentally seeing a Manchester paper of 1764, in which a meeting was announced, we find that these races took place annually, and were sanctioned by the nobility and principal gentry of the county, and that the balls in the evening were of the most elegant and fashionable description. To some of our readers a copy of it may be considered a curiosity, and we therefore give it:—
 'Stockport Races, 1764.—On Tuesday, the 10th day of July, will be run for £50 by any horse, &c., four years old, that never won £50 (matches excepted) carrying 8st. the best of three two mile heats.—On Wednesday, the 11th, will be run for £50, Give and take, 14 hands, aged, to carry 9st., higher or lower weight in proportion, allowing 7lb. for every year under seven, the best of three four mile heats.—On Thursday, the 10th, will be run for, £50 free for five and six years old, and aged horses, &c., that never won £50 (matches excepted) five years old to carry 8st. 7lb., six years old 9st. 3lb., aged 10st., free also for any horse, &c., carrying 5lb. extraordinary, the best of three four mile heats.—A subscriber of two guineas to pay one guinea entrance, a subscriber of one guinea to pay two guineas, and a non-subscriber to pay three guineas entrance, and 10s 6d to the Clerk of the Course for weight, scales, &c.—Double entrance to be allowed at the post.—No less than three reputed running-horses to start for the above plates. If only one horse, &c.,

enters to have 10 guineas, and if two seven guineas each, and the entrance money returned. To enter at Jepson's Barn, near the distance post, on Saturday before the Races, between the hours of two and six in the afternoon. Certificates of the age of each horse, &c., to be produced under the hands of the breeders at the time of entrance, otherwise to be deemed aged horses.—All the above plates to be subject to the King's Plate Articles, and to be paid without any deduction whatsoever.—Ordinaries and assemblies as usual.—Sir George Warren, Knt., John Chetwode, Esq., Stewards."

J. R.

REMARKABLE CASE OF LONGEVITY.

[454.] In the *Manchester Mercury* of Tuesday, January 26th, 1819, I find a memoir of George Wainwright, the father, I believe, of the author of the music of the Christmas hymn "Christians, awake." "The following memoir has been written by a descendant of the venerable subject to whom it alludes, who, on the 28th of this month, will have completed his 105th year. It has been usual of late for several gentlemen of Sheffield to raise subscriptions for the purpose of providing a dinner on the occasion of George Wainwright's birth, who, with the whole of his descendants, are regularly invited. It is a peculiarly-gratifying occasion to the modern patriarch, who never fails to betray a very proper share of feeling and becoming satisfaction, that is witnessed with much pleasure by his friends and regarded for its sincerity by his acquaintances and benefactors. Memoir of George Wainwright, who, on the 28th of January, 1818, completed the 104th year of his age. "Is there in nature a more striking object than a venerable man, sinking under the weight of years, surrounded by his children and his children's children. Such an object in a great measure is the man whose natal day we are now to celebrate, and who, approaching to a patriarchal age himself, sees his sons old men by his side, and his sons' sons flourishing in the strength of manhood, whilst vigorous shoots from various branches of his stock are springing up around him to perpetuate his memory and his name. George Wainwright was born at Bamford, in the county of Derby, in 1714, of parents who both died at a very advanced age. From a brother George learned the trade of a linen weaver, which he followed till disabled by infirmities of age in the year 1810. He married about 1744 a young woman from Dronfield, of the name of Camm, who bore him 12 children. After his marriage he became an inhabitant of Totley, which place he left on her death in 1791, and went to reside at Whiteley

Wood, from whence a few years back he removed to Dore to make part of the family of one of his daughters. Of his 12 children five are now living, whose united ages amount to 303 years. He has 20 grandchildren of great, and great, great, great grandchildren—upwards of 100 lineal descendants—besides an uncommonly great number of collateral relations as nephews, nieces, grand nephews, &c. He has borne during his lengthened days that noblest of all characters—an honest man.” E. H.

Replies.

“OLD HOB.”

(Query No. 18. February 12.)

[455.] The custom referred to I was told about by Mr John Sanibach, who resided at Oak House Farm, Mottram-St.-Andrew, near Prestbury, some 50 years ago. His father remembered the custom in his youthful days. It resembles in many respects a curious custom called “Going a-hodening,” which is practised in Kent, and is thus described in a book entitled “Customs for the curious,” published in 1824:—“At Ramsgate, in Kent, they begin the festivities of Christmas by a curious procession. A party of young people procure the head of a dead horse, which is affixed to a pole about four feet in length; a string is affixed to the lower jaw, a horse cloth is also attached to the whole, under which one of the party gets, and by frequently pulling at the string keeps up a loud snapping noise, and is accompanied by the rest of the party, grotesquely habited, with handbells. Thus they proceeded from house to house ringing their bells and singing carols and songs. They are commonly gratified with beer, cakes, or money. This curious ceremony is always observed in the Isle of Thanet on Christmas eve, and is supposed to be an ancient relic of a festival to commemorate our Saxon ancestors landing in Thanet, as the term hoden seems to imply.” I should think this practice has been discontinued 50 years ago. E. H.

SALT SILVER.

(Query No. 444.—July 30.)

[456.] The penny referred to as being paid as “Salt Silver” was an ancient silver coin, in fact the silver penny was the only coin of that name the Saxons had, consequently the custom referred to of a tenant paying a penny as “Salt Silver” in lieu of carrying salt from the market to his master’s larder must be a very old one. The silver penny was equal in weight to our threepenny piece. Five of these silver pennies made one Saxon shilling, and 80 pence

a mark, which weighed about the same as three half-crowns. This penny was made with a cross in the middle, and so broke into halfpence and farthings.

Hazel Grove.

J. P.

SHEEPWASH MILL.

(Query No. 446.—July 30.)

[457.] I remember well, some 30 years ago, seeing at different times at the edge of the river men employed washing sheepskins, which they held in the river on poles for the purpose of cleansing them previous to being stripped by the tanner. As this was near the mill referred to by “Jacques,” I am inclined to think the mill took its name from this practice.

J. W.

STOCKPORT COMMON LANDS.

(Query No. 378.—June 25.)

[458.] In addition to what is stated by your correspondent “Semper” I respectfully call attention to the following, published in one of our local papers by me in 1870. In the year 1805 an Act of Parliament was passed “for dividing and selling, or otherwise disposing of the common lands and waste grounds in the Manor Barony Town, and township of Stockport, in the County Palatine of Chester, and for applying the money to arise thereby for the benefit of the poor of the said town.” The ostensible object of this Act was the allotment and sale of waste land to the extent of 125 acres. The following is copied from an old document printed in 1838:—

MEASUREMENT OF WASTE LANDS IN THE TOWNSHIP OF STOCKPORT IN THE YEAR 1808.

	Square yards.	A.	R.	P.
Plot of ground at Heap-riding-street	2251	0	0	35
Petty Carr Green.....	5170	0	2	0
Daw Bank	17008	1	2	27
Shaw Heath	21192	2	0	11
Do. inclosed by David Clarke	8600	0	8	15
A plot of land at Longshut Lane end	810	0	0	12
Do. Stirbuttock Hill ...	1856	0	0	24
Cale Green.....	17280	1	2	0
A plot of land at Wildmare Green at Samuel Taylor’s.....	321	0	0	6
Do. at Roecross Smithy.....	710	0	0	11
Do. at Lockwood Fold.....	1148	0	0	16
Do. at Heaviley behind J. Sidebot- tom’s	898	0	0	6
Do. at Kenworthy’s Greave	1877	0	0	29
Do. at Milestone	11987	1	0	26
Do. behind Mile End Hall nr Fidler’s	1471	0	0	22

Stockport Great Moor.....	434511	42	1	24
A plot between Stockport Great Moor and Little Moor	5504	0	2	6
Stockport Little Moor.....	66404	6	1	28
From Stockport Little Moor to Turn- croft Lane	3904	0	1	21
A plot going into Offerton Lane	628	0	0	9
Do. behind the Turnpike	2618	0	1	0
Do. to Washington's House	127	0	0	1
Do. Goddard's and Great Moor.....	686	0	0	10
Do. at Wridgley Cross Newbridge Lane	628	6	0	9

The Act provides for the sale of this land and the application of the proceeds, first to the erection of a house of industry or workhouse, and second the investment of the surplus and annual payment of its proceeds on the 25th March in every year to the Overseers of the Poor of Stockport, in the reduction of the assessments of the poor rate on the ley payers. The Commissioners sold the waste land and made their award. The whole of the land, statute measure, 124 acres 2 roods and 20 perches, realised the sum of £7,127 5s 6d. The late Alderman Thomas Steele, who was Mayor of the Manor and Barony of Stockport in 1830, and again after the borough being incorporated in 1835, is named among the purchasers of 2 acres 2 roods 10 perches for £120, and a second lot, 2 acres 22 perches, for £132. The particulars of these purchases will be given shortly.

E. H.

Queries.

[459.] **PERL MOAT.**—Not far from Heaton Chapel there is a place with this name which bears unmistakeable evidence of having been at some time an isolated plot of land, with a moat filled with water surrounding it. Can any local historian tell us anything respecting its early history? Common report speaks of a castle having been there, but the view is not sufficient I think.

J. CARSTAIRS.

[460.] **SINGULAR CUSTOM IN CHESHIRE.**—At Northwich, in the county of Cheshire, a whimsical privilege is ascribed by the charter of the Church to the senior scholar of the grammar school—namely, that he is to receive marriage fees to the same amount as the clerk, or in lieu thereof the bride's garters, "Relicts for the Curious," vol. 2, 1824. This grammar school was founded in 1554, and handsomely endowed by Sir John Dean, as seen in a short history and description of Chester, 1787. Can any of your correspondents let us

know who he was, and what was the origin of this remarkable custom?
E. H.

[461.] **PENANCE.**—A book in Ecclesiastical law tells me that originally penance was a punishment imposed for a crime by the Ecclesiastical law. As an acknowledgment of the offence the person was required to stand in some public place in order to satisfy the Church for the evil example. This was particularly so in the cases of adultery, for which the offender stood in the church barefoot and bareheaded, in a white sheet. For lesser offences the expiation might be made in the court, or before the minister and churchwardens. Have we any record of this having been done in Cheshire?

Stockport.

T. TAYLOR.

[462] **WHITSUN FARTHING.**—There was a practice at one time in vogue of paying Whitsun farthings. I shall be glad to know their purpose and origin.

Altrincham.

J. DEAN.

A TERRIBLE TORNADO

A most devastating tornado has visited the district of New Ulm, a pretty German town in the Minnesota Valley, demolishing some 200 houses and killing many people. The information, which is dated the 19th of July, says the wind blew from the west, bringing with it a peculiar darkness that prevented friends recognising each other even at a distance of but ten feet. The northern portion of the town was visited with the greater severity. In this district the poorer people lived, and in the short space of two minutes all the dwellings were swept down and laid level with the ground. The scenes of terror and confusion were described as terrible, which was added to by horses and other animals breaking loose from their fastenings and tearing through the city mad with fright. The Lutheran church, and the Catholic church and schools were totally demolished. The wind was also accompanied by vivid flashes of lightning, which struck about a score of buildings. The tornado lasted about fifteen minutes, after which there was a slight lull, succeeded by another terrible storm. The total extent of the damage could not be ascertained at latest accounts; but the corpses of some 13 people were found. Amongst these were six members of one family named Finly. Only one of the family escaped alive. It was estimated that at least 500 people had been rendered homeless by the visitation, and there was said to be much suffering amongst them in consequence. The town of New Ulm has a population of 3,500. The fury of the wind was fearful, houses being hurled along at a rapid rate and dashed to pieces.

SATURDAY, AUGUST 18TH, 1881.

Notes.

THE CHESHIRE HILLS.

[463.] Those who wander away for their holiday to Belgium, or the Rhine, or Switzerland, often think but little of the delights they leave behind. As Mr Alfred Rimmer says in his new book, entitled "Our Old Country Towns," "Within a few miles of where these lines are written (*viz.*, Chester) are the Cheshire hills, neglected indeed by artists and tourists, but almost unsurpassed in beauty. From one of these hills at Broxton no fewer than 10 counties can be seen, and the landscapes on every side are as pleasing as they are broad and rich. The estuary of the Mersey is plainly visible on the north, and to the west are the bends of the Dee, showing themselves at intervals in thin streaks through the dense foliage, like loops of silver thread on thick pile velvet. Chester is easily seen, as also Nantwich and Malpas and Whitechurch, and many church towers besides that have stood the wear and tear of centuries. There are parks and black and white farmhouses scattered over the vast landscape; and in one direction, where a long stretch of road is visible, a coach (for there are a few stage-coaches left) looks only like a speck, and hardly seems to make any progress at all. Again and again the plains we overlook have figured in the civil wars, and we are reminded of monarchs who 'waded through slaughter to a throne,' while at the same time the woods of Gresford and the tower of Wem are plainly visible—the one gave birth, and the other a title, to the judge who shut the gates of mercy on mankind."

Sandbach.

W. R. DAVIES.

HISTORY OF LINDOW.

(In continuation.)

[464.] During this century a man commenced his shepherd life on Lindow Common, which then extended from Warford to the borders of Wilmslow, his dress comprised low shoes with large buckles, knee breeches, red vest, brown coat, and a large round hat; he carried also a shepherd's crook, and lived for a few years in the present century, and died at the age of about 100 years, being the only known shepherd who ever confined his pasture ground to that of Lindow Common. It was during this man's life that Lindow was ruled according to the wishes of two women, who styled themselves "The Heiresses of Lindow," and having each about 10 grown-up sons they were able by uniting to force the inhabitants to comply with

their demands. Any land enclosed for cultivation without their consent was sure to be stopped, and any hedges or railings removed.

In 1814, Lindow was composed—to a large extent—of heath and sand, while Dinger Brow was in such a condition, that it took two or three horses to pull up a ton; the other roads were in a similar state, and there being no bridge in Brook Lane, carts, &c., had to go through the brook. The waste land was in some parts decked with large clusters of gorse bushes, which at one place were so very high that a farm opposite received the name of Gorst House, which is one of the oldest dwellings now in Lindow.

In 1815, owing to the war with France, provisions rose very high, wheaten flour being 6s per dozen, and barley flour—which was mostly used—4s per dozen; a small cob of bread was 1s or 1s 6d, according to quality; potatoes were 2s per score; but milk was cheaper, being only 1½d per quart, and butter accordingly.

A man named William Sprowson came to live at Dinger Brow, at which place he resided for 56 years, and died December 16th, 1871. About the year 1820, there lived a man on Lindow named Percival, who—through the habits of his life—acquired the name of Modesty Percival, a name not much merited, but given in ridicule. Modesty being a man of intemperate habits, was going home one evening under the influence of drink, when by some means he fell in a small hole used for geese to drink at, opposite some cottages, now changed for Lime Tree House; the hole was only a few yards in circumference, and about a foot deep in the centre, but poor Modesty falling on his face was drowned. Of course there was much talk about this event, being one of such rare occurrence, and owing to the superstition of the time, it was a matter of supposed danger to talk about him for fear of his ghost appearing, which was also strengthened by a report to put an epitaph on his grave, but which, however, was not carried out. The words were as follows:—

Who lies here?
Who do you think?
Poor old Modesty,
Bring him some drink.
Bring him some drink,
I tell you for why:
When he was living,
He always was dry.

Children who repeated this after dark were often influenced with a fear that the safest place for them was within doors, and no doubt the older inhabitants would also feel a similar sensation on account of their superstition.

It was in these times that a Lindownian is said to have stooped and placed his ear close to the ground as if listening very intently, when a gentleman on horseback stopped to ask him what was amiss. "Why," replied, "I am listening to the ground fairies. I can hear them singing now," upon which the gentleman dismounted to hear these wonders, while the man held his horse; but on rising it was to see it, with the man on its back, speeding away down the road, to the sorrow of the gentleman, who would, no doubt, have his faith weakened in the existence of ground fairies, while the loss of his horse seemed an unfortunate fact.

In 1831, by the aid of Philip Norbury, Brook Lane Bridge was built, which improved the road to Chorley very much.

Also coaches ceased running between Manchester and Congleton, which at first was felt very much by the inhabitants of Chorley and Wilmslow, it having been a help to them as a means of earning their livelihood; but soon after the railway was cut between Manchester and Crewe, which not only found employment for a great many men for the time, but has since been a continual advantage to all around. Stations were built at Wilmslow and Chorley, in the locality of which merchants and other gentlemen from Manchester formed their residences, and found employment—as at present—for many persons as gardeners, &c., besides increasing various other branches of industry. The line also affords farmers an opportunity to send their produce to Manchester daily, while all the country round has now the benefit of an easy access to Stockport, Manchester, and the principal towns in the kingdom.

In 1836, the nearest places of public worship were at Wilmslow, Mobberley, Alderley, and Warford, so the greater part of those who went anywhere went to private houses in which Methodist meetings were held.

Lindow was then somewhat stirred by the preaching of a man named John Johnson, who had joined a sect of Ranters, in whose cause he was now engaged. He made a considerable impression on part of the inhabitants, which partially remains to the present time.

There came also a man named Thomas Webb—known as Joannas Webb—who preached under the Row of Trees, his chief doctrine being that he would never die. He gained a few of the inhabitants to profess the same, but have all since died in spite of their doctrine.

Lindow was now open from Lindow End to the

border of Fulshaw, and was used as a pasturage for cows and geese, a flock of the latter being thought a good possession, while nearly all the inhabitants were to some extent weavers.

The neighbourhood was somewhat unsettled, a body of poachers found protection in a private house within its borders. Nothing was considered safe unless under lock and key—potatoes, wheelbarrows, and even pigs have been stolen, and almost everything seemed against progress, or when a quiet road might have been expected and not a voice heard on the Sabbath, men and boys might have been seen engaged playing at tib stick, running, jumping, &c., in the midst of loud swearing beneath the Row of Trees, young and old men sat at the foot of nearly every tree to gaze at those engaged in play.

The oldest inhabitant will remember that a number of men under some pretence paraded the roads, attacking shops and demanding provisions. Wilmslow was in a state of great excitement, all the shops being closed against the marauders, who attacked the house of Dr. Moore and demanded food, but he having a quantity of pills at his disposal heartily welcomed the visitors to partake of as many as they wished. Not being that way inclined they went away to other places in hopes of getting a more substantial diet. They, however, were soon dispersed, for on going towards Morley they saw a body of yeomanry approaching, cutting and slashing at imaginary men with such apparent ferocity that their hearts failed them, so taking to immediate flight, some found safety on the bog on Morley Common, others fled to the Bollin Wood, living in obscurity for a short time, while others were captured and suffered the then general punishment of transportation.

The population in 1836 was 193, comprising 101 Methodists, 79 who had no place of regular attendance, 10 who went to church, two Baptists, and one Independent. Soon after this year the Methodists having a great revival it was determined upon that a chapel should be built, which, by the aid of the Stanleys (who supplied the ground) and a zealous man named David Oldham, was completed in the year 1839, and was named Stanley Chapel. A Sunday school was also opened, and in order to aid such as had no other opportunity of learning writing in addition to the usual advantages of a Sunday school's instruction were taught.

(To be continued.)

REMARKABLE ROMANCE IN REAL LIFE.

[465.] The following is an extract from the *Manchester Mercury* of Tuesday, June 5th, 1753:—"The

following uncommon affair happened last week at Northwich, and we are informed may be depended upon for truth. A young lady, genteelly dressed came on horseback to the Old Red Lion Inn there without any attendants, and immediately asked the landlady if she could recommend a clever young fellow to her for a husband, that if his character was good she had no objection to his occupation. The landlady, although greatly astonished at so uncommon a question, after a little hesitation, replied there was a brisk young fellow, a journeyman barber, who no doubt would be proud of the honour. The lady agreed he should be sent for, and in a short time he appeared, when the question was asked him would he marry the lady or not, but his answer not being categorical an hour's time was given to come to a final resolution, but that time being elapsed and no barber appearing, the lady it seems, who was a little impatient for a husband, and resolved to be married that day, had once more recourse to the aid of her landlady, who sent for a linen draper's apprentice, when being interrogated to the same purpose, he was bold enough to comply with her request, and they immediately set out for Budworth, and were that morning married there. Scarce was the marriage ceremony performed at Budworth ere two gentlemen and three livery servants put up at the same inn at Northwich in quest of the fugitive lady, but great was their mortification at the recital of the above particulars. They mounted their horses directly and rode full speed to Budworth, where they came time enough to perceive their expedition rendered abortive by the consummation of the late marriage. 'Tis said the young lady is entitled to £800 a year, independent of her father, who would have forced her into a marriage with a rich, old, decrepit miser, which induced her to take this method of avoiding so detestable an union."

E. H.

Replies.

STOCKPORT COMMON LANDS.

(No. 878, 458.—June 25, Aug. 6.)

[466.] The following information I promised in your last issue.

PURCHASERS OF WASTE LAND IN STOCKPORT.

	A.	R.	P.	£	s.	d.
Benjamin Harrop	3	3	30	135	0	0
Joseph Daniel	4	0	0	100	0	0
do.	4	0	0	110	0	0
do.	4	0	0	120	0	0
do.	8	3	35	115	0	0
Thomas Worsley	2	0	25	105	0	0

Joseph Daniel	2	0	29	65	0	0
do.	4	0	0	110	0	0
do.	2	1	25	70	0	0
do.	2	1	30	85	0	0
James Dewsbury, Heaton Norris	1	0	18	40	0	0
Robert Kemp, of Norbury	5	0	15	74	0	0
do.	3	1	6	92	0	0
do.	2	2	36	74	0	0
do.	3	2	32	100	0	0
Bradford Norbury	2	2	23	80	0	0
Joseph Daniel	3	0	33	97	0	0
do.	2	3	15	78	0	0
J. A. Newton and G. E. Dale ...	2	0	18	60	0	0
Dr. D. and John Rodderley	2	0	3	65	0	0
do.	2	0	31	65	0	0
J. A. Newton.....	2	1	28	72	0	0
J. Rodderley	2	3	30	132	0	0
Wm. Knowles, of Bosden	2	2	8	143	0	0
Thomas Steele	2	2	10	120	0	0
do.	2	0	22	132	0	0
Jesse Howard	2	1	0	150	0	0
do.	2	0	8	102	0	0
Samuel Lamb	0	3	11	46	0	0
John Mitchell	0	3	15	52	0	0
do.	0	3	27	56	0	0
do.	0	3	20	54	0	0
T. Bancroft, Woodford	0	3	28	52	0	0
do.	0	2	23	74	0	0
John Worsley	1	0	32	68	0	0
do.	1	1	16	86	0	0
Thomas Bancroft	1	3	9	122	0	0
Jonathan Broadhurst	2	0	26	55	0	0
do.	2	3	20	70	0	0
James Dewsbury	1	1	24	68	3	6
John Mitchell	1	1	35	73	8	9
Viscount Bulkeley	3	0	15	64	13	5
John Banks	2	0	38	205	0	0
John Hampson, Bank Top	1	0	5	258	10	0
James Ramscar.....	3	1	23	343	19	2
James Steele	1	0	37	150	0	0
R. Bamford, of Bamford.....	3	3	5	572	15	0
Thomas and James Pollitt.....	0	3	12	120	0	0
Jonathan Broadhurst	1	1	7	124	0	0
Wm. Nicholson, of Liverpool ...	0	0	23	30	0	0
Robert Slack, of Hayfield	2	0	12	208	12	6
William Carrington.....	2	0	15	291	14	2
Viscount Bulkeley	0	2	8	30	0	0
Thomas Ford, of Rowcroft	0	0	4	20	0	0
Rev. W. Marriott, of Disley	1	3	19	300	0	0
James Atkinson	0	2	8	208	18	4
John Dale, of Torkington	0	2	8	111	19	2
John Rider, of Morley.....	0	0	10	19	18	9

Rev. J. Blundell, Edgeley	0	0	24	25	0	0
Henry Wild	0	2	7	100	0	0
Thomas Marsland.....	0	0	31	20	5	0
James Briscoe, G. Morton, and J. A. Newton.....	0	1	15	40	0	0
J. A. Newton.....	0	0	6	20	0	0
J. Marriott, of Temp's Sowerby	1	7	0	288	0	0
	124	2	30	7,127	5	6

ROCK CAVES OR B'RING'SA BONGS.

(No. 445.—July 30.)

[467] When I was a schoolboy, loafing about on Saturdays, years before Orrell's Mill was built, and not a house standing between Hope Hill and Brinksway Bridge, I have many times gone through the cave spoken of, and always understood that it was hewn out of the rock, in the first instance, for the conveyance of a conduit of water—there is a similar one under a house in Newbridge Lane, near to Howard's wood bridge at the end of Marshall's Mill—this was subsequently enlarged and used as a dye shop. At the time "Mr Jones" speaks of it was used as a distillery for the purification of gas tar, having seen the process of distillation then carried on. I had rambled through the place from old acquaintance and thinking of old associations. I may add that at the end of the ground on which the mill now stands, nearest to India Mills, there was a magnificent spring of pure cold water that issued from the red sandstone rock which the occupants of Hope Hill and Heaton Lane patronised very much. About this spring and down by the river side grew immense flatter docks, amongst which I well remember losing my bag of marbles. I very well remember Briarley Brow, but do not know what the subject 379 or 381 refers to.

Cheltenham.

CHAS. A. WALTERS.

PEEL MOAT.

(Query No. 459.—Aug. 5.)

[468.] The following is an extract from my rural-rambles published in the *Stockport Advertiser* Aug 7th, 1874:—"In the distance Peel Moat has the appearance of a little wood. It is a curious spot, and in the Ordnance map is dignified by the distinguishing old English characters which make it a place worthy of note. Various surmises have been made respecting this place, to which tradition assigns some importance. There are people who are no antiquarians, who argue it is only an old marl pit, but that theory is set at rest by the discovery of blocks of

red sandstone and large sized bricks, the remains of a curious pavement, and also the top part of a stone carving by the late Dr. Thomas, of Burnage. It also has been said a family named Peel once inhabited the castle, and that the head of the family was married at the Old Church in the 15th century. In addition to this, Mr Owen, the antiquarian, has discovered in the registers of the Old Church, Manchester, the record of a burial of a person from the Peel, Heaton Norris" (MSS). The Rev. J. Booker, in his "History of the Chapelry of Didsbury," says in reference to it "Traces of an ancient encampment still exists in the township." He refers to a book written by the late Rev J. Davies, in which he deduces the appellat on from the Celtic Pill, a small fortress, or stronghold; others derive the name from Pelium, signifying a castle, as the Peel in Isle of Man. There are several places in Cheshire and Lancashire bearing this name, such as Peel Hall, near Tarvin, in Cheshire, and the well-known Pile of Fouldry, in Lancashire. According to one authority it signifies an old turreted manor house. Some make it a castalet, which was used for the double purposes of habitation and defence. Mr Harland, who wrote a series of articles on the Celtic names of places in Lancashire in the *Manchester Guardian*, March 20, 1856, says Peel, on the Roman Road, from Manchester to Blackrod. W. Pill, a small fortress a stronghold. This word is common in the country as a local name. There is an ancient British encampment near Stockport, the moat of which is still visible, which the country people call the Peel. The rude towers, to which the Northern borderers brought their prey after a foray, are still called by that name. Tradition hands down to us a legend of an erection of venerable appearance, an uninteresting specimen of the style of architecture of ancient times. Its destruction has been ascribed to "Owd Oliver," meaning Cromwell. Some suppose it was a retreat for the religeuse and their vassals, and on the approach of the enemy, a place of security for their effects. If so, it is more than probable it would fall under the dismantling ordnance of the Commonwealth, whose emissaries are known to have visited most of the old halls in the locality. It has been said a silver tankard was found in a hedge bank, which was being cleared out over half a century ago, and it was delivered to the proper owner. It might have been hidden there during the sacking and pillage of the castle by the soldiery, who were not very particular about "meum and tuum." A legend of the place has been made the foundation of an interesting tale.

E. H.

LOCAL SONGS AND BALLADS OF THE WORKING-CLASSES.

(No. 442—July 80.)

[469.] The following poem was written in 1820, by some local worthy signing himself, or herself, "L":—

To the Editor of the Stockport Advertiser.

THE TIMEPIECE.

A TALE.

Ye giddy train who sometimes dare
To vie with your superiors,
And costly dress or clothes do wear,
Ill suited for inferiors,
Receive the counsels of a friend,
Nor deem his words intruding,
But to his tale attention lend:
You'll find there's nothing rude in't.

Once Slaughter reigned in days gone by,
When Prussia's warlike Sovereign
His arm and strength did often try
With foes around him hovering.
A corporal oft remarked the king,
As well as his attendants,
Wore oft a chain or silken string,
Adorn'd with gay appendants.

Fired with the 'hirst of vain desire
To emulate his masters,
In hopes to rise to stations higher,
Regardless of disasters,
He bought a chain, a seal, a key—
Which trinkets he suspends,
When thus adorned he struts away,
And on parade attended.

A Frederic's penetrating eye
Each flaw could soon discover,
As through each rank he passed by;
And e'er parade was over
He saw the corporal's shewy chain,
With seal and key so shining;
Sure none such affectation vain
Could see without repining.

He saw—but not with envious eye—
The corporal's lefty spirit;
He thought who thus aspires high
Must valour true inherit.
His generous mind no sordid view
E'er form'd of human nature,
But inference just he often drew
From many a trivial feature.

As down the lines the monarch past,
His timepiece steady viewing,
"Apropos, Corporal, mine's too fast;
What hour is your watch showing?"
The king the soldier thus address'd,
Who straight from fob did pull it—
But how shall truth reveal the rest—
'Twas but a leaden bullet?

Th' attendants of the Sovereign sneer'd,
The king more closely viewed him;
The Corporal to explain prepar'd
What he reluctant show'd him.
"My Sire," he said, "or slow or fast
My hours do pass unheeded;
But this my duty points at last,
Where's my life is needed.

My weeks and days may pass away,
But when the cannon's rattle,

And valour all your troops display—
When doubtful is the battle;
When dangers stare me in the face,
With courage forth I'll put it,
Nor seek for life to know disgrace,
But look upon my bullet.

When Flattery speaks with conscious shame
She shrinks from open Candour;
True Courage always is the same,
And dares the tongue of Slander.
Courage alone the man it makes,
Whatever his adornment;
Of Courage short, what plan he takes
But sooner brings to scorning."

Now Frederic's mind was wrapt in thought,
He gave to truth its power;
Presents his watch, and save, when brought
To that—"This points the hour;
Oft as this gauge of Time you view,
Think Life will soon be over;
But, whilst it lasts, be firm, be true,
Nor aught of Fear discover."

Before the subject we dismiss,
A word of admonition;
A fop may oft excel in dress,
But alters not condition.
A worthless man is worthless still,
Though drest in pomp and splendour;
The just in rags may do God's will,
And good account may render.

Stockport, 1820.

L.

The following is a local production from Wilmslow of more modern origin:—

A LINDOW HEART.

I will not murmur at my lot
Or deem it aught but good;
Though I must toil with head and hands
To earn my daily food,
I will not fret, though Fortune frown,
Or at stern Fate repine;
Since I can say—and sing with joy—
A Lindow heart is mine.

The gay may cast their looks of scorn
Upon my humble cot;
Such looks give wounds to some—for me
No point nor barb they've got.
I've hidden armour o'er my breast,
That seems almost divine;
No sneer can scathe, while I can say
A Lindow heart is mine.

The rich may boast his golden store—
I envy none mere pelf;
But when I see it I can smile,
And whisper to myself:
Oh, joy of joys, how happy I!
Without such wealth as thine;
God prosper us, and give beside
A Lindow heart like mine.

Now we must wait, both one and all,
A Church to get, to try,
Where hands as well as hearts do join;
The good time will come nigh,
Although the waiting may be long:
Why should we sigh or pine?
Doubt, fear, away! for I can say
A Lindow heart is mine.

BY A FRIEND OF LINDOW.

Queries.

[470.] **WHELOCK HALL.**—Can anyone give me the history of Wheelock Hall, near Sandbach—especially of the central building, with its Gothic windows? I am inclined to think it must have been a monastery in years gone by, and that that portion formed the chapel. I understand there is a room still called the priest's, or monk's chamber.

Sandbach.

W. R. D.

[471.] **STOCKS AT SANDBACH.**—Can any of your readers tell me what became of the old stocks, which used to be in Back-street, Sandbach, about 10 years ago? And could the oldest inhabitant remember the last occupant?

Sandbach.

W. R. D.

[472.] **"GRINNING LIKE A CHESHIRE CAT."**—Wanted, the origin of the term "Grinning like a Cheshire Cat."

Sandbach.

J. H.

[473.] **OLD SCHOOL AT CHEADLE HULME.**—I have frequently noticed in passing through Cheadle Hulme an old schoolroom, at the juncture of the three roads. Can any reader give its history?

OWEN JOHNSON.

A VETERAN MAGISTRATE.

Our obituary on the 6th February, 1824, announced the death on the 2nd inst. after a brief illness, and without a struggle, in the 90th year of his age, of John Philips, Esq., for a long series of years a magistrate for the counties of Lancaster and Chester. Mr Phillips was one of the best known men in the town and neighbourhood, a notice of him stating that for the greater part of his long life he had acted as a magistrate in the town, and devoted "incessant attention to the faithful and honourable discharge of his magisterial duties." Further, he is described as follows:—"Gifted with a mind of peculiar vigour and soundness, and uniting with high classical attainments, great experience of mankind, he was eminently qualified for his important public functions. If inflexible integrity and cool and dispassionate judgment—if a knowledge the most intimate, and an administration the most impartial of the laws of his country, attach value to the magistrate—they were the acknowledged characteristics of Mr Philips. To these inestimable qualifications he added unshaken loyalty to his King, and the most decided attachment to his country, its constitution, and its established religion. In private life, his many virtues were equally the theme of admiration—kind, affable, benevolent, and affectionate; he died esteemed as a friend, beloved as a parent, and lamented by all. To this division, of which he was the pride and ornament, his loss is irreparable; his conduct he has left a legacy for all." Mr Philips was interred in the family vault at Didsbury.

SATURDAY, AUGUST 20TH, 1881.

Notes.**CHESHIRE FAMILIES: LEYCESTER OF TOFT.**

[474.] Ralph Leycester, younger brother of John Leycester, of Tabley, espoused Joan, daughter and heiress of Robert Toft, of Toft and dying temp. Richard II. was succeeded by his son,

Robert Leycester, who had issue three sons. He was succeeded by

Robert Leycester, of Toft, the first of this family apparently in possession of that estate. He married Jane, daughter and co-heir of Ralph Booth, youngest son of Sir Robert Booth, of Danham Massey, and had, with other issue, a son and heir, Ralph, who married Agnes, daughter of Robert Ratcliffe, and predeceasing his father, left two sons, John, successor to his grandfather, and James. Robert Leycester was succeeded at his decease by his grandson,

John Leycester of Toft, who married Elinour, one of the 10 daughters and co-heirs of Sir James Harrington, of Wolfage, in the county of Northampton, and was succeeded by his eldest son,

Ralph Leycester, of Toft, who married, in 1489, Ellen, daughter of Ralph Egerton, of Ridley, in Cheshire, by whom (who espoused after his decease Robert Houford, of Chorley), he had a son and successor,

Sir Ralph Leycester, of Toft, who received the honour of knighthood at Leith, in Scotland, 11th May, 1544, at which time the Earl of Hertford, being then general, knighted several Cheshire gentlemen. Sir Ralph married, first, Ellen, daughter of Philip Legh, of Booths, and had issue four sons and four daughters. Sir Ralph espoused, secondly, Jane, daughter of Sir John Calverley, of Lea, and relict of John Edwards, of Chirk, in Denbighshire, but had no further issue. He died 23rd February, 1572, and was succeeded by his eldest surviving son,

William Leycester, of Toft, who married, first, Katherine, daughter of John Edwards, Esq., of Chirk, and had issue three sons and four daughters. He espoused, secondly, Elizabeth, daughter of Robert Workseley, of Booths, in Lancashire. This William sold all his portion of Bucklesworth, in Northamptonshire, to Thomas Barham, of Teston, Kent, for the sum of £300. He died 18th November, 1539 and was buried at Mobberley.

Sir George Leycester, of Toft, his eldest surviving son and successor, married Alice, eldest daughter of Peter Leycester, Esq., of Tabley (and co-heir to the

lands of Colwick, in Staffordshire, in right of her mother, daughter and heiress of Edward Colwick, Esq., of Colwick), and had issue, William George, both died young. Ralph, his successor. Elizabeth died in infancy. Katharine married, first, to William Tatton, Esq., of Withenshaw, Cheshire; and, secondly, to Dr. Nichols, parson of Chedle. Mary married in 1611, to James Massy, Esq., of Sale. Alice married to John Bradshaw, Esq., of Bradshaw. The following appointment appears, from an old deed dated 15th May, 1586:—"Robert, Earl of Leycester, Baron of Denbigh, her Majesty's lieutenant and captain-general of all her army and forces in these parts, and governor-general of all the provinces and cities united, and their associates in the low countries, for the good opinion we have of the fidelity of this gentleman, George Leycester, our servant, we have appointed him captain of 150 foot-men, and Hugh Starkey his lieutenant." Sir George was knighted about the 4th of Elizabeth, and was made sheriff of Cheshire by patent, dated 29th December, 45th of Elizabeth, but the queen dying in March following, he had another patent for the same *durante beneplacito*. He departed this life, with the reputation of having been a person most serviceable to his country, in 1612, and was succeeded by his only surviving son,

Ralph Leycester, Esq., of Toft, who married Mary, daughter of Anthony Woodall, Esq., of Mollington, in the county of Oxford, and had issue four sons and two daughters. Ralph Leycester disposed of his part of the lands of Colwick, and dying in 1640, was succeeded by his eldest son,

George Leycester, Esq., of Toft, who married Dorothy, daughter of John Clayton, Esq., and sister and co-heir of Richard Clayton, Esq., of Crooke, in Lancashire, and had several children, by the eldest of whom,

Ralph Leycester, Esq., of Toft, he was succeeded at his decease, in 1671. This gentleman espoused Eleanor, daughter of Sir Peter Leycester, bart., of Tabley, the well-known historian of Cheshire, and had issue three sons and seven daughters. He died in March, 1685, and was succeeded by his eldest son,

George Leycester, Esq., of Toft, who married Jane, daughter of Oswald Moseley, Esq., of Ancoats, in the county of Lancaster, and of Rolleston, in the county of Stafford, by whom he had (with several daughters, who all died unmarried) three sons. The eldest son and successor,

Ralph Leycester, Esq., of Toft, born in 1699, es-

poused Katherine, daughter and co-heiress of Edward Norris, Esq., of Speke, in the county of Lancaster, by Annie, daughter and heiress of Peter Gerrard, Esq.; of Crewood, and by her (who died in 1799, at the advanced age of 90) he had issue, George, his successor. Ralph, heir to his brother. Edward died unmarried in 1756. Hugh, born in 1748; king's counsel and one of the judges of North Wales. Oswald, born in 1752; in holy orders, M.A. rector of Stoke-upon-Tern, who married, first, Mary, daughter of P. Johnson, Esq., of Semperley; and, secondly, Eliza, daughter of Charles White, Esq., of Manchester. Anne, married to the Rev. Dr. Norbury. Katherine, Mary, Jane, died unmarried. Susannah-Norris, died young. Theodosia, married to the Rev. Egerton Leigh, archdeacon of Salop, and rector of Lymme. Susannah, married the Hon. John Grey, third son of the Earl of Stamford. Mr Leycester died in 1777, and was succeeded by his eldest son.

George Leycester, Esq., of Toft, at whose decease, unmarried, in 1809, the family estates devolved upon his brother,

Ralph Leycester, Esq., of Toft, who married in 1762, Charlotte, third daughter of the Rev. Dr. Lushington, of Eastbourne, Sussex, and had issue, Ralph. Henry, a captain in the navy, died at Pisa. George, fellow of King's College, Cambridge. William, married in the East Indies, —, daughter of — Friel, Esq., and has issue. Charlotte, married to Charles Dumbleton, Esq., of Bath. Harriet, married to the Rev. Robert Cox, vicar of Bridgnorth. Susanna. Mr Leycester was succeeded at his decease by his eldest son, Ralph Leycester, Esq.

Arms—Az. between two fleurs-de-lis or, a fesse of the second fretty gu.

Crest—A roebuck party per pale or and gu attired of the second, holding in his mouth an acorn branch, ppr.

Estates—Toft, Cheshire, possessed from time immemorial. In the female until the reign of Richard II. when a Leycester of Tabley, married the heiress of Toft, from which period it has come down to the present proprietor in hereditary male descent.

Seat—Toft Hall, Knutsford, Cheshire.

This mansion stands about one mile south of Knutsford, at the end of a venerable and spacious avenue formed by triple rows of ancient elms. The ground slopes gradually behind the house to the Great Vale of Cheshire, over which there is a rich and extensive prospect. The principal front of the hall, which closes up the avenue, is brick-built, and

of two stories, excepting the projecting wings, which are of three, and terminate in gables, and a square tower of four stories, which rises from the centre.

HISTORY OF LINDOW (*in continuation*).

[475.] One inhabitant sustained himself on a particularly economical scale, having bought two loads of coal in 12 years, and having some remaining at the end of that time, his turf got rather mouldy from a similar cause, his plan in winter was to visit his neighbours' fire at night, to warm himself and then return and go to bed. In the early part of the summer of 1852, which was an excessively dry one, a fire of a considerable extent broke out on Lindow Common, all the bog being cleared of everything above the surface. A man named Burnett had his house burned down, a cow suffering at the same time, he was only able with some difficulty to save his furniture from the flames. In the same year a row of houses was built in Brook Lane, which increased the number of inhabitants considerably, one end of these houses, chiefly through the energy of Mr Foden, was made into a chapel for the Baptists, and was opened in 1856. The services were opened by the preaching of Messrs Alcorn, Atkinson, and Hart; a Sunday school was afterwards built, in connection with and near to the same place. Food was now getting cheaper, for owing to the Russian war, flour had been as high as three shillings per dozen, currants one shilling per pound, and sugar and candles eight pence per pound, with scarcity of work, which induced some Lindow youths to enlist in the army. In 1857 a new school room was built by Mr J. Heugh, who also allowed it to be used in connection with Chorley Church under the Rev. J. W. Consterdine, who afterwards placed Mr Webster as curate and Mr Beswick as church-keeper. Prayer-meetings were previously held in the house of Mr Isaac Birchnell, on Lindow, in connection with the same. In 1858 Lindow was visited by a sect of Quakers, who held one of their meetings under the Row of Trees; also about the same time a man who wore no hat, came and preached to various young men who lounged about the Trees, a favourite practice of young men in by-gone days. In 1860, a new row of houses were partly built in Brook Lane, and completed in 1861-2, which further increased the population, comprising then a great many aged persons exceeding 60 years of age. In 1866, the cattle plague raged around Lindow, a large quantity dying of this dreadful scourge, which spread destruction wherever it appeared. A very sincere man who was then the church clergyman, met with several farmers

and prayed that Lindow might be spared; and it is worthy of note that not one cow perished within its borders. There continued in the same year a failing amongst children, which commenced at the end of 1865, from which time up to April 20th, 19 children out of the small population died. In May, a large fire commenced on the Common, and burned for several weeks with great fury, many persons having to use all their energy to stop its progress on cultivated parts. In the same year penny readings were introduced in Lindow, readings being delivered by various gentlemen from Alderley Edge and neighbourhood, and have always since been known as the best for miles around. In the same year it was agitated to build a new church for the neighbourhood, which was not, however, at that time carried out. In 1867, Lindow was alarmed by news from Manchester of the Fenian attack upon a police van, and it was also reported that they held meetings in a house in Warford, but in time the excitement ceased, and left it as quiet as ever. In 1868, Lindow school became possessed of a bell and library, the latter containing upwards of 400 volumes. In the winter of the same year a night-school was commenced for young men, above a certain age, who wished to attend. At first it answered very well through the energy of those who conducted it, and was a great boon to the neighbourhood, but after several seasons it was closed for want of assistance. In 1869, an evening class was commenced for mothers and daughters, to sew and read, &c., but was afterwards closed owing to the deficiency in numbers. In 1869, a plan was proposed by Mr Green, of Fulshaw, for improvements in cottage gardening and the cottager's time: which, however, was not taken up to any extent, although several gardeners who approved of the scheme offered their aid and subscriptions. Another idea was proposed in the same year by Mr Philip Norbury, for the erection of a large clock at Lindow School, he offering the first subscription for that object if carried out, but which, however, also failed.

(To be continued.)

OPENING OF THE PLAY GROUND AT THE STOCKPORT FREE GRAMMAR SCHOOL.

[476.] The following appeared in the "Stockport Monthly Magazine" for May, 1840:—"The boys of the Grammar School have caught the spirit of the age. Having been put in possession of a spacious playground arrangements were made for a commemoration of that event by a splendid procession of the school, enlivened by the waving of elegant banners and the charming music of the military band,

which took place on Tuesday, the 21st of April, in the following order—the Beadle of the Manor, the band of the 20th Regiment of Foot, Police Officers, Mr Beales, the second master; the old school banner, 150 pupils—three abreast, the new school banner, brought up by the Rev. T. Middleton, the rector; and gentlemen of the town, scarcely had the office (Grapes steps) been reached before the following lines came to hand:—

Ye little men of consequence, who march so full of pride,
Of coming ills you've little sense, which wait on every side;
The flattering breeze now gaily swells your banner forth to view,
And music and the merry bells all joyous welcome you.

But oh! what may be each your fate, in this sad world of ours,
For all experience, soon or late, rough thorns in rosy bowers;
Yes man! a sigh and burning tear, adown your cheeks may flow,
Commerce and each commercial fear may add to human woe.

And worldly cares may close around those youthful hearts of yours,

And many a deep and painful wound embue your passing hours
Oh may ye youths in wisdom grow, your souls be kept from sin
And when you die this pleasure know, you have not lived in vain

The above lines were not considered inappropriate as a spontaneous effusion." E. H.

MARLING THE LAND IN CHESHIRE.

[477.] This is a maritime county, being bounded on the north-west by the Irish Sea. If Mr Holland is correct, there are 620,000 acres in Cheshire under cultivation. This includes gentlemen's parks and ornamental plantations. The commons, woods, and waste lands are estimated at 28,000 acres, and the sea sands between the Dee and the Mersey at 10,000 acres. In the year 1768, 1,400 acres were recovered from the sea; 664 acres in 1769, and in 1795, 848. How, then, can we wonder that the best method of cultivating the soil should engage the attention of the dwellers in this ancient palatine? Since the above date, reclamation of commons, heath, and moors has been going on, and the area of the wastes has been greatly reduced. The soil, generally speaking, is composed of clay and sand; the former is said to prevail in the hundreds of Broxton, Wirral, and Maccolesfield, and the other, sandy soils, in the hundreds of Eddisbury, Northwich, Nantwich, and Bucklow. Large tracts of peat, moss, and black moorland exhibit themselves in that part which lies upon the confines of Yorkshire and Derbyshire. Some centuries ago, Cheshire was celebrated for the great extent of its forests and heath lands, well supplied with timber. Delamere Forest was of great extent, for at one time 50 townships were within its boundary, and within the last two centuries it contained upwards of 11,000 acres, the soil consisting chiefly of gravel and white sand. In 1812, 2,000 acres

were enclosed, pursuant to Act of Parliament, and the land now consists of plantations and cultivated fields. The using of marl as a peculiar natural manure was known in Cheshire at the time of Edward the First, certain leases then granted having been found to contain clauses by which the tenants were compelled to make use of it. Mr Adam Martindale published a collection of letters on this subject, reference to which is made in the Chetham Society's series of books. The work referred to was published in 1845. Other agricultural processes are also described, which do not come within the range of this paper. His first letter on marling was published May 18th, 1682, and in it he mentions the following verses, which are bald and unpoetic:—

He that marls sand may buy land,
He that marls' moss shall suffer no loss—
But he that marls clay flings all away.

But there are exceptions to this rule. He was a most enthusiastic advocate for marling the land, and on the 9th of November, 1682, published a detail account of his system. He divides clays into five kinds or classes—1st. Cowshutsmarl, from its similarity in colour to stock doves, 2nd. Stone or shale marl. 3rd. Peat or delving marl. 4th. Olay marl. 5th. Steel marl. After describing the localities in which it is found, how the moving of the stratum of soil under which these marls lie—which is technically called "feying the marl," and that which is to be removed is called "feigh"—next comes the preparation of the ground, and particular instructions to the workmen as to their numbers and duties and the wages paid for different classes of work. Then comes the consideration of the rotation of crops. It is an interesting description of early agriculture; but as the system is completely changed, I have not dwelt on the particulars. There is a marler's song, given by Colonel Legh in his "Ballads and songs of Cheshire," and is supposed to be sung by a band of marlers and their labourers—

We are the boys to fey a pit,
And then yoe good marl out of it,
For them who grow a good turnit.

And thus in doggerel rhythm the various processes are described, the last verse being—

When shut the pit, the labour o'er,
He whom we work for opes his door,
And goes to us of drink golere,
For this was always marlers' law.

Chorus—

Who whoop, who whoop, who o, o, o, o.

Colonel Legh read this to an old tenant on the estate, who had been a marler, and he said, "It's all reet; but I wender an never heard of that song before." If

there are any others I should be glad to hear of them in "Notes and Queries." E. H.

SHERIFFS OF CHESTER.

[478.] In a manuscript written by Daniel Ritson, in the year 1795, some extracts occur from an ancient MS., and two of them relate to the city of Chester:—

In 1507 there was so great a plenty of wheat in the City of Chester that it sold in the Market Place at ten pence in the bushel. In the year 1569 the two sheriffs of Chester quarrelled on account of a public election, and fought with their white staves, for which they were respectively fined ten pounds." Another entry, not referring to any particular locality, says that in 1550 "all maidens were put out of taverns, and men servants put in their places." From an ancient chronology, written in 1787, I glean the following:—"1285—King Edward I. and his Queen visited Chester, having conquered Wales. (Aldersey's MS.). 1294—This monarch again visited Chester. 1800—Edward, Prince of Wales, honoured this city with a visit, and received the homage of the freeholders in Wales, 1322—The Water Tower. Erected by John Helpston a mason, for which the city paid him the vast sum of £100. 1349—Bertram Northen, Esq., mayor, was slain by Richard Ditton, who was pardoned on paying 150 marks. The title of Esquire was this year given to the Mayor. 1379—A bushel of wheat sold for sixpence, a gallon of white wine for sixpence, a gallon of claret for fourpence, a fat goose for twopence, and a fat pig for a penny. A Mayor's feast, containing all the dainties of the season, cost exactly eleven shillings and tenpence. (Aldersey's MS.) E. H.

(To be continued.)

COCK FIGHTING.

[479.] An advertisement in the *Manchester Mercury*, May 16th, 1752, informs us of this sport in the following words:—"A main of cocks at Manchester, between the gentlemen of Lancashire and the gentlemen of Cheshire, showing forty-one on each side;" and the paper published on May 26, gives the following account thereof:—"Yesterday began to be fought, at the Riding School, in Salford, the great cock match between Lancashire and Cheshire, when Lancashire won nine battles in the main and two bye battles, and Cheshire won three battles in the main and two bye battles." In the paper for June 2nd the matter is again mentioned—"On Wednesday last ended the great cock match, at the Riding School, in Salford, between the gentlemen of Lancashire and Cheshire, when the former won by several battles." E. H.

Replies.

"GRINNING LIKE A CHESHIRE CAT."

(Query 472. August 13.)

[480.]—To "grin like a Cheshire cat," or, more truly, "like a Cheshire pole-cat." The extinct, or nearly extinct, wild animals, such as the badger and wild cat, lingered on the well-wooded peninsula of Cheshire, between the Mersey and the Dee, commonly called Wirral, longer than in other parts, and some years since a veritable specimen of the latter was shot on Peckforton Moss by a friend of the writer's. It was much heavier than any domestic cat, and some naturalists say that the wild cat was of a different species. The face and mouth were very wide, and so ferocious did they look when disturbed that it was easy to see why "to grin like a Cheshire cat" is yet a common proverb in the north of England. In the book from which the above is extracted—viz., Mr Alfred Rimmer's excellent and entertaining work, "Our Old Country Towns," I find in a later chapter the following additional notes on this subject:—Reference has been made to a Cheshire cat, and the origin of the expression, "grinning like a Cheshire cat" was discussed, but I have since met with a book on Cheshire proverbs and sayings by Mr Egerton Leigh. He took great pains with the subject, and was a thorough Cheshire man. He gives two probable versions of the saying, though he does not consider either of them satisfactory. He says that at one time Cheshire cheeses were fashioned in the form of a cat, and sold in Bath, with whiskers, &c.; and this may have suggested to the habitues of that watering place the application of the term to some old lady who was not quite in the prime of youth and beauty. Of course, it would easily become spread through England if it originated in Bath. Another supposition is that the crest of a lion was common to some Cheshire families, such as the Egerton of Tatton, and indeed his own family. The signs of the roadside inns in the neighbourhood generally had the heraldic device of the landowner, and the artistic efforts of the sign painter resulted in a grin that amused the passer-by, and gave the one to the term. But against this derivation, which Mr Leigh is by no means satisfied with, must be put the circumstances that other counties than Cheshire are equally well supplied with lions for family devices, and these are quite as liberally distributed over the inn doors. The derivation given previously would seem to gain strength by a circumstance that a tradition actually exists in some parts of the forest to that effect; and although wild-cats may have indeed

lingered in remote parts like the Peak, in Derbyshire, they would not be noticed to the same extent as their relatives in Cheshire, where those who hunted them were among the leading families in England, and their colloquial phrases would be copied. Of course domestic cats become wild and lose much of their sleek appearance, and will often do more damage to a game-cover than half-a-dozen foxes, for the latter can be guarded against, which the other poachers cannot be. Still these will never become like the real Cheshire wild-cats now, possibly, extinct.

Sandbach.

W. R. D.

OLD SCHOOL AT CHEADLE HULME.

(Query No. 478—18th August.)

[481.] Mr Jonathan Robinson, of Cheadle Hulme gave, in 1785, three acres of land, Cheshire measure the yearly profits to pay a schoolmaster for instructing eight poor children. These are selected by gentlemen of the township, who act as trustees of the charity. A subscription was raised, and the school built upon the land given by Mr Robinson, which consists of one meadow and one pasture field in rear of the school. A school-house adjoins the building, in which the master lives, and the land is rented by a farmer in the neighbourhood. A stone over the door has the inscription:—"This school was built by subscription, and endowed by Mr Jonathan Robinson, 1785." On the new school being built adjoining the church, the old school was retained, in 1872, as an infant school; and in April, 1875, was turned into a reading-room for the use of the villagers, on paying a small subscription. Not meeting with much support, it was, in 1877, again occupied as an infant school. The Robinsons were a respectable family living in the neighbourhood, and entries relating to them will be found in the Cheadle registers.

ALFRED BURTON.

WHITSUN FARTHING.

(No. 462—Aug. 6.)

[482] When certain pious obligations were paid at the feast of Pentecost, or Whitsuntide, by parishioners, to the priest of the parish, these oblations were divided into four parts—one to go to the parish priest, a second to the poor, a third for the repairs of the church, and a fourth to the bishop of the diocese. What form these Pentecostals took I am unable to say, but should say they would consist of a coin of the realm, and the division into four parts spoken of above would relate to the division of the money contributed by the entire parish or congregation.

Altrincham.

J. W.

Queries.

[483.] **ROADSIDE SEATS AT BOWDON.**—From Altrincham to Northwich there are at intervals between the first-named town and Bucklow Hill three or four wooden seats bearing the inscription:—'Look beyond this to a more lasting rest.' I should like to know the origin of these seats, and the reason of the inscription.

Altrincham.

S. D. S.

[484.] **SANJAM FAIR.**—The Altrincham fair held the first week in August goes by the name of "Sanjam fair." What is its meaning?

M. V.

[485.] **PRESIDENT BRADSHAW.**—Is there any truth in the statement that one of the Regicide's sisters married a Mr Holland, of Mobberley, and had issue? If so, when and where was she baptised, married, and buried? The Cheshire Hollands have of recent years produced Sir Henry Holland, the eminent physician, and Mrs Gaskell, the novelist.

K. E.

[486.] **KENNYDY GRAVE LANE.**—Who was Kennydy?

K. E.

[487.] **HAZEL GROVE.**—In 203 "R." states that this name is a corruption of "Hesselgreve." What is the meaning of the latter?

K. E.

The recent German excavations at Olympia had for one of their results a discovery second only in interest to the impossible recovery of the colossal gold and ivory statue of Jupiter, the masterpiece of Phideas, which adorned the great temple of the god in the plain of ancient Elis. I allude to the group of Hermes nursing the infant Dionysius, the unchallenged work of Praxiteles, a cast of which was described upon its arrival at the British Museum. The thanks of the cultivated world were freely given to the German Government for its splendid services to art and archæology, which were rendered so freely as to leave all originals as the property of their natural Hellenic inheritors. Teutonic disinterestedness has, however, been called into question lately by the attitude understood to have been taken in the recent crisis of Greek affairs by some subordinate members of German diplomacy, who under threat of the political antagonism of Germany sought to exact original sculptures wherever these should be found in duplicate. The difficulty which followed has happily not stopped the work of excavating. This is now being carried on by the Archæological Society of Athens, largely subsidised by the Greek Government, and patriotically supported by the Greeks of London, Manchester, and Liverpool.

SATURDAY, AUGUST 27TH, 1881.

Notes.

HISTORY OF LINDOW (*concluded.*)

(488.) The following extract is the closing one, so far as the present pamphlet is concerned, on this interesting subject. Many events have transpired since 1872, when this pamphlet appeared, and probably the young historian might help to other information, locally interesting:—"In March, 1870, Lindow was more than usually excited by a great revival amongst the Methodists, who had been increasing for some time past, and which were now aroused by the preaching of a man named Fox, to whom hundreds from Warford, Fulshaw, and all the surrounding districts went to listen; he preached with great energy and eloquence, impressing his hearers with the words he spoke. Through his instrumentality many persons joined the Methodists, the membership soon swelling to large numbers; many who had been Sunday wasters and careless about the truths he taught, went from the place as penitents, and influenced with a desire to run a better course; the roads after the meetings often resounded with hymns, sung by those who had been to listen, while many homes seemed as if a new light of happiness had beamed in them; but in time Mr Fox, after visiting Warford and Chorley Chapels, returned to follow his former profession some miles away at his own home, some of those whom he left behind fell back, finding that their new way was beset with trials, and, like Pliable at the Slough of Despond, crept out again to live as before. In April, 1870, the population was 473—242 males and 231 females. The places of worship were Lindow Church, Brook Lane Chapel, Stanley Chapel, Methodists, and a Meeting House on Lindow Common for Baptists. The latter place had previously attained to some degree of usefulness, by the aid of various friends of that persuasion, their object being to gain those who went nowhere, but in consequence of some disagreement with the principal they withdrew. In 1870 a man named Jim Goostry, or "Mad Jim," died in the Macclesfield Workhouse, who had for the greater part of his life been roaming about the neighbourhood of Lindow, sleeping in outbuildings, and sometimes in huts on the bog; he also spent some of his time in Yorkshire, but always made his way back when in want, and resorted to catching fish, &c., for his livelihood. He was well read, and had a good memory at his command, which made the peculiarities of the almost wild man the more remarkable. In 1871, a sad calamity

occurred at the Wilmslow Gas Works, causing the death of several men, who were buried alive, which for a time spread a gloom all around. The character of the Lindonian is a desire to hear something fresh, while the aged men love to speak of by-gone days, of the great feats done in jumping, &c., of men in their day, their characters and adventures, some of which are said to have done marvellous things. One man named Nathan Burgess is known to have walked on his hands from one end of the Row of Trees to the other (one hundred yards) but trying to accomplish it with one alone, he was obliged to stop with a broken arm. Some men are said to have been so nimble as to jump from one tree to the other along the whole Row. Space would not permit the wonders that are said to have occurred on Lindow soil. A moderate degree of superstition still remains with some inhabitants, who believe in such things as bad luck, "If two wipe their hands on the same towel," "A dog howling at night," "Cock crowing after roost," "Bellows left on the table," and numerous other supposed evidences. The agriculture is greatly improving, quantities of waste land adjoining various fields have been enclosed and made into useful land. The Common to a small extent is used as pasturage, being under the control of Sir H. De Trafford, who is Lord of the Manor. Small portions are continually being cultivated on all sides, and no doubt the time is not far distant when more or less of the whole common will be under cultivation, and a good road made direct from the Row of Trees to the Hard Hill. The Row of Trees are 29 Lime Trees, planted in a straight row, a few yards apart, by the side of the road leading from Fulshaw and Chorley to Mobberley, and are noted for miles around for their beauty. In summer they bear a small flower, attracting bees, which send forth a continuous hum. They also afford shelter from the sun and rain, which makes them the frequent resort of the villagers. The birds are chiefly common—the kingfisher is sometimes seen, also the owl and wild ducks occasionally pay it a visit. The wild animals are the rabbit and hare. Moles, weasles, hedgehogs, and squirrels are occasionally seen; while rats and mice are pretty common everywhere. The Common abounds with insects, Lindow Gnats being especially noted for their appetites, which they often indulge on anyone who happens to come in their vicinity. It also abounds with bees. Vipers are now rarely seen, a large quantity being destroyed by a fire started by three boys, about the year 1856. The last caught a few years back, near the common, was sent to Queen's Park Museum, Manchester, where it may now be seen. There is a day school held in the schoolroom, near the Row of Trees, for the education of the young, which takes its name from

the neighbourhood, being known as Lindow school. I may be mentioned that Dinger Brow has of late years been lowered and made much better. The last event of importance was the formation of a committee a few months back to carry out the long-thought-of scheme for having a church for Lindow. If it does succeed, it is to be hoped that Lindow may be greatly improved, and those whose charge it may be to work the place will endeavour, in harmony with other institutions of a similar aim, to stimulate the inhabitants to habits of purity, industry, and honesty, that all around may witness a sincere and happy people residing at that place, a peculiarity of which is that if anyone once settles, it is with the greatest difficulty they separate themselves again, and even if they do, it is with long remembrances of their happy days spent at Lindow."

THE SNOWS IN 1752.

[489.] The following notice occurs in *Harrop's Manchester Mercury*, March 8rd, 1752:—Last Thursday his Grace the Duke of Devonshire came to his house, Piccadilly, from his seat at Chatsworth. When his Grace went down, about six weeks ago, he was obliged to employ upwards of a hundred persons to clear the roads of the snow, which was in many places six, eight, and ten feet deep, but happily no sheep were lost, the snow falling gradually. E. H.

LOCAL DONORS TO THE MANCHESTER INFIRMARY.

[490.] In *Harrop's Manchester Mercury*, July 81st, 1753, I find the following notabilities in the list of benefactions and subscriptions to the Manchester Infirmary from its first opening:—

Charles Leigh, Esq., Adlington	£21	0	0
Robert Booth, Esq.	8	11	0
John Bradshaw, Esq.	2	2	0
Mr John Hyde	2	2	0
Mr Edward Hudson, junr.	2	2	0
Sir Oswald Moseley, Bart.	10	10	0

E. H.

THE DAVENPORT FAMILY.

[491.] As any information respecting the Davenport Family may prove interesting to your readers, I furnish the following from the *Manchester Mercury*, of June 2nd, 1752:—London, May 26. On Sunday, — Rolles, Esq., an eminent brewer, at Kingston-upon-Thames, was married to Miss Davenport, only daughter and heiress of the late Sir Peter Davenport, of Cheshire, a beautiful young lady with a large fortune.

E. H.

THE LATE RECTOR'S FATHER.

[492.] The death of this worthy is recorded in the *Manchester Mercury* of April 4th, 1820, as follows:—“On Wednesday, March 29th, at the Parsonage, Stockport, aged 75, the Rev. Charles Prescott, nearly 40 years rector of that parish, whose loss as a most active magistrate for the counties of Chester and Lancaster will be severely felt.” Those who feel interested will find a very handsome tablet of white marble in the Parish Church of Stockport (St. Mary's), “in memory of the late Rev. Charles Prescott, B.D.,” which records the great veneration and love of his parishioners, who erected this tablet to his memory. He departed this life on the 29th day of March, 1820, after a long and useful ministry of nearly 37 years. During his time the church, with the exception of the chancel, was rebuilt. E. H.

Replies.

THEATRE IN HEATON LANE.

(Query No. 263, 268, 303—May 7, 21, 28.)

[493.] I remember frequently visiting this theatre. Mrs Joyce was the lessee. It was here I first saw “ceiling walking,” which then created a great sensation. The principal actors were Mr Harald, Mr Erser Jones, Mr Sam Johnson (a friend of Mr H. Irving's), his sister, Miss Johnson, and several others from the Theatre Royal, Manchester. Mr Harker, also of the Theatre Royal, who resided in one of the cottages opposite Travis's School, appeared only once or twice on benefit nights. I remember well one Friday night Mr Charles Pitt, a leading “star,” taking a benefit—a very poor one indeed, about 150 people all told. This did not please Mr Pitt, for in a short speech to his audience he said that he expected better support from his “brother Stockportians,” he having been christened at the old Parish Church on the hill. The play that evening was Shakespeare's “King Lear.” I also remember Arthur Nelson, the clown, appearing here and playing upon a kind of reek harmonicon, composed of slabs of stone, which gave forth musical sounds when struck or played upon; imitated a chime of bells, and several popular tunes were performed. He also performed on musical glasses filled with water. I also remember the Bridgefield Theatre. Mr Clarence Holt, one of the leading actors, is still travelling. Another one, Herr Teasdale, the converted clown, joined the Salvation or some other Army, some time ago, and I believe has now gone to glory.

S. F. O.

JACK SIDEBOTHAM.

(Query No. 892. July 2.)

[494.] I knew the above very well. He was a most eccentric character; son of a greengrocer. He always turned up where people assembled, and enjoyed himself in his own way. He was up to all kinds of mischief. If a friend had a spite against anyone, all he had to do was to give Jack a penny and point out the person; the consequence was Jack eased his stomach (and could at any time) over anybody's coat or dress. I remember a Miss Leigh, who lived on the Old Road, speaking to Jack about something she had seen him do which did not please her, and no sooner had she turned her back to go home than Jack vomited over her lace shawl, and went away laughing. There were several instances of Jack doing these dirty tricks. He died in the Workhouse, I think, some years ago. No doubt some of your older correspondents could give something amusing about this person. There are several I know who could do so.

S. F. O.

SANJAM.

(Query No. 484. August 29.)

[495.] The word Sanjam is a corruption by abbreviation of the words St. James. The fair referred to by your querist being held immediately after that saint's day is, no doubt, St. James' (Sanjam) Fair.

Heaton Moor.

FREDK. HEPWORTH.

OLD YEW TREE.

(Query No. 814. May 28.)

[496.] The circumference of the yew tree at Hollin Old Hall, Bollington, is 11ft 8in about one yard from the ground. The following is the inscription on the dairy stone in the cellar of the same house:—"This must stand here for ever.—RICHARD BROSTER, 1758."

C. REDWOOD.

STOCKPORT PRINTED BOOKS.

(Queries No. 1, 91, 108.—Feb. 12, March 12, 19.)

[497.] "Historical and miscellaneous questions for the use of young people (two quotations), Stockport. Printed by J. Clarke, Little Underbank. 18 mo. pp. 289." The dedication to John Kay, Esq., Manchester, is dated Sept. 30th, 1800. This book is far better known as "Mangnall's Questions." I should be glad to know if this is the first edition, and what, if any, other editions were published in Stockport? The success of the book was remarkable and rapid, as would appear from the fact that I have now lying before me the eleventh edition, corrected and improved, published in 1814, pp. 442; printed for Longman, Hurst, Rees, Orme, and Brown, Pater-

noster Row; and for John Hurst, Wakefield; and dedicated to Neville Maskelyne, D.D., Astronomer Royal. The name of the authoress is given on the title page, Richmal Mangnall, and the preface is written from Crofton Hall, near Wakefield, where was situated her very successful and largely attended school for young ladies. Messrs Longman and Co. had bought the copyright of the book, and into their pockets went, I have been told, the larger part of the profits of the book. As the 1800 Stockport edition seems to have appeared anonymously, it would be interesting to learn in which edition Miss Mangnall first published her name. The dedication to John Kay, Esq., is explained by the fact that, 1st an orphan, Miss Mangnall had been adopted and educated by that gentleman, who was her uncle. That the book was first printed in Stockport is probably due to the fact that her sister was the wife of Mr Wm. Coppock, of this town, to whose house she paid long visits during vacation time. The eleventh edition closes with a notice that shortly will be published "Mangnall's Compendium of Geography." The first edition of this book was published in 1815, and the second shortly after the death of the authoress in 1822. Her earlier and better known work had gained her so established a reputation that she had no need this time to seek the services of a provincial publisher in Stockport to give her book to the world, but found willing agents in Messrs Longman, of London.

K. E.

A HEALING WELL.

(Queries No. 242, 260.—April 29, May 7.)

[498.] The following appears to have escaped notice. I make the extract from "A description of the country from 80 to 40 miles round Manchester, by J. Aikin, M.D. London, June 4th, 1795; page 448":—"Very lately a spring of mineral water, appearing to come from a coal mine or bed of ironstone, was discovered near the town. It was reported to be a cure for weak eyes, and was for a time frequented by great numbers of people, well and ill, some of whom drank the water. About this time the jaundice became very epidemical in and about Stockport, and this was by some imputed to the use of the mineral water; in consequence of which it came to be entirely neglected."

K. E.

CRAB CHAPEL.

(Query No. 209, 217, 254.—April 16, 23, May 7.)

[499.] I do not know when it was erected, but the Unitarians worshipped there until their present church in St. Petersgate was opened on 23rd March, 1842, at which time the minister was the Rev. Wm

Smith, F.L.S., afterwards Professor of Natural History and Botany at Queen's College, Cork, and author of "British Diatomacea," &c. The High-street Chapel was not used again until 1852, when the Swedenborgians met there for about a year. In 1860 the ancient chapel was pulled down and the present boundary fence erected. The enclosed space is almost entirely flagged with gravestones, on which are carved family names that still have representatives amongst Stockport Unitarians of to-day.

K. E.

LIFTING AT EASTER.

(Query No. 419. 16th July.)

[500] The custom referred to by "Jacques" would, no doubt, be that of "heaving" or "lifting" at Easter; one of great antiquity. Edward I. (according to a record formerly in the tower of London, and communicated by the keeper of the records to the Society of Antiquarians in 1805), was taken in his bed and lifted by certain ladies of the bedchamber and maids-of-honour on Easter Monday, and the king paid them £14 (a sum equivalent to about £400 at the present day) as largess. It would thus seem to have been a well-understood custom at that early period. The custom prevailed extensively in this and the neighbouring counties, and in some parts of North Wales; but of late years it has almost dropped out, owing to the disorders occasioned by it. In 1774, and again in 1787, 4d was paid to the sexton at Eccles for "warning people against lifting at Easter." It is supposed to typify the resurrection; and a writer in the "Gentleman's Magazine," July, 1783, page 578, says:—"There seems to be a trace of the descent of the Holy Ghost on the heads of the Apostles in what passes at Whitsuntide Fair in some parts of Lancashire, where one person holds a stick over the head of another, whilst a third, unperceived, strikes the stick, and thus gives a smart blow to the first. But this, probably, is only local." All classes of people were subjected to the custom, and a writer in the same magazine, February, 1784, dating from Manchester, says: "Our Magistrates constantly prohibit it by the bellman, but it subsists at the end of the town, and the women have of late years converted it into a money job. I believe it is chiefly confined to these northern counties." The men lift the women on Easter Monday, and the women the men on the Tuesday. Parties of from six to 12 persons go about and lift such of the opposite sex as they meet three times above the head, accompanying the act with loud shouts, either with

or without their consent; but in some cases this was obviated on payment of a small sum of money. Sometimes one or more take hold of each arm and leg and lift the person up into a horizontal position; at others a chair is provided. In Warwickshire the person lifted was kissed, and compelled to pay 6d in Yorkshire the buckles of young girls were taken off by youths on the Sunday, and on the Monday those of the youths by the girls; these were redeemed by small sums of money on the Wednesday, out of which a tansy cake was provided. At Durham the person's shoe was taken off, which had to be redeemed by a small sum; and at Shrewsbury the custom of lifting took place between the hours of nine and twelve.

ALFRED BURTON.

Queries.

[501.] JOHN OF GAUNT.—Is there any known authority for Dr. Aikin's statement ("Manchester," p. 448), that John of Gaunt, "time-honoured Lancaster," once occupied Harden Hall—or should it be Arden?

K. E.

[502.] THE GOYT.—Where does the Goyt end?

K. E.

[503.] ANCIENT REMAINS FOUND AT WILMSLOW.—During the time the railway was cut through Wilmslow (if I am informed right) an old sword in capital preservation was found. It was, I believe, in the possession of the late Mr Gratrix, solicitor, Wilmslow. Can anyone give any information about it, and where it is to be seen now?

ANTIQUARIAN.

Archbishop Melcha was catechising a number of children the other day, and asked a sharp little girl, who seemed to be well up in her theology, if confirmation were necessary for the soul. "No," replied the child, with praiseworthy promptitude; "but when one can be confirmed one should seize the opportunity." "A most excellent answer, my daughter," said his Grace, graciously, and proceeded to ask several other questions, which were answered with equal smartness. At length he put the query, "Is marriage, as one of the sacraments, necessary to salvation?" "No," said the girl gravely; "but when one can marry, one should seize the opportunity." School Boards work wonders.

SATURDAY, SEPTEMBER 3RD, 1881.

Notes.

CUCKOO RHYMES.

[504.] I send you the following rhymes relating to the cuckoo, and the date of its departure, as an addition to that in No. 440. I may mention that the earliest date on which I have heard and seen the cuckoo in this neighbourhood was on Easter Monday, this year, at Bramhall; and the latest the 4th September, 1878, near the same place, its note broken and somewhat hoarse :—

The cuckoo's a fine bird, she sings as she flies,
She brings us good tidings, and tells us no lies;
She sucks little birds' eggs to make her voice clear,
And when she sings "cuckoo," then summer is near.

Occasionally the last two lines are as follows :—

She sucks the sweet lily, to make her voice clear,
And the more she cries "cuckoo," the summer draws near.

In April the cuckoo shows his bill,
In May he is singing all day,
In June he changes his tune,
In July he prepares to fly,
In August fly he must.

The cuckoo in May
He singeth gay;
The cuckoo in June
Will change his tune;
The cuckoo in July
Away will fly;
If he stay till August
Then go he must;
Nor a cuckoo in September
No one can remember.

March, he sits upon his perch;
April, he soundeth his bell
May, he sings both night and day;
June, he altereth his tune;
And in July—away to fly.

In March,
'The cuckoo starts.
In April,
'A tune his bill.
In May,
'A sings all day.
In June,
'A change his tune.
In July,
Away 'a fly.
In August,
Away 'a must.
In September,
You'll o'lers remember,
In October,
'Ull never get over.

ALFRED BURTON.

LOCAL SONGS AND BALLADS OF THE WORKING CLASSES.

[505.] The following poem appeared in the *Stockport Advertiser* in 1845; it is signed J. R. M., and is dated from Lord-street, Macclesfield, in the April of that year.

RECOLLECTIONS.

I love the old walks where in childhood I've gamboll'd,
And dreams of their brightness oft haunt me e'en now,
For ebon-wing'd sorrow (as careless I rambled)
Had cast no dark cloud o'er my then joyous brow.

Oh! I love those old walks, where the wild flow'rs seem'd flinging
Their fragrance abroad as if wooing the breeze;
Whilst the ivy, like hope 'round adversity clinging,
Encircled with verdure the aged oak tree.

There 'midst friends and companions, the light laugh would waken
The echoes, as if they partaken our joys;
For no pestilent dew from death's dark wing was shaken
O'er pleasures that he came so soon to destroy.

Alas! when I look through time's vista, the finger
Of grief seems to trace out each friend I have known,
And the crush'd spirit often with fondness doth linger
On those whom eternity claims for its own.

But still, tho' the frowns of a hard fate doth sever
Each tendril affection hath wove round me here,
The day-dreams of childhood shall fade from me never,
Whilst mem'ry can hallow their shrine with a tear.

THE INTRODUCTION OF THE SILK TRADE INTO STOCKPORT.

[506.] "Down to the early part of last century, all the silk, for whatever purpose used in England, was imported ready thrown—i.e., formed into threads ready for use, from various foreign countries. The Italians had the exclusive art of silk throwing, consequently an absolute command of that lucrative traffic. John Lombe, a man of spirit, a good draughtsman, and an excellent mechanic, travelled into Italy with a view of penetrating the secret. He stayed some time, but as he knew admission was prohibited, he adopted the usual mode of accomplishing his end by corrupting the servants. This gained him frequent access in private. Whatever part he became master of he committed to paper before he slept. By perseverance and bribery he acquired the whole, when the plot was discovered, and he fled with the utmost precipitation on board a ship at the hazard of his life, taking with him two natives, who had favoured his interest and his life at the risk of their own; but, though he judged the danger over, he was yet to become a sacrifice. Arriving safe with his acquired knowledge, he fixed upon Derby as a proper place for his purpose, because the town was likely to supply him with a sufficient number of hands, and the able stream with a constant supply of water. This happened about 1717. He erected a mill at a cost of £30,000, and procured, in 1718, a patent from the Crown to secure the profits during 14 years. But alas! he had not pursued this lucrative commerce more than three or four years, when the Italians, who felt the effects of the theft from their want of trade, determined his destruction, and hoped that that of his works would follow. An artful woman came over

in the character of a friend, associated with the parties, and assisted in the business. She attempted to gain both the Italians; she succeeded with one. By these two slow poison was supposed, and perhaps justly, to have been administered to John Lombe, who lingered two or three years in agonies, and departed. The Italian ran away to his own country, and ma'am was interrogated, but nothing transpired except what strengthened suspicion. John dying a bachelor at the age of 29, his property passed to his brother William, who shot himself, and then to his cousin, Sir Thomas Lombe, about 1726. In 1732 the patent expired, when Sir Thomas, a true picture of human nature, petitioned Parliament for a renewal, and pleaded that the works had taken so long a time in perfecting, and the people in teaching, that there had been none to acquire emolument from the patent. But he forgot to inform them that he had already accumulated more than £120,000. Thus veracity flies before profit. Government, willing to spread so useful an invention, gave Sir Thomas £14,000 to suffer the trade to be open and a model of the works taken, which was for many years deposited in the Tower, and considered the greatest curiosity there. A mill was immediately erected at Stockport, in Cheshire, which drew many of the hands from that at Derby, and among others that of Nathaniel Gartrevalli, the remaining Italian, who 16 years before came over with John Lombe. He ended his days in poverty—the frequent reward of a man who ventures his life in a base cause, or betrays his country.—“William Hutton and the Hutton Family,” pp. 107-109. Further particulars of the silk trade in Stockport would be of interest. K. E.

BULKELEY FAMILY OF MACCLESFIELD.

[507.] In your Notes and Queries for May and June I see a copy of a Macclesfield Directory for a hundred years ago. amongst the names in that list I find the Rev. Mr Buckley. This was the Rev. Samuel Buckley (or rather Bulkeley). He was born in London in the year 1724, was educated at Clare College, Cambridge, at which place he took the degrees of B.A. and M.A., was afterwards curate at Acton, near Nantwich, and then incumbent of Pott Shrigley, and also of Rainow. He came to reside in Macclesfield in 1762. His house was in Derby-street, where recently Mr Boyd, the auctioneer, lived. He died in the year 1794, and was interred in the old churchyard. This Rev. Samuel Bulkeley was a descendant of Robert Bulkeley, who was lord of Bulkeley in the reign of King John. One of this Robert's descendants was William de Bulkeley, who

married a daughter of Sir John Davenport. This William had several sons, one married a daughter of Robin of Offerton. Robert, the second son, had Eaton, in Davenham and Alstanton. Peter Bulkeley, the third son, married Nicola, daughter and heiress of Thomas Bird, of Alpraham. John Bulkeley, of Haughton, son of Robert, married Arderne, daughter of Fitley, of Woore, Salop. Thomas Bulkeley, lord of Woore, great grandson of John Bulkeley married Elizabeth, daughter of Randall Grosvenor, of Bellaport; this Thomas had two sons—1st Rowland, of Woore. This branch of the family seems to have died out in the male line. In the female line is now represented by the Maskworth Praeds, the London bankers. The second son of the above named Thomas was the Rev. Edward Bulkeley, D.D., vicar or rector of Odell Beds, Prebend of Chester, and afterwards of Lichfield Cathedral. This Dr. Edward had three sons—Rev. Peter, eldest son, followed his father at Odell, was one of the Puritans, gave up his living and sold his estates, went to America, was the first minister at Concord, Mass., and from this Peter, on the female side, descended several noted Americans. Elizabeth, daughter of the Rev. Edward Bulkeley, of Concord (who followed his father, the Rev. Peter Bulkeley) married the Rev. Joseph Emerson, ancestor of Ralph Waldo Emerson, the great writer or author. Peter Bulkeley, youngest son of Rev. Peter Bulkeley, had a daughter Rebecca, who was married to Dr. Jonathan Prescott. Elizabeth, daughter of Dr. Prescott, married the Rev. David Hall. Sally, daughter of the Rev. David Hall, was married to General Jonathan Chase, of Cornish, New Hampshire, brother of Dudley Chase, grandfather of the Hon. S. P. Chase, chief justice of the United States. The Rev. Nathaniel Bulkeley was second son of the Rev. Dr. Edward Bulkeley, and from him descended the Rev. Samuel Bulkeley, of Macclesfield. This Rev. Samuel Bulkeley had two sons and two daughters, the eldest, Samuel Bulkeley, was educated for a clergyman, but would not subscribe, therefore was not ordained, but practised as an attorney-at-law. He died in the year 1800, in Mill-street, Macclesfield, at the house now used as a wine and spirit vault by Mr E. Wright, and next door to the *Advertiser* office. This Samuel Bulkeley had a large family, his eldest son, William, was a solicitor. The late Samuel Armstrong Bulkeley, of Jordangate, who was born in 1791, at what is now the Adelphi Hotel, Jordangate, was also a son of this Sam. Bulkeley. Thos., Rev. S. Bulkeley's second son died unmarried; both daughters were married, but died, leaving no issue. Richard Bulkeley was second son of Robert Bulkeley, from

whom descended the Bulkeleys, of Cheadle Bulkeley, also the Bulkeleys, of Beaumaris, Anglesea, who were *eustos rotulorum* of Beaumaris Castle, and created baronets, from whom descended Sir R. Bulkeley, of Baron Hill, Beaumaris. One of this family was created Lord Viscount Bulkeley of Cashel. The last Viscount was created Lord Bulkeley of Beaumaris also. He married the daughter of Sir George Warren, of Peynton, and took the title of Lord Bulkeley and Warren. The Rev. Dr. Lancelot Bulkeley was Archbishop of Dublin, and descended from Sir Richard Bulkeley, knight of Beaumaris and Cheadle who married for his wife Margaret, daughter of Sir Richard Savage, of Rock Savage, and second wife Arderne, daughter of Thomas Needham, Esq., of Shenton, and who was mother of this Dr. Lancelot. The Rev. William Bulkeley, son of Dr. Lancelot, was Archdeacon of Dublin, and ancestor of the baronets of Old Bawn. Dr. Lancelot's second son was the Rev. Dr. Richard Bulkeley, of Bawn. The Rev. Ambrose Angier married a daughter of Dr. Richards. The Rev. Dr. Samuel Bulkeley, Prebend of Bristol, married Lady Frances Mordaunt, son of Samuel Bulkeley, and grandson of Robert Bulkeley, of Cordana, Anglesea. This branch of the family was represented by the Owen, of Tidsmore, Salop.

S. S. B.

Replies.

THE GOYT.

(Quarry 502—August 27.)

[508.] It will be useful to begin with what I believe to be substantially an accurate statement of fact. A stream rising at Dead Edge in Yorkshire forms for about a mile the boundary between that county and Cheshire. Then, from near Woodhead till it almost reaches the aqueduct at Marple, as it flows, it divides Cheshire from Derbyshire. This river is now usually called the Etherow, but would, I believe, more correctly be named the Mersey. At this point it is joined by the Goyt, which has, along its whole course from its source on the moors near the Cat and Fiddle Inn, divided the same two counties. After the confluence of the streams the river flows across Cheshire to Stockport, and is at this part of its course rightly called the Mersey. Close to Tiviot Dale Station the Tame falls into it, and from that point to Liverpool the river Mersey separates Cheshire from Lancashire. How part of the Mersey obtained the name of Etherow I have never learnt; there is, I believe, no early instance known of the occurrence of the name. The notion that the river which

joins the Tame at Stockport is the Goyt is popular, but I think erroneous. Though the name Etherow would appear to be of recent origin, that of the Goyt may lay claim to great antiquity. In Morris and Skeat's "Specimens of Early English," Part II., in the glossary to an alliterative poem written about 1360, in the West-Midland (Lancashire) dialect, I find "*Gotes sb. pl. streams. Prev. E. goit, gowt, a ditch, sluice, gutter; Dutch goot, a sluice; A.S. geotan, to pour; cf. E. gush, and G.k. cheo.*" Mr. Kington Oliphant, in his "Standard English," page 151, says:—"One of the puzzles in our language is, however could the old English *geotan* be supplanted by the Celtic *pour*; this took place about 1500. The former word survives in the Lincoln *goyts* or canals." And I think he might have added, in our little river. The oldest map of Cheshire, which I have had the opportunity of consulting, is one contained in the first edition, published in 1613, of Michael Drayton's *Poly-olbion*, a once well-known book describing our country in Alexandrine verse. In this map the river is called the Mersey before it joins the Goyt at all. The Etherow is not named. Stockport, too, at that time, I suppose, a village of no importance is left out; and Macclesfield appears as Maxfeld. This map then, as far as it goes, supports my statement. Of the map itself I may remark that it is in its way a curiosity. The rivers are traced with a good distinct black line, the towns also are marked plainly few and far apart, and the chief hills are distinctly drawn. No roads, however, are to be seen. Each name has the figure of a man or woman by its side, or, in the case of a hill, standing on the top of it, the figure being in such cases rather taller than the hill is high. Men are to be seen bathing in the sea, the rivers, and the meres. Nevertheless, allowing for these peculiarities, I think that the map on the whole shows signs of care, and its authority ought by no means to be despised. The map faces page 171, and Cheshire is treated of in part XI. of the whole poem. Passing over a little more than a century I find a map of Cheshire in Vol. I of *Magna Britannia Antiqua et Nova*, published 1738. Here also the Mersey rises at Woodhead. I notice, too, Stockport, Maxfeld, and Lirpool. In the same volume there is a list of the rivers of England; the name of the river is first given, then the counties they rise in or pass through, and, lastly, the rivers or sea they fall into. Thus I find "Goyte: Derby, Lancaster; Mersey against Goyt. Mersey: York, Lancaster, Chester; Irish Sea at Liverpool-Haven. Tame: York, Lancaster; Mersey at Stopford." The Etherow is not included in the list. This book, which professes to give "a complete and accurate description of the cities,

boroughs, towns, and parishes in the Kingdom" has so little to say about Stockport that it seems worth while to extract it all. "Going up the Mersey we pass some small towns as (a) Stockport, which formerly had its barons, descended from those whom Hugh Lupus created, and have from the days of Henry IV. settled in the family of the Warrens, of Pointon, who were in being in the last century; and Warburton or S. Werburgh's-Town." And there is a foot note: "(a) This town has several other names as Stopford, Stopport, Stokefort, and Storefort. It hath a market every Friday, and three fairs yearly—viz., on Ascension Day, Corpus Christi, and S. George's Eve." And that is all there is to say of our town. When we approach the end of the century the confusion arises about our rivers. In Aikin's "Manchester," 1795, in the map of Derbyshire the Etherow at last appears. And this is what he has to say of the rivers of Cheshire:—"The Mersey takes its origin from a conflux of small streams near the junction of Cheshire with Derbyshire and Yorkshire, and first forms the eastern limit of the eastern horn of Cheshire, under the name of the Etherow river. When arrived at the place where the Goyt meets it coming from the south, they together, taking a middle direction, flow across the root of the horn (as it may be termed) and reach Stockport. Here the Tame, which may be reckoned the other parent of the Mersey, falls in. From this junction the Mersey, under its proper name, forms the boundary between Lancashire quite to the sea." And again, "the Goyt rises near the place where the road from Macclesfield to Buxton crosses the limits of the county, and it forms the boundary between Cheshire and Derbyshire till it meets the Etherow river near Chadkirk. The united streams keep the name of Goyt till they reach the Mersey at Stockport." There is a touch of ambiguity and inconsistency about these two extracts, which are on opposite pages—40 and 41—that speaks for itself. Heginbotham has adopted the opinion I began by stating, in a letter dated April 16th, 1877, published in a local contemporary. He refers to Speed's map of Cheshire, published in 1610, and says, "The vexed question of the origin of the river Mersey is one to which I have given very particular attention, and in the chapter devoted to the rivers of the parish of Stockport I will show my readers the reasons for the opinions I entertain." Had the portion of his book containing that chapter appeared, I should possibly have had no excuse for writing this note.

K. E.

BRITANNIA.

(Query No. 121—March 19.)

[509.] Regarding the figure of the above on our

coinage, I offer the following quotation from Walter Thornbury's "Haunted London:"—"Pepys, in describing a visit to the Duke's Theatre, Lincoln's Inn Fields, in February, 1666 7, says he observed there, Rochester, the wit, and Mrs Stewart, afterwards Duchess of Richmond, the same lady whose portrait we retain as Britannia on the old half-pennies. So reply 151 is probably correct.

W. R. D.

QUEEN'S INCOME.

(Query 893—July 2.)

[510.] The following paragraph culled from an old journal will probably answer somewhat Owen Johnson's query on this subject.

"THE QUEEN'S INCOME.—So much nonsense is constantly talked, and such erroneous notions are held, respecting the Queen's income, that it can hardly be considered a work of supererogation to put the precise facts before the public. By an Act passed soon after Her Majesty's succession, by which the Queen waives her right to and interest in certain hereditary rates, charges, duties, and revenues, which by her prerogative she might have claimed, the civil list, i.e., her income, is fixed at £385,000 per annum. Many people have an erroneous idea that this sum is actually paid to the Queen every year. Such is not the case. The civil list is divided into six classes. Class 1 really represents the amount of money paid to Her Majesty for her private use. This amount is £60,000, which is payable in monthly instalments as long as Her Majesty lives. Class 2, which appropriates £181,260 is for the payment of the salaries of Her Majesty's household. Class 3 appropriates a still higher sum £172,500, and is for the expenses of the household. Royal housekeeping and Royal parties and balls must be kept up on a Royal scale, and anyone who has visited the Buckingham Palace mews and the Windsor stables—not to mention the Royal kitchen—will not wonder that this sum finds plenty of channels for its disposal. The amount of Class 4 is small, and its purposes are almost entirely charitable. Out of the sum of £13,000, £9,000 is devoted to what are termed "Royal bounty grants" and "special service awards." Class 5, which consists of the payments made as pensions to deserving literary and scientific persons, or to any that have deserved the gratitude of their country, does not come out of the £385,000; but by a special clause in the Act before referred to, the sum of £1,200 is set apart from the Consolidated Fund in each year of the Sovereign's reign for this purpose. The civil list pensions now amount to upwards of £17,000, after allowing for deaths. Class 6 may be regarded as

sort of reserve fund. The amount of it is £8,040, and it may be used towards meeting a deficiency in any of the other classes." EDITOR.

Queries.

[511.] CHILTERN HUNDREDS. — Will someone supply me with the origination of this? Lex.

[512.] COURT LEET. — What does this mean? Especially the word leet. Lex.

[513.] SETTING THE THAMES ON FIRE.—Will some correspondent kindly give the origin and meaning of this phrase? H. J. W. (Warrington).

[514.] RAINING CATS AND DOGS.—Also the origin of this phrase. H. J. W. (Warrington).

[515.] WALK YOUR CHALKS.—Also the origin and meaning of this? H. J. W. (Warrington).

[516.] SPEER OR SPUR.—Can anyone explain this Lancashire phrase? H. J. W. (Warrington).

MURDER AND SACRILEGE.

At the Chester Assizes, in April, of 1824 two cases were tried from East Cheshire which excited great interest, and afforded a remarkable example of the inequalities existing in the law. The first case was a charge against an old man, 60 years of age, named George Posnett, who was indicted for killing Betty Posnett, his wife. Briefly, the circumstances were these. On the 9th of the previous December, the prisoner and his wife had been at the wedding of their daughter. On their return home, both being intoxicated, they began to quarrel. In the midst of it the deceased left the house and went to a neighbour's, where she was followed by her husband, and in the moment of irritation she gave the prisoner a push, and he retaliated by giving her a blow on the breast, which caused her to fall unconscious to the floor and die within a few minutes. The other case was that of a man named Wm. Jones, aged 34, who was charged with having committed sacrilege at All Saints' Church, Marple. On Sunday, the 9th November, Mary Hall locked the door, and did not return to the chapel till the Wednesday following, when she found the interior in great confusion, and many books and the pulpit cushion stolen. The prisoner disposed of a morocco prayer-book at a bookstall at Macclesfield, kept by one Hulse, and sold another at Leek, where he was apprehended in consequence of suspicion being aroused by the number of books he was carrying. The results were little short of astonishing—Posnett, for killing his wife, was sentenced to a month's imprisonment,—Jones, for stealing some prayer-books to be hanged!

SATURDAY, SEPTEMBER 10TH, 1881.

Notes.

BIRTHS, MARRIAGES, AND DEATHS IN STOCKPORT.

[517.] It is astonishing how marvellously the population of Stockport increased and the town extended itself through the introduction of manufacturing industries. The Stockport Registers record show the following facts:—

Year.	Married.	Baptised.	Buried.
1750	47	107	206
1770	93	110	200
1780	108	173	260
1790	224	316	369

It is recorded by Aiken in 1795 Stockport contained 28 large cotton factories, four of them worked by steam engines, and that the making of hats was a considerable branch of trade in the town; he also informs us that at the Old Church there were 142 marriages, 415 christenings, and 600 burials, and that the population of the town was about 15,000. But in this account Heaton Norris was not taken, then calculated to contain 170 houses, and also Portwood, which contained 100 houses, and it may be interesting to the reader to know that in 1773 and 4 an enumeration of the inhabitants of the town and parish of Manchester was made, when it was found Heaton Norris contained 180 houses, 141 families, 375 males, and 394 females. In the neighbouring township of Reddish there were 54 houses, 57 families, 160 males, and 142 females. I should be inclined to think Portwood would be taken in the Stockport Registers. From 1790 to 1800 the increase was very great. In 1800 the baptisms were 564, and the burials 655, which upon a common statistical calculation would imply a population of about 14,000 persons. According to the population returns, in 1801 the inhabitants of Stockport were 14,830, of whom 14,880 were reported to be employed in trade, manufactures, and handicraft: and the population of Brinnington was 890; and in Heaton Norris it was 3,768, with a rateable value yearly according to the rate of 1815 of £12,006. In 1811 the population of Stockport was increased to 17,546, not including the inhabitants of Heaton Norris and Portwood, of whom 153 were employed in agriculture, 3,304 in manufactories, 106 being in miscellaneous employments, the population consisting of 7,978 males and 9,568 females. In Heaton Norris the population was 5,232, but I have no account how their labour was distributed, and that of Brinnington was 1,705—14 were employed in agricultural labour, 380

in manufactures, and 8 in various employments. There were 771 males and 934 females. The reader can form a good idea of the increase of trade, for in the year 1815 Stockport and its vicinity contained 40 large buildings used by cotton spinners, &c., occupied by 55 manufacturers, in addition to which there were manufacturers of checks, cross-overs, and muslins—the two former being given out for home work. There were also 18 large hat manufactories. In 1821, the population of Stockport, as given in the census published by order of Parliament on July 2nd, 1822, is stated to be 83,356 and with its dependencies 44,957, thus—

thus—Stockport	..	..	..	83,356
Heaton Norris	..	..	..	6,958
Reddish	..	..	..	2,519
Brinnington	..	..	..	2,124
<hr/>				
Total	..	..	..	44,957

Heaton Norris contains 2,126 statute acres and Reddish 1,528, Stockport 1,740, Brinnington 810. In 1831, the total population of Stockport, Heaton Norris, Reddish, and Brinnington amounted to 41,545, thus showing a decrease of 8,417 in this area, but when all the out-townships are taken, comprising the parish of Stockport, it shows an increase of 22,402, and this phenomenon can only be accounted for by the migratory habits of those engaged in manufacturing industry. In 1831, there were 4,793 houses, the assessment of property amounting to £35,865. In this communication the writer has strictly confined himself to Stockport proper, not troubling the reader with the details of the out-townships comprising the Parish of Stockport. The following table shows the population of Stockport from 1801 to 1831, and we hope to bring out some interesting details respecting the population &c., from 1831 to 1881.

Table showing at one view the population of Stockport from 1801 to 1831:—

	1801.	Population.	1811.	1821.	1831.
Stockport	14,830	17,546	83,356	25,469
Heaton Norris	8,768	5,282	6,958	11,238
Brinnington	890	1,705	2,124	3,978
Reddish	456	582	2,519	860
<hr/>					
Totals	19,944	25,015	44,957	41,545
E. H.					

STOCKPORT WATER SUPPLY.

[518.] Dr. Aiken says, p. 445:—"Stockport is chiefly supplied with water, in the old part of the town, by open springs rising in Barn Fields, which are considerably higher than the Market Place; these are collected into a reservoir behind St. Peter's

Church, and from thence carried by pipes to different parts of the town, as well as into the houses on the rocks in the Market Place." This was in 1795. If I am not mistaken the Barn Fields were where the Wellington Road now is, near Spring Bank Mill. The making of this road, and the subsequent works in connection with the railway, have so altered this district, that it would be hard to discover these springs now. The whole subject of the water supply—past and present—of the town is of sufficient interest to justify me in asking for further information on the subject.

K. E.

THE HIGH ROAD THROUGH STOCKPORT IN 1764.

[519.] At page 242 of "*Britannia Depicta*," or Ogilby improved, being an actual survey of all the direct and principal cross roads of England and Wales London, 1764," I find the following names set down in the chart of the high road from Manchester through Stockport to the borders of Derbyshire. The figures represent the number of miles from Manchester. Manchester:—A Bridge, Bank Top, Medlock Flu., to Didsbury, Hardwick Green (1), Ancoats Hall (2), Grimlow (8), Slood Hall, Gorton Chapel, to Garton (4), Blakebrook, to Didsbury (5), Heaton, Manchester Hill (6), enter Cheshire, Stopford, Mersey to Chester, Portwood Hall (7), to Bramer Hall, Swetmans, a sicamore tree (8), Miles-end Hall, a moor (9), a Brewer's Green, Besmore, an inn (10), Hessel-grave (11), Ho Lane (12), Lime Hall, Disley Dean, an inn (13), (14), Longside Hill (15), Eriley Hall, Lanehead, Wheley (16), a stone bridge, Goyte Flu., enter Derbyshire. I may remark that in the map of Cheshire, page 239, I find Stockport instead of Stopford. I do not understand the mention of "a sicamore tree." I would direct attention to the absence of the name Bullock Smithy, and to the form Hessel-grave, which the other name of the village here takes. We also see that the more euphonious name of Hazel Grove, has a claim to greater age than Earwaker, vol. II., page 105, would seem to allow.

K. E.

CHESHIRE FAMILIES: JODRELL OF YEARDSLEY.

[520.] Burke's history of the Commoners give the following record of this old family:—

The Jodrells of Yeardsley, extinct in the elder male line since 1750, but represented through females by the present Mr Jodrell, of Henbury, were settled at Yeardsley, in the county of Chester, as early as the time of Edward III. or Richard II.

The first of the name on record was possessed of lands in Derbyshire, within the manor of High Peak, 14th Edward I. His great grandson, William Jauderell, the immediate ancestor of the family,

served as an archer under Edward the Black Prince, in the French wars. He had his pass for England, 29th Edward III. and is supposed to have subsequently become possessed of lands in the township of Yearlsley-cum-Whaley, in Cheshire. He *m.* in 1855, Agnes, daughter of Robert de Bradshawe, and was father of

Roger Jodrell, of Yearlsley, who was for many years esquire of the body to King Richard II., and for his good services in that reign had granted to him for life (17th Richard II.) the town of Whetton in Leicestershire. The fifth in lineal descent from this Roger was another

Roger Jodrell, Esq., of Yearlsley, who *m.* first, 16th Henry VII. Isabel, daughter of John Sutton, Esq., of Sutton, and secondly, Ellen,* daughter and co-heiress of Roger Knutsford, of Twemlow, by whom he had a son and heir,

Edmund Jodrell, Esq., of Yearlsley and Twemlow, who espoused Katharine, daughter of James Kelsal of Bradshawe, and was *s.* by his son,

Edmund Jodrell, Esq., of Yearlsley and Twemlow, who served the office of sheriff for Cheshire in 1650. He *m.* Mary, daughter of Robert Holt, Esq., of Stubble and Castleton, in Lancashire, and was *s.* by his son,

Edmund Jodrell, Esq., of Yearlsley and Twemlow, high sheriff of Cheshire, in 1670, who *m.* Elizabeth, daughter of Sir Frauncys Burdett, Bart., of Fore mark, in the county of Derby. His son and heir,

Edmund Jodrell, Esq., of Yearlsley and Twemlow wedded Elizabeth, daughter of Sir John Molyneux, Bart., of Tevershal, in the county of Nottingham, and was *s.* by his son,

Francis Jodrell, Esq., of Yearlsley and Twemlow, *b.* in 1689, who served the office of sheriff of Cheshire in 1716, and marrying Hannah, only daughter and heiress of John Ashton, Esq., had a son, Francis, *b.* in 1723, who *m.* Jane, daughter and co-heiress of Thomas Butterworth, Esq., and predeceasing his father about 1750, left issue, Frances, of whom presently Elizabeth, who inherited the Twemlow estate, *m.* Egerton Leigh, Esq., of High Leigh, in the county of Chester.

Frances Jodrell, elder granddaughter and heiress of the Yearlsley property, espoused, in 1775, John Bower, Esq., of Manchester, who upon his marriage assumed, by sign manual, in compliance with the testamentary injunction of his wife's grandfather,

*This lady brought Twemlow to her husband.

the surname and arms of Jodrell. He afterward^s bought Henbury, where he settled in 1779, and became possessed of the Taxal estate, upon the demise of his brother, Foster Bower, Esq., barrister-at-law, and recorder of Chester, by whom that property had been purchased towards the close of the last century. Mr Bower-Jodrell had issue by his wife Frances, three sons and two daughters—viz., Francis, his successor; Thomas Marsden, captain in the 35th regiment of foot, who fell at Rosetta while acting as aide-de-camp to General Oswald; Edmund Henry, lieutenant-colonel in the Grenadier Guards; Harriet, *m.* to Shakespear Phillips, Esq.; Maria, *m.* to John Stratton, Esq. Mr Bower-Jodrell *d.* in 1796, and was *s.* by his eldest son,

Francis Jodrell, Esq., of Henbury, Yearlsley and Taxal, who was sheriff of Cheshire in 1813. He *m.* in 1807, Maria, daughter of Sir William Lemon, Bart., of Carelew, in the county of Cornwall (by Jane, daughter of James Buller, Esq., of Morval), and had issue, John William, present proprietor; Foster Bower, *b.* in 1810, and *d.* at Oxford, in November, 1830; Francis Charles, *b.* in 1812, an officer in the Grenadier Guards.

Mr Jodrell *d.* 5th March, 1828, and was *s.* by his eldest son, John William Jodrell, Esq.

Arms—Sa. three buckles arg. *Crest*—A cock's head and neck, couped, or wings elevated arg. combed and wattled gu. *Estates*—In the county of Cheshire and Derby. *Seats*—Henbury Hall and Taxal Lodge both in the county of Chester Ed.

Replies.

HOUGH CHAPEL, ALDERLEY EDGE.

(Query No. 431.—July 28.)

[521.] Our correspondent "Lindow" will probably have seen a reply to his question in the *Wilmslow Advertiser* of last week under the head of Wesleyan Chapel, Alderley. In the front of the Hough Chapel is a tablet which records that the interesting little edifice was erected in 1838. "Lindow" will see, therefore, that the story as to the great John Wesley having preached there is a silly fabrication, the building itself bearing a refutation of such a foolish mistake. Our esteemed correspondent "W. N." was present, we believe, at the opening. Ed.

PETER WALKDEN FOGG.

(Query No. 91.—March 12.)

[522.] In the "Microscope" for July 11, 1828, there is reprinted under the heading "Stockport in the

Olden Time" a Hudibrastic poem "written by the late Mr Peter Walkden Fegg, a gentleman of no ordinary talents as a preceptor of youth, and well-known to the principal inhabitants of this town. It is entitled "An Iliad rising from a day's campaign; being an account of that memorable engagement between Mr Charles Davy and Mr William Lee on the banks of the Carr Dam, near Stockport, in the county palatine of Chester, upon Thursday, 27th of March, 1783. Written to a friend in imitation of Hudibras.—1783." The poet speaks of the time—

When wenches spun on little wheels,
When lads hid trades, or worked in fields;
Ere Stockport was of Jennies full,
Ere all its wealth was cotton wool.

But the action of the piece takes place in a later time—

When Jennies drove out little wheels,
When carding Tommies came in fashion
That had for water such a passion
As lab'ring rustics have for ale—
Withhold it and their labours fail.

A week later in the same periodical there was also reprinted a continuation of the poem, which is thus introduced:—"It appears that the gentlemen of Stockport did not believe that Mr Fegg was the author of the Iliad published in our last. In the introduction to the following poem, however, he most unequivocally claims it as his own. The poem is entitled 'The Supplement, with an address to the gentlemen, &c., with an epigram; by the author of An Iliad arising from a day's campaign.'—'For who can write so 'ast as men run mad.'—Young. 1783." It begins:—

Ye muses nine (if nine there be,
Or more or less, 'tis nought to me),
Ye who in Barn Fields love to walk,
Who oft with me in Longshut talk;
Ye who, at midnight, when crowds sleep,
Softly across the Hillgate creep, &c.

K. E.

STOCKPORT PRINTED BOOKS.

(Queries 1, 91, 108, &c.—Feb. 12, Mar. 12, 19, &c.)

[523.] "The Microscope, or Literary and Scientific Miscellany. 'From grave to gay, from lively to severe.'—Pope. Stockport, printed and published at the Albion Office by J. H. Swindells, and sold by him at his shop in the Market Place." This appeared in weekly numbers of eight pages each. After the title in each number it was announced that this miscellany contained literary, scientific, and biographical notices, poems, essays, anecdotes, witticisms, and other interesting matter, select and original, which at that important era, might be entitled to the attention of society, but for which sufficient space could not be

found in the columns of a weekly newspaper. To escape the paper duty all news was left out. It seems, however, to have had a circulation extending over the surrounding districts to judge from the list of places where it was said to be on sale. It would appear that it originally appeared under the title of "The Albion, or Cheshire, Lancashire, and Yorkshire Microscope," though for how long I do not know. I have recently seen Nos. 1-18—Friday April 11, 1828, to Friday, August 8, 1828. The price for the first 13 numbers was 2½d, but was then raised to 3d, which, considering that there were only eight pages to a number, would seem a high price nowadays. I do not know what was the future history of this periodical. The whole bibliography of Stockport newspapers deserves attention, and stands in need of elucidation. K. E.

INTRODUCTION OF SILK TRADE INTO STOCKPORT.

(No. 506. Sep. 2nd, 1881.)

[524.] I feel greatly interested in the query made by your correspondent "K. E." on the silk trade. It has been asserted by Dr. Aikin that the first English mills for winding and throwing silk in England were erected at Stockport. The names of the individuals who began the business in this town were Thomas Eyre, of Stockport; Talbot Warren, Esq.; Thomas Hadfield and George Nicholson, of Heaton Norris, Lancashire; Chapman and John Gurnell, of London, merchants. The time when this business was commenced is not stated, but it must have been prior to its introduction into Macclesfield, for in the year 1752, John Clayton, an experienced silk throwster of Stockport, went to Congleton, and erected a silk mill on the banks of the Dane. It may not be out of place to remind our readers that silk was first brought from India in the year 276 of the Christian Era; the manufacture of it in Europe was introduced by some monks A.D. 551, and it was first worn by the clergy of England, A.D. 1534. Your correspondent "K. E." fixes its introduction into Derby about 1717, which is also stated in "Bagshaw's Derbyshire Gazetteer, 1846," Page 94. E. H.

STOCKPORT COMMON LANDS.

(Query 878. June 25.)

[525] Heginbotham (Part II, page 164) says "They (i.e. the burgesses of Stockport) formerly had the right of pasture over several commons, but they were enclosed in 1805, under the powers of 'An Act for dividing, selling, or disposing of the common lands or waste grounds in the Manor, Barony, Town, and Township of Stockport.' This Act was the 45 Geo.

III., cap. 91. I have not a copy of the Act, but if anyone who has would give an abstract, he would confer a favour on all those interested in matters local. K. F.

Queries.

GRAVES IN WESLEYAN CHAPEL, NEW MILLS.

[526.] In going over the gravestones at the Wesleyan Chapel, New Mills, a few days ago, I found the following inscription:—"Sacred to the memory of Peter Bate, who departed this life October 1st, 1826, in the 105th year of his age. Also Martha, his wife, departed this life April 22, 1815, aged 86 years." I was informed by the sexton that another person of the same age was also buried in the same ground. Another inscription reads:—"Sacred to the memory of Paul Mason, who departed this life April 9th, 1818, aged 33 years. Hannah, daughter of Paul and Margaret Mason, departed this life December 13, 1821, aged 18 years." I was informed that Paul Mason, with two others were executed at Darby for burglary, Mason being buried here and the others at Mellor. Can any correspondent give particulars of the affairs? J. OWEN.

[527.] MOBBERLEY STOCKS.—Can any of your numerous antiquarian readers tell me when the stocks at Mobberley were last used? LINDOW.

[528.] LEVENSHULME.—Where were the marriages of the inhabitants of Levenshulme celebrated at the beginning of last century? Are any registers of such marriages still in existence? and if so, where? Levenshulme was then, I believe, called Lanesem, as Macolesfield was Maxfield. (cf. Maxfield, 390). Why they are now known by the longer names has always puzzled me. K. E.

[529.] FEAST DAYS.—When are the feast days of St. John the Baptist and St. Martin the Bishop in winter? Who was the latter? K. E.

[530.] SIR EDMUND SHAA.—Is anything further known of the founder of our Grammar School than that he was Lord Mayor of London in 1483, when Richard III. seized the throne, and appears as such in Shakspeare's play? K. E.

[531.] CURIOUS CUSTOM AT NORTHWICH.—I have seen it stated that—"At the town of Northwich, in this county, a whimsical privilege is allowed, by the charter of the church, to the senior scholar of the Grammar School—viz., that he is to receive marriage

fees to the same amount as the clerk, or instead ereof, *the garters of the bride.*" Is this custom still observed, and if not, has it died out within the memory of those now living? K. E.

. On correspondent, "E. H.," has previously asked for this information in Query 460, but the subject, being one of peculiar interest, may well be brought forward for enquiry again. E.D.

THE WEATHER.

"General Rules and Observations on the Weather, by the late Dr. Dalton:—

1. The barometer attains its greatest height during a long frost, and generally rises with a north-east wind. It is at the lowest during a thaw following a long frost, and is often brought down by south-west wind.

2. When the barometer is near the high extremes for the season of the year, there is very little probability of immediate rain.

3. When the barometer is low for the season, there is seldom a great weight of rain, though a fair day in such a case is rare. The general tenor of the weather at such time is short, heavy, and sudden showers, with squalls of wind from the south-west, west, and north-west.

4. In summer, after a long continuance of fair weather, with the barometer high, it generally falls gradually, and for one, two, or more days before there is much appearance of rain. If the fall be sudden and great for the season, it will probably be followed by thunder.

5. When the appearance of the sky is very promising for fair, and the barometer is at the same time low, it may be depended on that those appearances will not continue long. Whereas when the barometer is low, it not unfrequently rains almost without any appearance of clouds.

6. All appearances being the same, the higher the barometer the greater will be the probability of fair weather.

7. Thunder is almost always preceded by hot weather, and followed by cold and showery weather.

8. A sudden and extreme change of temperature of the atmosphere, either from heat to cold, or from cold to heat, is generally followed by rain in the course of 24 hours.

9. In winter, during a frost, if it begins to snow, the temperature of the air generally rises to 32°, and continues there whilst the snow falls; after which, if the weather clears up, severe cold may be expected.

10. The aurora borealis is a prognostic of fair weather."

Some proverbs on the weather from "Hone's Year Book:—

"If red the sun begins his race,
Expect that rain will fall apace.

The evening red, the morning gray,
Are certain signs of a fair day.

If woolly fleeces spread the heavenly way,
No rain, be sure, disturbs the summer day.

In the evening of the moon,
A cloudy morn—a fair afternoon.

When clouds appear rocks and towers,
The earth's refreshed by frequent showers."

SATURDAY, SEPTEMBER 17TH, 1881.

Notes.

CHESHIRE FAMILIES: LATHAM OF BRADWALL.

[592.] The following is from Burke's "History of the Commoners:"—

This is a junior branch of the ancient Cheshire house of Lathom, of Lathom and Knowsley, which terminated in an heiress, Isabella Latham, who married Sir John Stanley, knight ancestor of the earls of Derby, by which alliance the Stanleys acquired, with other lands, the estate of Knowsley, in Lancashire, which has since been their chief seat. This line divided itself into various branches, amongst which the estate was partitioned, and immediate traces of connection lost, but in the reign of Henry VIII. Alexander de Latham occurs in existing deeds, as seised of lands in Astbury, and using the same arms; and from him property descended lineally to the present proprietor of Bradwall.

Alexander Latham, of Congleton, in Cheshire, living in the time of Henry VIII. was father of

John Latham, of Congleton, who married 9th February, 1578, Margaret, daughter of — Wardle, and was succeeded by his son,

John Latham, of Congleton, born 25th October, 1579; married 2nd February, 1607, Priscilla, daughter of — Ley, and had issue, John, his successor, Edward, who left issue, John, in holy orders, vicar of Beddingfield, in Suffolk, father of John, rector of Westleigh, in the same county; Elizabeth, Anne, Margaret. John Latham died 31st December, 1631, and was succeeded by his eldest son,

John Latham, of Congleton, born in 1609, and dying in 1670, was succeeded by his son,

The Rev. John Latham, rector of Lawton, in Cheshire, born in 1636; married 31st March, 1692, Maria, daughter of — Moreton, and had issue, John, his successor; Hester married to the Rev. William Hall, rector of Gawsorth, and died *sine prole*. Mr Latham died 5th June, 1705, and was succeeded by his son,

The Rev. John Latham, minister of Bunney, in the county of Notts, and of Woolstrop, in Leicestershire, born 11th November, 1694; married Margaret, daughter of William Knott, Esq., of Great Gonerby, in Lincolnshire, and had two sons, John, his successor; Charles, of Waltham, in Leicestershire, married, and had issue. Mr Latham was succeeded by his elder son.

Latham John, Esq., of Bradwall Hall, in the county of Chester, M.D. of Brasenose College, Oxford, late President of the Royal College of Physicians, London, F.R.S., L.S., &c., born 29th December, 1761, married 12th April, 1784, Mary, eldest daughter and co-heiress

of the Reverend Peter Meyer (see family of Meyer at foot), Vicar of Prestbury, and has issue, John, LL.D., sometime of All Soul's College, Oxford, born 18th March, 1787; married Elizabeth, daughter of Sir Henry Dampier, knight, late one of the judges of the court of king's bench. Peter-Mere, M.D. of Brasenose College, Oxford, fellow of the Royal College of Physicians, born 1st July, 1789; married Diano-Clarissa, daughter of Major-general the Hon. Granville-Anson Chetwynd-Stapylton. Henry, M.A. of Brasenose College, Oxford, in holy orders, born 4th November, 1794; married Maria, daughter of James Halliwell, Esq., of Broomfield, in Lancashire. Sarah, married to George Ormerod, Esq., of Sedbury Park, in the county of Gloucester, and has issue. Frances died unmarried in 1829. Doctor Latham succeeded his father 21st June, 1783.

Arms—Erm. on a chief indented az. three besants, over all a bend gules. *Crest*—On a rock ppr. an eagle with wings elevated erminois, preying on a child ppr. swaddled az. banded ar. *Estates*—The manor of Bradwall, in Cheshire, purchased by the present proprietor, with various other minor estates, in the same county, inherited from the Meres and Arderne. *Seat*—Bradwall Hall, Cheshire.

FAMILY OF MERE.—Peter Mere, of Hough, son and heir of William Mere, married Frances, daughter of John Gerton, of Burton-upon-Trent, and had issue, Peter, died *sine prole* in 1737; Henry, died *sine prole* in 1746; Nathaniel. Peter Mere died in 1720, and was succeeded by his eldest son, Peter, who dying *sine prole* was succeeded by his brother Henry, but he dying likewise issueless, the estates and representation devolved upon the youngest son,

Nathaniel Meyer, of Macclesfield, who married Sarah, daughter of William Lingard, and had issue, Peter, his successor; Henry, in holy orders, M.A., fellow of Brasenose College, Oxford, and rector of Cottingham, in Northamptonshire, married Eton, daughter of — Jeffries, of Northwich, but died *sine prole* in 1780. Mary died 4th January, 1733.

The eldest son, the Rev. Peter Meyer, vicar of Prestbury, in the county of Chester, born 30th March, 1728; married 26th December, 1753, Martha, second daughter and co-heiress of John Arderne, Esq., of the Oak, in Sutton, Cheshire, and of Romsey, in Hants, and left at his decease, in 1785, two daughters, his co-heirs—viz.: Mary, married to the present John Latham, M.D., of Bradwall Hall; Frances, married to the Rev. David Davies, D.D., of Macclesfield, and died 15th October, 1797, leaving an only daughter, Frances Davies.

Ed.

GREGORY OF WIRRAL.

[533.] Gregory of Wirral was a Cheshire man who found it profitable to settle himself down upon lands in the Vale of Clwyd, A.D. 1335, and as a piece of curious information I copy the following out of an old record printed a few years ago. He is said to hold "two acres rendering at the aforesaid seasons 6l; and 80 acres more will be found in the Oxencarde by measurement, which are released to Adam Birchenshagh (another Cheshire squatter) saving the oak to the lord, if it please the lord &c., rendering annually at the aforementioned seasons 10s; and he begins to pay if it please the lord in the ninth year of King Edward. Total, farms of Oxencarde, with the 'income,' in season 11s 8d, and 11s 8d; so making annually 23s 4d for four score and two acres of land and wood." Mr Parnell, I should think, must have been studying these old records to get at the letting value of land, but the "squatters of 1335 were but few and very far between, and therefore the supply of land exceeded the demand for it; although then as now Cheshire men had an eye to the main chance. This Gregory of Wirral was among the keenest of them just then, when the poor Welsh had to pack up their bags and their baggage to leave "green spots" empty for the Normans who thought fit to squat upon them. It is also curious to read how the natives must cling to their bit of land, for in this document I read of poor Welshmen who tried to do so, and one of whom was more aggravating than the others, and the record says, "Therefore he is to be removed with his cattle, his effects, &c." Some of these Welshmen, however, would seem to have given the lord the slip, one Elen ap Ior being named, who had "heed four acres and a half of poor land for which he paid 3s 9d per annum, at the aforesaid seasons. And now that land is in the hands of the lord by defeat of tenancy," there being no land court to appeal to, and no native commissioners to fix the amount of compensation Ap Ior was entitled to, at least none that came up to our modern ideas of the correct thing. Dr Beekle mentions a case where the tenants were dissatisfied with the ruling of the "Escheators" (cheating more properly) "and the case was referred to the lord's council," as being probably more reasonable than the legally appointed judges; a sort of hint that if the lords and tenants are left to themselves all must end well, always remembering that the lords and new tenants were English, for among 37 of the latter there was but one Welshman left—Robert ap Griffith, a minnow among the sparrows to be gobbled up at the first convenient season, by the Spons, Suttens, and

Bolds, who surrounded him on every side.

R. ECCLESTON.

EXHIBITION OF WORKS OF ART, MECHANICS AND MANUFACTURES, AT THE STOCKPORT MECHANICS' INSTITUTION, 1840.

[534.] Over 40 years have passed away since the gathering together of an extensive and costly collection of the gems in art, science, and literature, at the Stockport Mechanics' Institution, then located in a building which was originally the Stockport Theatre, but had been converted into a Mechanics' Institution. There are only a few of the directors at that period now living to record the particulars of that undertaking. This very beautiful and voluminous collection of curiosities and specimens of human ingenuity and labour was opened to the public on the 18th of April, 1840, and it was generally admitted that a more delicious feast of wonders was never before presented to the astonished gaze of the people of Stockport. Language describing the various objects is too weak to convey to the mind any adequate idea of the extent, number, and rarity of the various articles there presented for inspection. The productions of nature, genius and art, both from the civilised and barbarous portions of the globe, were found to be valuable and fascinating to the sight and intelligence of the most philosophic observer, as well as those who had a taste for the antique and the curious, and the people of Stockport at that time were justly proud, and recognised the skill and taste which pervaded the whole. The picture gallery contained several striking portraits of local notabilities, and also some pictures of our Market Place in the olden time, and other local views. There was also a room devoted to mechanical inventions, under the superintendence of Mr Axon, a model of the Thames Tunnel, a room containing old books, and miscellaneous curiosities, mirrors, &c. At this distant period it is impossible to remember all the varied attractions of that display, which caused a considerable outlay. A portion of the warehouse adjoining had to be hired to enable the directors to carry out their views, and I am sorry to add when it closed there was a small pecuniary loss, the balance being paid off by a subscription amongst the directors.

E. H.

STOCKPORT POETS AND POETRY: LINES ADDRESSED TO THE MERSEY.

[535.] The following appeared in a local magazine published in Stockport 40 years ago:—

Thou noble stream that hastens on,
Nor stops nor cares to answer why,
Through grove, or glade, or busy town,
The same bright mirror of the sky.

On Turner-off's rough romantic steep,
Wrapt with the scene oft have I stood
To watch thy gurling crystal sweep
Along a ceaseless winding flood.

Till where thy waters lagging stay,
And in reluctant silence flow;
Pause ere they plunge in glittering spray,
Among the boiling heaps below.

And still on that high precipice
I stand, nor think an age too long,
Dwell on the accents of thy voice,
And hear thy ever murmuring song.

Or where thy muddier bubbles move,
On th' verge of Heaton's mossy down;
Where ages rolling thou hast clove
The deep, the rocky, bed thy own.

Where Brinksway's craggy cliffs o'erlook,
With angry frowns thy passive mien;
And many a wild o'erhanging oak,
Has flung its sombre shade between.

I'm pleased by thee, thou lovely stream,
At morn, or eve, to walk alone,
And look upon thy face and dream;
Of venerable ages gone.

Say, did'st thou thus inspire the soul,
When first rude Britons gazed on thee,
Or roll'd'st thou then as thou dost roll,
An emblem of eternity.

Stockport, April 12, 1840.

EMMA.

Who was Emma; I have several other pretty effusions of hers. Since this poem was written Stringer's Fields, as they were called, have been converted into the Vernon Park, and the Weir still remains in its original state.

E. H.

Replies.

THE BULKELEY FAMILY, MACCLESFIELD.

(No. 507—Sept. 2.)

[536.] Will you kindly correct an error in the sketch of the Bulkeley Family which lately appeared in your paper. It is there stated that Peter Bulkeley was third son of William de Bulkeley. It ought to be third son of Robert, who had Eaton, in Davenham. John, of Haughton, was son of this Peter, who married Nichola Bird, and not son of Robert. This Peter had two sons, John, of Haughton, and Roger, of Brexton, who married Margery, daughter of John Bird, of Broxton, ancestor of the Bulkeleys, of Broxton. This branch seems to have become extinct in the male line, for Hugh Bulkeley, who married the daughter of Henry Bostock, had four daughters and no sons. Joyce married to John Bostock, of Charton, Alice, William Catherall, of Horton, Joan married to R. Hups. Jane died un-

married. The above-named William de Bird had six sons—William, of Osworth, Robert, of Eaton, Richard, who assumed the name of Prestland, Roger, who assumed the name of Norbury, Thomas, who married daughter of Mathew de Alraham, and David, who married daughter of De Bickerton. The last named but one in the male line, Robert de Bickerton, for want of issue, left his estate to his nephew, Thomas Horton, Esq. The Bulkeley Family, it is said, were settled at Bulkeley for some generations before Robert de Bickerton, in the reign of King John, and before that they were settled in Wales, that the branch then became established at Bulkeley, Cheshire, and a second near Rochdale, Lancashire; from the last named descend the Buckleys, of Lancashire and Yorkshire. The branch of this family is settled in the West of England.

S. S. B.

CHILTERN HUNDREDS.

(No. 511—Sept. 2.)

[537.] A hundred court is only a larger court baron being held for all the inhabitants of a particular hundred, instead of a manor. The hundred was so called because it was part of a shire containing 10 tythings, either because at first there were one hundred families, or else they found the king one hundred able-bodied men for the wars. The free suitors are here also the judges, and the steward the registrar, as in the case of the court baron. It is likewise a court of record, resembling the former in all points except that in point of territory it is of greater jurisdiction. King Alfred, for the better government of the country, divided the territory of England into counties, those counties into hundreds, and the hundreds into tythings or towns. No doubt the Chiltern Hundreds were of this class, and had a peculiar political significance. In Hadyn's Dictionary of Dates I find Chiltern Hundreds—viz., Burnham, Desborough, and Stoke, an estate of the Crown on the chain of chalk hills that pass from east to west through the middle of Buckinghamshire. The stewardship is a nominal office with a salary of 25s conferred on members of Parliament when they wish to vacate their seats. The strict legality of the practice is questioned.

E. H.

COURT LEET.

(No. 512—Sept. 2.)

[538.] The court leet, or view of frank pledge, is a court of record held once in the year, and not oftener (Mirror, ch. 1, sec. 10, 4 v., Institutes 261, Hawkins P.C. 72), within a particular hundred, lordship, or manor before the steward of the leet, being the king's

court granted by charter to the lords of those hundreds or manors. These court leets have a peculiar jurisdiction, and required the attendance of all the residents within the particular hundred, lordship, or manor, and concerned the administration of public justice, and was held in the open air or some convenient place appointed for that purpose. The leet was the most ancient court in the land for criminal matters, and the court baron for civil causes. Both of these courts are very ancient. The first occurs in the Conqueror's charter for Battle Abbey, and not infrequently in Domesday. The leet consisted of aldermen and burgesses, who were all to be persons holding lands and burgages. We may here remark a burgage tenure is an ancient tenure proper to boroughs, whereby the inhabitants, by custom, held their lands or tenements of the king or other person by a rent certain. It is indeed only a kind of town socage, which means to have power or liberty to minister justice and execute laws, also the circuit or territory wherein such power is exercised; hence soca is used for a seigniorship or lordship, with the liberty of holding or keeping a court of his sokemen or husbandmen, who in the Saxon times were of two sorts—one that hired the lord's outlands or tenementary lands like our farmers of the present day, and the other the men who tilled and manured his inland or demense yielding operam. The service or performance of a slave or hired workman (not census), one who taxed, levied rates or cess for the lord, which was a service in contradistinction to sokemen or ploughmen. After the conquest they were taken to be those tenants who held of no servile tenure, but commonly paid their rent as a soke or kind of freedom to the lord, though they were sometimes obliged to customary duties for the service and honour of their lord. The view of Frank pledge—a pledge or surety for the behaviour of freemen by a certain number of neighbours becoming bound for each other to see each man of their pledge forthcoming at all times to answer the transgression committed by any gone away, so that whosoever offended it was forthwith enquired in what pledge he was, and those of that pledge either produced him within 81 days or satisfied for the offence. Sometime during the reign of Henry III., and it is supposed (about the year 1260) Sir Robert De Stokeport, Knight, who at that time was seized or in possession of the manor and barony of Stockport made the town of Stockport a free borough by obtaining a charter for that purpose. According to Mr Heginbotham's history, page 140, part ii., it is dated Sept. 6th, 44 Henry III. Opposite page (137) is a copy thereof, which would be written

about 1530. I would also refer your correspondent "Lex" to pages 166 to 170 for an idea of the powers of this court, which is an extract from the records thereof.

E. HUDSON.

SPEER OR SPURR.

(Query 516. September 2, 1881.)

[539.] The words speer or spurr mean to ask or enquire. In some parts of Lancashire and Yorkshire banns of marriage (or askings) are called speerings, or more frequently, spurrings.

Heaton Moor.

T. H.

WALK YOUR CHALKS.

(Query No. 515—September 2.)

[540.] Some 50 years ago there was a class of beggars who, in the estimation of the public, were highly gifted in the art of ornamental writing. I remember when a boy seeing some of this writing on the flags in Tiviot Dale; it was, "Charity is kind," "Remember the poor," "Lay not up for yourselves treasures upon the earth," and other scraps from the Scriptures. These were written with Crayon or coloured chalk, of which red, white, green, blue, and yellow were the prevailing colours. A gentleman once tested one of these scribes by asking him to write "While we have time, let us do good unto all men," but he either could not, or would not, do it. All sort of excuses were made, and at last he said he would not waste his chalk in doing it. The gentleman had discovered that these people, many of them, could neither read nor write, but had by practice acquired the art of producing short sentences in a style which astonished the passers by. These tricks were well known to the constables of that day, who unceremoniously ordered them to "Walk their chalks," or pack up their traps and depart lest they should be placed in durance vile. Hence the phrase "Walk your chalks," which is by no means very complimentary.

E. H.

Queries.

[541.] LADYFIELD, WILMSLOW. — The upper part of what is now called Manchester New Road was once designated Ladyfield. Why? LINDOW.

[542.] WHIPPING-STOCKS. PROVER. — Can anybody give us information regarding the origin of the name of this public-house? T. K.

[543.] BEECH TREES ON KNUTSFORD ROAD. — On the Knutsford and Macclesfield highway, and near Booth Hall, is a splendid row of beech trees, almost a mile long. Their history would be of interest if it could be obtained. T. K.

SATURDAY, SEPTEMBER 24TH, 1881.

Notes.

CHESHIRE FAMILIES: EGERTON OF TATTEN.

[544.] From Burke's "History of the Commoners," published in 1834, we cull the following slightly-abridged record of the above well-known family:—

This branch of the Egerton family has enjoyed, for a long series of years, extensive estates and leading influence in the palatine of Chester.

Sir Thomas Egerton (son of Sir Richard Egerton, of Ridley), the celebrated lord chancellor, was born in Cheshire about the year 1540, and admitted of Brazenose College, Oxford, in 1558. The *Athenæ Oxonienses* give an account of his early pursuits, and state his having applied his muse to severe study in this university, where, continuing about three years, he laid a foundation whereon to build profounder learning. Afterwards, going to Lincoln's Inn, he made a most happy progress in the municipal laws, and at length was a counsellor of note." In 1581, Mr Egerton's eminent abilities were rewarded with the office of solicitor-general, and in 1592 with the attorney-generalship. In 1594 he was raised to the Rolls bench, having previously received the honour of knighthood; and in 1596 obtained the custody of the great seal with the title of lord keeper. To this high station he was elevated by the especial favour of his royal mistress and the universal wish of the country, "every one," as Camden says, "having conceived mighty hopes and expectations of his lordship." After retaining this office during the reign of Elizabeth, he was created by her successor on the 21st July, 1603 Baron Ellesmere and constituted Lord High Chancellor of England. To attempt even the most abridged epitome of the affairs in which Lord Ellesmere appears a principal actor during his eventful and splendid career would far exceed our limits. Among those, however, may be especially noted the treaties with the Dutch and the Danes, 40th and 42nd Elizabeth; his exertions in behalf of the ill-fated Essex; the trials of Lords Cobham and Grey d^u Wilton in 1603; the negotiations respecting the proposed union of the crowns of England and Scotland in 1604; the struggle with Lord Chief Justice Coke in reference to the jurisdiction of the Court of Chancery in 1615; and the trial of the Earl and Countess of Somerset in the following year for the murder of Sir Thomas Overbury. The Lord Chancellor, now more than 76 years of age, feeling both the powers of

his mind and body shrink under the pressure of age and infirmity, entreated from the king, in two pathetic letters, a discharge from his high office, which he had held nearly 22 years. His majesty complied, and after advancing the chancellor to the dignity of Viscount Brackley, received the seals in person from his lordship on his death-bed with tears of respect and gratitude, and expressed the intention of adding the earldom of Bridgewater to his previous honours. His lordship died 15th March, 1617, in a good old age, and full of virtuous fame; and in the words of Camden, "*forte quanto propius Reipublicæ mala viderat, ut integer honestum finem voluit.*" Hacket, in his life of Archbishop Williams, says he was one "*qui nihil in vita nisi laudandum aut fecit, aut dixit, aut sensit.*" His apprehension was keen and ready, his judgment deep and sound, his elocution elegant and easy. As a lawyer, he was prudent in counsel, extensive in information, and just in principle, so that while he lived he was excelled by none, and when he died he was lamented by all. In a word, as a statesman he was faithful and patriotic; and as a judge impartial and incorrupt.* His lordship married first, Elizabeth, daughter of Thomas Ravenscroft, Esq., of Bretton, in Flintshire; secondly, Elizabeth, Lady Woolley, sister of Sir George More, knt., of Losley, in Surrey, lieutenant of the Tower; and, thirdly, Alice, dowager Countess of Derby, daughter of Sir John Spencer, of Althorp. By the first lady only, who died in 1588, he had issue—viz., two sons and one daughter. Thomas (Sir), knt., who died in Ireland v. p. 23rd August, 1599, aged 25, leaving by Elizabeth his wife, daughter of Thomas Venables, baron of Kinderton, three daughters. Lord Brackley was s. at his decease by his only surviving son,

John Egerton, second viscount, who was advanced to the earldom of Bridgewater on the 27th May, 1617. This nobleman, distinguishing himself in Ireland under the Earl of Essex in 1599, received the honour of knighthood, and at the coronation of James I. was made a Knight of the Bath. His lordship's appointment in 1633 to the lord presidency of Wales and the

* Ben Jonson has addressed several epigrams to Chancellor Egerton: one of which we subjoin—

To Thomas Lord Chancellor:

Whilst thy weigh'd judgments, Egerton, I hear,
And know thee then a judge not of one year;
Whilst I behold thee live with purest hands,
That no affection in thy voice commands;
That still thou 'rt present in the better cause,
And no less wise than skilful in the laws;
Whilst thou art certain to thy words once gone,
As is thy conscience, which is always one;
The virgin long since fled from earth I see,
T' our times return'd, hath made her heaven in thee.

Marches gave rise to Milton's immortal "Comus," and is thus recorded by Warton—"I have been informed," says that writer, "from a manuscript of Oldys, that Lord Bridgewater, being appointed lord president of Wales, entered upon his official residence at Ludlow Castle with great solemnity. Upon this occasion he was attended by a large concourse of the neighbouring nobility and gentry. Among the rest came his children; in particular Lord Brackley, Mr Thomas Egerton, and Lady Alice.

— to attend their father's state
And new entrusted sceptre.

They had been on a visit at a house of the Egerton family in Herefordshire, and in passing through Haywood forest were benighted; and the Lady Alice was even lost for a short time. This accident, which in the end was attended with no bad consequences furnished the subject for a mask for a Michaelmas festivity and produced "Comus." The earl wedded the Lady Frances Stanley,† second daughter and co-heir of Ferdinando, Earl of Derby, and by her, who d. 11th March, 1635, had four sons and 11 daughters Lord Bridgewater d. 4th December, 1649, and was s. by his son;

John Egerton, second earl of Bridgewater, who espoused, in the 19th year of his age, the Lady Elizabeth Cavendish, daughter of William, duke of Newcastle, and had issue. i. John, K. B., third earl of Bridgewater, ancestor of the earls and dukes of Bridgewater. ii. William (Sir), K. B., of Worsley, in Lancashire, M.P. for Aylesbury, who m. Honora, sister of Thomas, Lord Leigh, of Stoneleigh, and d. in December, 1691, leaving four daughters, who all died unmarried except the youngest. Honora, b. in 1685, m. to Thomas-Arden Bagot, Esq., of Pipe Hall, in Staffordshire. iii. Thomas, of whom presently, as progenitor of the Egertons, of Tatton. iv. Charles of Newborough, in Staffordshire, M.P., b. in 1654 who m. Elizabeth, widow of Randolph Egerton, Esq., of Betley, and daughter and heir of Henry Murray, and d. in 1717, leaving a son of his own name. v. Steward, born in 1660, died unm. i. Frances, died in infancy. ii. Elizabeth, m. to Robert Sidney, earl of Leicester. iii. Catharine, died an infant. The earl d. 26th October, 1686, when the manor of Tatton and the other Cheshire estates of the family passed to his third son,

The Hon. Thomas Egerton, of Tatton Park, b. 16th March, 1651, who m. Hesther, only daughter of Sir

† Lady Frances Stanley's grandmother, the Lady Margaret Clifford, was only child of Henry Earl of Cumberland, and of Eleanor his countess, younger daughter and co-heir of Charles Brandon, duke of Suffolk, by Mary his wife, queen dowager of France, youngest sister of King Henry VIII.

John Bushby,† knt., of Addington, in Bucks, by Judith his first wife, daughter and co-heir of Sir William Mainwaring, knt., of West Chester, and by her, who died in 1724, had four sons and one daughter—viz., i. John, his heir. ii. Thomas, b. in 1680, d. unm. iii. William, LL.D., chancellor and prebendary of Hereford, prebendary of Canterbury, rector of Penshurst, &c., b. 6th July, 1682; m. Annie dau. of Sir Francis Head, bart., of Rochester, and d. 26th February, 1737, leaving issue—John, who d. in November, 1740, aged 17. Charlotte, co-heiress, who m. William Hammond, Esq., of St. Alban's Court, in Kent, and d. in 1770, leaving issue. Jemima, co-heiress, who m. in 1747, Edward Brydges, Esq., of Wootton Court, in Kent, and had, with other issue, the present Sir Samuel Egerton Brydges, bart., of Denton Court. iv. Mainwaring, b. in 1688, d. in 1686. i. Elizabeth, m. to the Rev. Peter Leigh, of the West Hall, in High Leigh. Mr Egerton d. 29th October, 1685, was buried at Little Gaddesden, in Herts, and s. by his eldest son,

John Egerton, Esq., of Tatton Park, b. 12th February, 1679, who wedded Elizabeth, daughter of Samuel Barbour, Esq., sister and heir of Samuel Hill, Esq., of Shenstone Park, in the county of Stafford, and by her, who died in 1748, had issue—i. John, his heir. ii. Samuel, successor to his brother. i. Hester, eventually sole heiress. ii. Elizabeth, d. unm. 1763. Mr Egerton d. in 1724, was interred at Rothenham, and s. by his elder son,

John Egerton, Esq., of Tatton Park, b. 14th October, 1710, who m. in April, 1735, Christian, daughter of John Ward, Esq., of Capesthorpe, but dying in 1738 without male issue the estates and representation of this branch of the family devolved on his brother;

Samuel Egerton, Esq., of Tatton Park, b. 28th December, 1711, who wedded Beatrix, youngest daughter and co-heir of the Rev. John Copley, of Battly, rector of Elmley, in Yorkshire, and by her, who d. in April, 1755, had an only daughter, Beatrix, who m. Daniel Wilson, Esq., of Dalham Tower, in Westmoreland, but predeceased her father without surviving issue. Mr Egerton died himself 10th February, 1780, advanced in years, being one of the representatives in that and the three preceding parliaments for the county of Chester. He devised his

† This gentleman, who died in 1700, was son of Robt. Busby, Esq., of Addington, by his wife, a daughter of Sir John Gore, knt., of New Place, in Herts. Sir John Gore had married Bridget, daughter of Sir Edward Harington, bart., grandson of Sir James Harington and Lucy his wife, sister to Sir Henry Sidney, of Penshurst.

great estates with divers remainders in tail to his only sister.

Hester Egerton, who had m. in May, 1717, William Tatton, Esq., of Withenshaw, but who, upon inheriting her brother's possessions, resumed by sign manual—8th May, 1780—her maiden name. She d. the 9th of the following July, leaving a daughter Elizabeth Tatton, the wife of Sir Christopher Sykes bart., of Sledmere, M.P., and a son and successor.

William Tatton Egerton, Esq., of Tatton and Withenshaw, b. 9th May, 1749. This gentleman, who from his extensive landed possessions and great personal influence was esteemed one of the leading commoners in the kingdom, represented the county of Chester in Parliament. He m. thrice, and dying in 1806 was s. in the Egerton estates by his eldest surviving son—Wilbraham Egerton, Esq., of Tatton, was born 1st September, 1781. This gentleman succeeded his father on 17th April, 1806; he represented the county of Chester in Parliament for 19 years, and served the office of sheriff in 1808, he m. 11th January, 1806, his first cousin, Elizabeth, second daughter of Sir Christopher Sykes, bart., of Sledmere House, Yorkshire, and has had issue, the present William Tatton, M.P., for Cheshire, b. 30th December, 1806; m. 18th December, 1830, the Lady Charlotte Elizabeth Loftus, eldest daughter of the Marquess of Ely, and has had two sons—Wilbraham, b. 17th January, 1832, and Loftus Edward, b. 25th July, 1833 (who died an infant), with a daughter, b. in November 1834. ii. Wilbraham, captain 43rd light infantry, b. 31st May, 1803. iii. Thomas, b. 16th November, 1809. iv. George, b. in May, 1813, and d. in August, 1814. v. Mark, b. 27th January, 1815, and d. 28th December, 1881. vi. Edward Christopher, b. 27th July, 1816. vii. Charles Randle, b. 12th May, 1818. i. Elizabeth Beatrix, died an infant in 1811. ii. Elizabeth Mary Charlotte, died an infant in 1821. iii. Chalotte Lucy Beatrix.

Arms—Arg. a lion rampant gu. between three pheons sa. Crest—On a chapeau gu. turned up erm. a lion rampant gu. supporting a dart argent. Motto—Sic donec. Estates—Tatton, Rosthern, Ollerton, &c., were possessed by Sir Alen de Tatton, ancestor of the present proprietor in the earliest period of authentic history. The elder branch became extinct after a few descents: the heiress married William Massey, fourth son of Hamon de Massey, baron of Dunham Massey, whose descendants retained possession of the Tatton property without intermission until the reign of Edward IV. From the Tattons, of Tatton, the family of Withenshaw are undoubtedly a branch; it

is a curious fact that the estates should again return into the possession of the Tatton family after so long an alienation. Town Residence—St. James's Square Seat—Tatton Park, near Knutsford.

Ed.

STOCKPORT POETS.

[545.] The following lines, addressed to the son of an affectionate widow, when he commenced courting, were written on the 29th December, 1840, and signed "A Stopport Fellow":—

Oh! Jemmy, how favoured they are
Whose blessings are equal to thine,
Whose homes such felicity share,
And maternal affections entwine.

It is envy such pleasures to see, Jem,
Love's fancies 'twould make me forego;
And if I had a mother like thee, Jem,
A-courting I never would go.

Thou knows not the married man's life,
'Tis losses and crosses at best;
If he meets with a termagant wife,
Then where is his comfort or rest?

So take a brief warning from me, Jem,
A-wedding brings sorrow and woe,
If I had a mother like thee, Jem,
A-courting I never would go.

I own it possesses a charm,
When night is flung over the glade,
To walk with the circling arm
On the neck of a lovely young maid;

Then press her still closer to thee, Jem,
Whilst breathings of ecstasy flow;
But if I'd a mother like thee, Jem,
A-courting I never would go.

What wants in thy bosom arise,
When by thy own hearth snugly seated,
If an angel dropt down from the skies,
They could be no sooner completed.

Will a wife e'er be kinder than she, Jem,
Or surpass her in constancy? No.
Then if I had a mother like thee, Jem,
A-courting I never would go.

When sorrow forbids thee to smile,
Her sympathy suffers the most;
She studies the pain to beguile,
And treasures it deep in her heart.

She thinks it no trouble can be, Jem,
If she can but lessen thy woe;
If I had a mother like thee, Jem,
A-courting I never would go.

When age and infirmity creep,
And thy mother no longer can fend,
I trust by her side thou wilt keep,
And gratefully prove her best friend.

When the old one and young one agree, Jem,
And thy wife prove her comforter too;
Oh, if I had a mother like thee, Jem,
A-courting I never would go.

E. H.

FOLK LORE: CROMWELL AND HIS SWORD.

[546.] We have some curious matters recorded by the heroic lady whose defence of Lathom House has caused her name to be placed on historic record, relating to a crisis in English history which will be ever looked back upon by Englishmen with interest. The matter I now send relates to Oliver Cromwell. The lady alluded to mentions some facts respecting him, which, when compared with his apparent zeal for religion, seem quite incompatible. The passage I quote occurs in a letter from Lady Derby, dated January 20, 1650, and is given in her biography by Madam Guizot De Witt, in which she says, "One of our people who returned from Scotland a short time ago had seen many sorcerers burned, who all declared they were always present with Cromwell when he fought; and others in England, near Newcastle, say the same thing; and there is a sorcerer now in a prison in Edinburgh who affirms that he was present when Cromwell renounced his baptismal vow." Historians have given us a very contradictory account of this man. Some represent him almost as a saint, a very "Simon Stylites," without fault, whilst others have denounced him in the most savage terms as a base hypocrite and a deceiver. Revelant to the matter of this letter, I may mention that the late Mr Henry Vincent, in one of his lectures on Cromwell, stated he had trodden the ground, in company with a Polish officer, which was occupied by Cromwell's troops in the famous battle of Dunbar, when despite his unfavourable position and the danger which surrounded him on every side by a pretended retreat, succeeded in totally routing the enemy, giving chase eight miles and taking ten thousand prisoners. The Polish officer assured Mr Vincent that nothing short of a miracle could save an army occupying the position which Cromwell did. We must remember the rank of the writer of this letter, and the respectability of Madam Guizot De Witt cannot be silenced by the contemptuous sneer of a modern savan, who exclaims, "How political passion blinds even noble souls," which may be applied to its writer with the slight addition of *ig.* before "noble souls." The tradition is, Cromwell had an evil spirit in the pommel of his sword which gave him the prowess he possessed. This is a matter which it is impossible to fathom, so I leave it as I find it.

E. H.

STOCKPORT CORPS OF VOLUNTEERS.

[547.] From a newspaper called *The Sun*, published in London, and dated 1796, we take the following notice, as appearing in the *London Gazette* of

the 9th June of that year, under the above head:—Captain-Lieutenant John Holme, to be Captain of a Company, *vice* Isherwood; Lieutenant Edward Kenworthy, to be Captain-Lieutenant, *vice* Holme; Ensign Samuel Lees, to be Lieutenant, *vice* Davies; Ensign William Mason, to be Lieutenant, *vice* Kenworthy, promoted; Ensign Jonathan Worsencroft, to be Lieutenant, *vice* Walters; Peter Boardman, Gent., to be Ensign, *vice* Lees, promoted; William Whitaker, Gent., to be Ensign, *vice* Mason, promoted; Thomas Marsland, Gent., to be Ensign, *vice* Worsencroft, promoted; Charles Prescott, Clerk, to be Chaplain; Jonathan Robinson, Gent., to be Quarter-Master Abraham Bellot, Gent., to be Surgeon. In the same paper, of June 8th, occurs the following paragraph concerning the same corps:—"Thursday last being the King's birthday, at half-past ten in the forenoon the Stockport Loyal Volunteers were drawn up in the Market Place, and at 12 they fired three excellent volleys; after which they formed a hollow square, attended by a number of the gentlemen of the town and neighbourhood, and drank His Majesty's health in bumpers of wine, &c. They then retired by companies to the inns, where they spent the evening in the utmost good humour and conviviality. The Hon. Sir George Warren, K.B., was present on the occasion, who complimented the corps on their discipline, and presented them with one hundred guineas. Much praise is due to Holland Watson Esq., major commandant, the rest of the officers, non-commissioned officers and privates, for their cool and soldier-like behaviour on that day."

 **Queries.**

[548.] **SPRING GARDENS.**—There is a road known by this name leading from Waterloo to Chester-gate. On the right hand side there was a house with an enclosed ornamental pool of water about 1836, from which the place is said to have taken its name, that is from the numerous springs of water in the locality; and the house was occupied by a widow—Mrs Barrow. No doubt all these springs of water would supply the large dam of water which once occupied the area known as Waterloo. Is this so? E. H.

[549.] **STOCKPORT POETS.**—In 1838 a book of poems was published, which was for private circulation. The late Mr G. E. Hunt, head cashier of the Manchester and Liverpool District Bank, Spring Gardens, undertook the onerous duties of editor. It contained good poems, amongst others one by the late William

Vaughan, Esq., who was esteemed as a wit, and like Yorick, was wont to set the table in a roar. One of his effusions has already appeared in your Notes and Queries. Can any of your readers, or contributors, supply any more of them? E.H.

THE POLITICS OF THE POETS.

Professor A. Hopkinson, of Owens College, in a lecture on "The Politics of the Poets," said he defined politics as having reference to the State as a whole, and as distinguished from political economy. Poetry was mainly an appeal to the emotions, and, therefore, in any discussion as to the politics of the poets they had to consider what it was in a State that appealed to human emotion. It would be found that the symbols of national tradition thus appealed in a great degree to the sympathies of a poet's mind, as was instanced by the sacred hearth of Vesta, at Rome; the Jewish ark of the covenant; or the Crown of our own country, which was a symbol of national unity. For these also a feeling of reverence was entertained by the nation at large. They might trace expression of the sentiment in the works of Sophocles, as, for example, in his views of the Delphic oracle, and his reverence for the sacred spots of Attica. The mind of the poet was so constituted as to cause him to feel a strong hatred of all injustice, a desire for perfecting all classes of society, and, with regard to the lower orders especially, to raise them and to remove from them what was disadvantageous and unjust. In William Langland's "Vision of Piers Ploughman," written in troubled times, when the government of the country was anything but what it ought to be, they found the ruling classes were attacked on account of the injustice of their government, for they ruled for their own advantage instead of that of the people. On the other hand Edmund Spenser expressed the intense feeling of devotion which the nation felt for Queen Elizabeth, not so much with regard to her personal character as that she was in a manner the representative of the greatness of the nation. She was the Gleriana of the "Faery Queen." Goldsmith in the "Deserted Village," alluded to the manner in which the nation was injured by the way in which the peasant classes were treated. Further examples of the manner in which poets venerated the ancient institutions of the nation, their anxiety that the poor should not suffer, were to be seen in the writings of Wordsworth and Shelley. Wordsworth repeatedly referred to the enormous importance of maintaining a moral and religious country population, and Shelley expressed his deep feeling of dislike of these classes what ruled merely for their own profit. These two ruling sentiments of poetry were not hostile, and what the poets taught us with regard to our politics was not how to solve any individual political problem, but the spirit in which all matters that affected the nation should be approached and considered.

SATURDAY, OCTOBER 1ST, 1881.

Notes.

CHESHIRE FAMILIES: TATTON OF WITHENSHAW.

[550.] In completion of our account (No. 544, of the Tatton family, we have extracted from the same source the official record of the above branch of the ancient house:—

The Tattens, of Kenworthy, from whom the family before us derives, were a branch of the ancient house of Tatton, of Tatton, which was allied to the barons of Dunham Massey.

Robert Tatton, of Kenworthy, by his marriage with Alice, daughter and heiress of William de Massey, of Withenshaw, in Cheshire, acquired that estate, and was direct ancestor of

Robert Tatton, of Withenshaw, who married Alice sister of William Massie, of Coddington, living in the 3rd of Edward IV., and daughter of Hugh Massie, by Agnes his wife, daughter and heiress of Nicholas Bold, great great grandson of Sir Richard Bold, of Bold. By Alice Massie, Robert left four sons—viz., i. William, who married a daughter of William Davenport, of Bramall, but died *sine prole*; ii. Robert, a priest, who, of course, died unmarried; iii. John, of whom presently; iv. Bartholomew.

The third son, John Tatton, wedded Margaret, daughter of Ralph Davenport, of Chester, a younger son of Ralph Davenport, of Henbury, and left (with a daughter, Elizabeth, married first to — Bradborne; and, secondly, to Thomas Ashley, of Shepley), a son and successor,

Robert Tatton, of Withenshaw, who married Dorothy, fourth daughter of George Booth, Esq., of Dunham, and by her, who died in 1608, had issue, i. William, his heir; ii. John; iii. Robert, of the Parsonage at Northenden, died in 1610; iv. Edward, of Etchells, married Margaret Corke, and died in 1632; v. Nicholas, married in 1596, Dorothy Linney; i. Elizabeth, married in 1570, to John Ward, of Capesthorpe; ii. Dorothy, married in 1582, to James Bradshawe, Esq., of the Haugh, in the county of Chester. Robert Tatton died in June, 1579, and was succeeded by his eldest son,

William Tatton, Esq., of Withenshaw, who married Mary, daughter of Sir Edward Fitton, knight of Gawsorth, and by her, who died in 1614, left at his decease, 19th May, 1611, a son and successor,

Robert Tatton, Esq., of Withenshaw, who espoused Eleanor, third daughter of John Warren, Esq., of Poynton, and had issue—i. William, his heir; ii. Robert

living 14th January, 9th James I.; iii. George, died a infant in 1590; iv. Philip; v. George, born in 1612. i. Elizabeth, born in 1587; married first to John Latham Esq., of Wilmslow; and, secondly, to George Mainwaring, Esq., second son of Sir Randal Mainwaring, of Peover; ii. Margaret, died unmarried in 1609; iii. Mary. Robert Tatton died at Southwark, near London, in 1623, and was succeeded by his son,

William Tatton, Esq., of Withenshaw, born in 1581 who married in 1602, Katherine, eldest daughter of Sir George Leicester, Bart., of Toft, and by her, who wedded, secondly, the Rev. W. Nicolls, D.D., and died in 1665, left at his demise in 1616, with three daughters, —Annie, who died in infancy; Margaret, the wife of Richard Twyford, Esq., of Diddebury; and Eleanor, born in 1612, a son and successor.

Robert Tatton, Esq., of Withenshaw, born 14th May, 1606, who served the office of sheriff for Cheshire in 1645. During the civil wars this gentleman was a staunch supporter of the royal cause, and sustained a siege at Withenshaw against the parliamentary forces. It is thus noticed in Burghall's diary: "February 25, 1643-4, Mr Tatton's house at Withenshaw was taken by the parliament, who had laid a long siege to it. There were in it only Mr Tatton, some gentlemen, and but a few soldiers, who had quarter for life. The ammunition was but little." Col. Duckenfield conducted the attack, and finally effected the reduction of the mansion by bringing two pieces of ordnance from Manchester. In the last century six skeletons were found in the garden at Withenshaw, lying close together, who were supposed to be soldiers buried, during the siege in the house, which was then much larger than it is at present. There is a tradition that one of the parliament officers exposed himself by sitting on a wall, and that a female domestic begged for a musket to try if "she could bring him down," and succeeded. Mr Watson supposes this officer to have been "Captayne Adams, slayne at Withenshawe," on Sunday, the 25th, who was buried at Stockport 25th February, 1643-4. Mr Tatton compounded for his estate at £707 13s 4d, and appears to have been oppressed by other vexatious charges, in consequence of which he appealed against his portion of subsequent parliament levies. These disastrous consequences of loyalty must have been severely felt, as Webb, writing in 1622, speaks of the Tattons as being "much eclipsed," and "by troubles and encumbrances, whereunto greatest estates are of subject, obscured," and "places the chiefest hope of raising the house on that grandchild," upon whom these calamities subsequently fell. Mr Tatton married in 1628, Anne, third daughter and co-heiress of William Brereton,

Esq., of Ashley, and by her, who died in 1670, had four sons and two daughters—viz., i. William, his heir; ii. Robert, of Stockport, born in 1639, who married Anne, daughter of William Davenport, Esq., of Bramhall, and died in 1685, leaving issue; William, successor to his cousin Robert; Thomas, of Stockport, living in 1689, when he was made heir in remainder to the Withenshaw estate by will of his cousin Robert Tatton. He married Mary, only daughter and heir of Charles Poole, Esq., of Marley, in Cheshire, and had two sons and one daughter Robert, of Stockport, who married Frances Shepley, and died *sine prole* in 1743; Edward, died unmarried in 1783; Mary, died young; Anne; iii. Richard; iv. Thomas, of Peel, in the county of Chester, married Mary, daughter of Edward Pegge, Esq., of Beauchief and had two daughters, Anne and Eleanor; i. Mary, born in 1629; ii. Anne, born in 1632, married in 1664, to Sir Amos Meredith, Bart. Robert Tatton died in 1669, was buried at Northenden, and succeeded by his son,

William Tatten, Esq., of Withenshaw, born in 1636, who espoused Anne, only surviving child of Rowland Eyre, Esq., of Bradway, in the county of Derby, and by her (who married secondly, Robert Radcliffe, Esq., second son of Sir Alexander Radcliffe, of Ordeshall) had a daughter, Anne, married to John Greenhalgh, Esq., of Brandlesome, and a son,

Robert Tatton, Esq., of Withenshaw, born in 1668 who married Frances, daughter of Peter Legh, Esq., of Lyme, but by her (who wedded, secondly, Sir Gilbert Clarke; and, thirdly, Dr. Shippen) having no issue, was succeeded at his decease by his cousin, William Tatton, Esq., of Withenshaw, born at Bramall 5th August, 1674, who married in 1698 Hannah, daughter and heiress of Peter Wright, Esq., of Macclesfield, and had—i. William, his heir; ii. Thomas, of Heaton Norris, who married, first, Penelope, youngest daughter of Matthew, Lord Dulcie, and, secondly, Catherine, daughter of Hugh Foulkes, Esq., of Polesbey, in Denbighshire, but died *sine prole* in 1775; i. Anne, born in 1702, married Samuel Kirke, Esq., of Whitehough, and had a daughter Catherine Kirke, the wife of the Rev. William Plumb; ii. Frances, died unmarried in 1776, aged 70; iii. Barbara, of Macclesfield, also died unmarried in 1776; iv. Mary died unmarried; v. Lucy, married to John Stafford, Esq.; vi. Margaret died unmarried; vii. Catherine, died unmarried. Mr Tatton died in 1732, and was succeeded by his son,

William Tatton, Esq., of Withenshaw, born in

1708. This gentleman married first, Catherine, eldest daughter of Edward Warner, Esq., of Poynton, who dying without issue in 1742, he wedded; secondly, in 1747, Mester, daughter of John Egerton, Esq., of Tatton, and eventually heiress of her brother Samuel Egerton, Esq. By this lady, who died 9th July, 1780, having previously resumed the name of Egerton, he had one son and one daughter—viz., William, his heir; Elizabeth, married to Sir Christopher Sykes, Bart. Mr Tatton died in 1776, and was succeeded by his son,

William Tatton, Esq., of Withenshaw, who assumed, upon inheriting the great estates of his mother's family, the surname and arms of Egerton of Tatton. This gentleman, who was born in 1749, and who represented the county of Chester in parliament, married first, in 1773, Frances Maria,* eldest daughter of the Very Rev. Dean Feuntayne, and by her (who died in 1777) had two sons and a daughter—viz., William, of Withenshaw, born in 1774, M.P. for Beverley in 1796; died unmarried in 1799. Thomas, died in 1778, aged four; Frances Maria, died young in 1781. He wedded, secondly, in 1780, Mary, second daughter of Richard Wilbraham Bootle, Esq., of Rode and Lathom, and by her, who died in 1784, had issue, Wilbraham, of Tatton (see family of Egerton, of Tatton); Thomas^s William, of Withenshaw; John, born in 1784, and died in 1786; Mary Elizabeth, married to Sir Mark Masterman Sykes, Bart, of Sledmere. Mr Egerton espoused, thirdly, Anna Maria, eldest daughter of Sir George Armytage, Bart., of Kirkstall, by whom he had no surviving issue; and, fourthly, in 1803, Charlotte Clara, daughter of Thomas Watkinson Payler, Esq., of Kent, which lady died *sine prole* in 1804. Mr Egerton died himself in 1806, and was succeeded in the Egerton estates by his eldest surviving son, Wilbraham Egerton, Esq., while the Withenshaw property passed, under his will, to

Thomas-William Egerton, Esq., born 29th October, 1783, who assumed in consequence the surname and arms of Tatton. He married, in 1807, Emma, daughter of the Hon. John Grey, third son of Harry, fourth earl of Stamford, and had issue—i. Thomas William, his heir; ii. Emma, married in February, 1832, to Harry Mainwaring, Esq., son of Sir Thomas Mainwaring, Bart; iii. Mary Elizabeth, died in 1821; iv. Henrietta, v. Frances, vi. Louisa, vii. Susanna Theodosia, viii. Anna Maria. Mr Tatton, who was sheriff of Cheshire in 1809, died in London 2nd March, 1827, and a cenotaph is erected to his memory by his widow, in the parish church of Northenden, in the form of a simple and elegant sarcophagus. His son and successor is the present Thomas William Tatton, Esq., of Withenshaw, high sheriff of Cheshire 1849.

Arms—Quarterly, arg. and gu.; in the first and fourth quarter a crescent sa., in the second and third another of the first. *Crest*—A greyhound sejant arg. collared and tied to a tree ppr. *Estates*—In Cheshire. *Seat*—Withenshaw, in that county. EL.

EARLY PAPERHANGINGS.

[551.] From an old MS. in the possession of Mr J. Owen, it appears paperhangings were used in the year 1710. The matter relates to the Browns, of Bramhall. The following copies of entries will clearly exemplify the matter:—August 26, 1710, item paid Mr Whitworth for four pieces of Irish stick for hanging a room for Cou. Brownes, 19s; Sep. 27, item paid Mr Whitworth for three pieces of Irish stick paper for Cou. Brownes, 7s 6d; Oct. 19, item paid Mr Whitworth for one piece of Irish stick paper for to hang Cou. Brewne's room with, 2s 6d. It appears these papers were purchased from the father of Mr Robert Whitworth, the printer of the *Manchester Mercury*. The cousin Brownes here mentioned were two daughters of John Brown, of Bramhall, gentleman, deceased, and were then residing with their cousin and tutor, Richard Siddall, of Woodhayes Hall, near Altrincham. Mr Owen, with his usual clearness, says:—The elder, Elizabeth, married in 1711 the Rev. Joshua Dutton, of Newcastle; the younger, Ann, married in 1714 Robert Duckinfield, of Duckinfield, and both lie interred on the north side of Cross-street Chapel, Manchester. The Siddalls were formerly of Siddall Houses, Bramhall, and a branch of the Siddalls of Slade having settled in Bramhall about the middle of the 16th century. The notice above is compiled from Notes and Queries, *Manchester Guardian*, No. 191. Can any of your

*On this lady's monument, in the church of Northenden, are the following lines:—

If e'er on earth true happiness were found,
 'Twas thine, blest shade, that happiness to prove;
 A father's fondest wish thy duty crown'd,
 Thy softer virtues fix'd a husband's love.
 Ah! when he led thee to the nuptial fane,
 How smiled the morning with auspicious rays!
 How triumphed youth and beauty in thy train,
 And flatter'd health that promised length of days!
 Heav'n join'd your hearts; three pledges of your joy
 Were given in thrice the years revolving round;
 Here, reader, pause; and own, with pitying eye,
 That not on earth true happiness is found.

She died January 9th, 1777, aged 26.

readers furnish an account of who the Rev. Joshua Dutton was, and where he was located?

E. H.

FUNERAL GARLANDS.

[552.] The ancient custom of carrying garlands had almost become obsolete during the last half century, but it has now been revived, and the brightest and most beautiful flowers are borne in magnificent wreaths on the pall, which covers the remains of those who have been near and dear to us. It has been said "this most beautiful, simple, and poetically symbolical custom is obsolete. But," he continues, "in some of the Peak villages (Derbyshire) the garland has been carried even within the memory of their more aged inhabitants. It was once quite common to place funeral garlands in the church in memory of the departed." Whittaker, in his "History of Craven" mentions their being used at the funerals of maidens inscribed with their names. Many years ago garlands were suspended by being hung from the rafters of the old chapels of ease at Eccles and Didsbury, but it is most likely these were the garlands used on the occasion of rush bearing, but nothing further is known about it except that garlands were used at the guising wars of the Parish of Eccles, it is mentioned in a scarce pamphlet recording that event in which Pendleton had a share, and these garlands were afterwards deposited in the church. E. H.

THE ORIGIN OF THE WORD "FARM."

[553.] The origin of farm-words is one of the most interesting of studies. Take, for instance, the word "farm," which is one of the most familiar of our household words. The estates which in the time of the Saxons the lords of manors granted to the freemen were but for years at first, with a render of a rent, which in those days was of corn or victuals. Thence the leases so made were called formes or farmes, which word signified merely victuals. In process of time victuals were turned into money, and terms of years to terms of life and inheritance, retaining the rents, and those called quit rents, or the rents of those persons that were free or acquitted.

J.

JACOB MCGHINNIES.

[554.] On referring to our local chronologies, we find the following:—"1820, James McGhinnies hung for attempting to murder Wm. Birch at Stockport, April 15th." It appears Birch was a constable and had occasion to apprehend a person. An account of the trial is thus given in the *Gentleman's Magazine*, April,

1820, page 364. "April 8th. At Chester Assizes James George Bruce and Jacob McGhinnies were tried for shooting at Birch, the constable, on his return thither after arresting Harrison, the preacher at the Smithfield meeting. According to the evidence, while Bruce kept in front of Birch, holding him in conversation, McGhinnis who stood behind Bruce, fired the pistol. They were both found guilty. McGhinnis, on hearing the verdict, exclaimed in a stern tone 'Bruce is innocent. I am the man that shot at Birch, and Bruce knows nothing of it, nor any other person.' Bruce likewise solemnly declared he was innocent and totally unacquainted with McGhinnies. On being brought up to receive sentence on Monday morning Bruce presented a petition to the judge protesting his innocence. 'I never spoke to the man before. I shot at Birch, and though I did shoot at him, and I had many reasons for doing so, every man who swore against me swore falsely. No man living knew a word about it but myself. I shot at him, this man is innocent.' Mr Warren, chief justice of Chester then passed sentence of death on both, and ordered McGhinnies for execution.—McGhinnies: Thank you, my lord, its a good cure for a spin of the head.—This wretched man, for a time, refused all the consolations of religion, disbelieving the existence of a God. However, it is understood he was brought to a proper sense of his awful situation. He has been since executed. Bruce, it is supposed, will not suffer." This horrible deed occurred on the 29th of July, 1819; Mr Birch lived many years afterwards. E. H.

Replies.

FEAST DAYS.

(Query No. 529. September 9.)

[555.] The festivals of the saints are usually celebrated on the anniversary of their deaths, which is considered the nativity of their spiritual life; but the fast of St. John the Baptist is an exception to this rule, and is held on the 24th June, the day of his birth. Being the most popular of festivals, and occurring on what is usually considered as Midsummer Day, pagan customs have survived, and become entwined with Christian ceremonies in a manner not always to be distinguished. Bonfires were lighted (each spectator bringing some wood for the purpose, hence the term bonfire from boon, a gift), on the vigil or eve of St. John, in honour of the sun. After dancing round the fire, the people went through or over it—supposed to be a relic of the worship of Bael and Moloch. A canon was issued by the Council of Trullus against this superstitious ob-

servance, and the sixth Council of Constantinople also interdicted it in A.D. 680; but, like many other relics of Paganism, it has survived to our own times. As an emblem of the sun, it was customary to bind an old wheel round about with straw and tow, to take it to the top of some hill at night, to set fire to the combustibles, and then roll it down the hill, typifying the decline of the sun. Stow, in his "Survey of London," says that "on the vigil of St. John the Baptist, every man's door being shadowed with green birch, long fennel, St. John's wort, orpin, white lilies, and such like, garnished with garlands of beautiful flowers, had also lamps of glass, with oil burning in them all night. Some hung out branches of iron, curiously wrought, containing hundreds of lamps lighted at once." Lighted torches were also carried, as an emblem of St. John the Baptist, who was a burning and shining light. To put down the disorders occasioned by the rejoicings at Midsummer Eve a watch was formerly kept in the city of London, which appears to have continued from the time of Henry III. to the 81st year of the reign of Henry VIII., when the king stopped it; on account of the plague, says one writer, but more probably on account of the great cost to which the citizens were put, as from two to fifteen thousand comprised the "marching watch." So splendid did this marching watch become that it took the form of a pageant, comprising giants, dragons, and other strange monsters. Henry VIII., who had visited the scene privately, was so pleased with it that he brought his queen, Catherine, and a host of nobles, to see it a few days later. The same custom took place at Nottingham, and also at Chester. In 1564 it was ordained that the pageant should consist, at the latter place, of four giants, one unicorn, one dromedary, one camel, one luce, one dragon, and six hobby-horses, with other figures. Plays were publicly acted; and we read in King's "Vale Royal of England" (1656, folio, p. 199), that "Anno, 1563, upon the Sunday after Midsummer Day the 'History of Eneas' and 'Queen Dido' was played in the Roeds Eye, and were set out by one William Croston, gent., and one Mr Man, on which triumph there were made two forts and shipping on the water, besides many horsemen well-armed and appointed;" and again, in 1574, "The Whitson plays were played at Midsummer, and then but some of them, leaving others unplayed which were thought might not be justified, for the superstition that was in them, although the Maior was not enjoined to proceed therein." "Anno. 1599. This Maior (Henry Hardware) for his time altered many ancient customs, as

the shooting for the sheriff's breakfast, the going of the giants at midsummer, &c., and would not suffer any playes, bear-baits, or bull-baits." He caused the giants to be broken up, and ordered a man in complete armour to go instead; but, in 1601, the giants were again set up. Again, quoting King (p. 213), we find that in 1610, "midsummer eve being on Sunday, Mr Maior (Thomas Harvey) caused the watch to be set forth the day before, although that some were unwilling therof." The show was discontinued in the times of the Commonwealth, and the giants and beasts destroyed, but new ones were provided at the Restoration. It was believed that on St. John's Eve the souls of all the people left their bodies and wandered to the place where it was finally to leave the body; and that if any one sat up all night in the church porch he would see the spirits of those who were to die in the parish in the ensuing year come and knock at the church door. It was also customary on this eve to gather plants, which were supposed to have a supernatural character, such as the rose, St. John's wort, vervain, trefoil, and rue. Fern seed was regarded as having magical powers; gathered in a plate, without being touched by the hands, it was supposed to render the wearer of the seed invisible. The people were also accustomed to go into the woods to get branches of trees, which they brought home and planted over their doors; and the customs connected with St. John's Day seem to have been chiefly confined to the previous evening. The feast of St. Martin, the Bishop, in winter, is held on the 11th November, and is so designated to distinguish it from another festival in honour of the same saint on the 4th July, and that of St. Martin, the Pope, which comes on the twelfth. He was the son of a Roman military tribune, and was born at Sabaria, in Hungary, about the year 316. His father was stationed at Pavia, in Italy, and here Martin received his education. He became a soldier, but after several years service, which was most uncongenial to his character, being of mild disposition, he retired into solitude at Tours, where he lived on a rock, and fed upon nothing but roots. He was chosen bishop of Tours in 371, and converted his diocese to Christianity, overthrowing the pagan temples and erecting churches in their stead. He died on the 8th November, 397, and was buried at Tours. His remains were afterwards translated to the Cathedral there on the 4th July, a day also celebrated by the Church of Rome; and his shrine worked the usual miracles. The most notable legend concerning him is the dividing his cloak with a beggar. This cloak, miraculously preserved, was

deemed a most holy relic; and, being carried before the French monarchs when war was declared, never failed to ensure victory. Another legend is that St. Martin, on journeying to Rome, set out on foot; but the devil, meeting him by the way, taunted him with not using a means of conveyance more suitable to his rank, but, in an instant, the bishop changed his tormentor into a mule, and jumped on its back, urging it to full speed when it slackened its pace by making the sign of the cross. The feast of St. Martin occurring at the time when cattle were formerly killed and salted down for the winter, was held as a great feast-day all over Europe. As, at this time, geese are in high flavour, they form part of the feast; it being said that when St. Martin was elected a bishop he hid himself, but was discovered by that bird.

ALFRED BURTON.

Queries.

[556] WELTING—It is a common thing in this part of Cheshire when a boy has had a sound thrashing to say that he has had “a good welting.” Can any of your readers give the origin of the verb *to welt*?

[557] GLASGOW STREET, STOCKPORT.—A few weeks ago I came across an old map, showing a large portion of property and streets in Stockport as they appeared about 40 years ago. In looking it over I was surprised to find that the second street on the right-hand side of Greek-street, now called “Blackshaw-street,” was then named “Glasgow-street.” Can any one explain when and why the change?

MAC.

Mexico is a land of wonders, from its Aztec children to its feather pictures, and it is not surprising, therefore, to learn that the great central part of the western continent possesses the most wonderful tree in the world. This tree is the *Tamai Caspi*, and it is said to grow to a height of sixty feet. It possesses the peculiar faculty of “attracting, absorbing, condensing, and finally giving forth whatever moisture there may be in the surrounding atmosphere.” Thus it happens that the “plant” is generally found in dry districts, and in the summer time when the land is parched and the water-courses dried up the *Tamai Caspi* comes to the rescue and “rains.” The water is said to come “ceaselessly dripping down from trunk and branch” until the neighbourhood of the tree is turned into a morass. Fortunately providence has dealt with old England so liberally in the matter of water this year we have no need for such tree. Still, the *Tamai Caspi* would be exceedingly useful in teetotal families.

SATURDAY, OCTOBER 8TH, 1881.

Notes.

RELIC OF THE OLD COURT LEET OF THE MANOR AND BARONY OF STOCKPORT.

[558] The following document was lent to me by the late Mr Joseph Alsop, of Heston Lane, December 11th, 1870, and this is a faithful copy:—“Joseph Alsop, you are hereby required, by yourself or a sufficient labourer, to attend at the house of Thomas Bibby, in the Market Place, within the township of Stockport, with a pick and a shovel, on the 23rd, 24th, 25th, 26th, 27th, and 28th days of March, at eight o'clock in the morning of each day, in order to perform such duty upon the highways within the said township of Stockport as shall be required by the surveyors, pursuant to the Act passed in the 13th year of the reign of his Majesty King George the Third, for the amendment and preservation of the highways. Dated this 2nd day of March, 1795.—SAMUEL OLDKNOR, THOMAS BIBBY, FLY CROWTHER, surveyors.” Under the old manorial system there were officers appointed called scavengers, whose duty it was to see that the inhabitants of the town once a week at least, cleaned their part of the street opposite or near their houses, shops, and buildings, so that there would be no annoyance with the mud or dirt.

E. H.

RANDALL OF CHESTER.

[559.] We often hear of Randall, the third Earl of Chester, and his wonderful exploits, which are said to have afforded subjects for the minstrel's art. Mr Mortimer, in the “Transactions of the Historic Society of Lancashire,” vol. 4, page 98, says he attained great celebrity, and we also find that Robert Longland, or John Malvern, gives a curious illustration of the Earl's notoriety in song at the time when he wrote. An ignorant monk, attempting to chant mass, pleads as an excuse for his inability to perform it:—

I cannot Pater Noster as the priest it syngeth,
But I can rime of Robin Hood, and of Randall of Chester,
But of our lord and ladye I lerne nothing at all.

Are any of these productions still extant? So far none have been found, but it would be a boon if our ancient Cheshire gentry would search their records. No doubt many interesting documents might be found which would add materially to our store of antiquarian knowledge.

E. H.

THE STOCKPORT VOLUNTEERS OF 1797.

[560.] A copy of *The Sun* newspaper for June 6th, 1797, containing the following report of a meeting

of Volunteers in the Wharf Meadow, Stockport, has been kindly lent to us by Mr Lowe, Calton Bank, Altrincham:—"Stockport, June 1st, 1797.—On Monday, the 29th ult., the Stockport Loyal Volunteers were reviewed by General George Provost, on which occasion several thousand people attended, and many more probably would have attended if the weather had been favourable. The extreme wetness of the day prevented the corps from going through their firings and part of their manœuvres. However, what part they did go through by no means diminishes their established merit as a regular and well-disciplined corps. It is with pleasure that the General was pleased to pass great encomiums on them. No less than the number of 2,170 Freemasons and members of different friendly societies in the neighbourhood assembled on the exercise ground with their flags, music, &c., out of compliment and respect to the Volunteers, and formed themselves so as to keep every artersive square entire. After the review was over the officers formed the hollow square to receive the address of the Mason and friendly societies, which was delivered with heartfelt energy by Bro. John Lowe, of Lodge No. 263, as follows:—Gentlemen,—You gloriously came forward at a time when you saw your country in danger, and are now ready to crush that spirit of revolt which has lately, unhappily, been manifested by a daring set of men who are made the immediate instruments of existing sedition and rebellion in the country. whose wish is a revolution and the subversion of our happy system, in order to establish a Republican Government, of which you can have no very favourable idea if you take a retrospect of the transactions of that ill-fated country where the consequences have been so recently exemplified. We applaud—nay, we revere you for the cause you have espoused; it is the cause of virtue, that of protecting and preserving a good and excellent monarch, a constitution unequalled, and a country (though comparatively small) unrivalled by any nation on earth. Could you bear to see the standard of liberty (which is nothing but universal anarchy) erected in this isle, and your solitary laws violated? No, we are sure you could not, for you are too sensible of the liberty you already enjoy, when contrasted with the licentious excesses termed liberty by the French. We know you are firm, and in the line of every mason, and of every friendly associate for whom I have at this period the honour to address—yea, in the name of our Almighty Founder, I exhort you to continue in the perseverance of your duty as soldiers and as men. Let no foreign or even domestic enemy

however powerful, allure you from the full discharge of that duty. Should the foreign foe approach your coasts, lay aside all private considerations, and, stimulated by the general cause, boldly advance to meet them; think not then, for it is for yourselves alone you fight; it is for your own family and your country—all that is dear to Britons—whether you survive your glorious and patriotic exertions or not a just tribute will be paid by a grateful country. You will live recorded in the historic page that you have been of essential service in securing in the neighbourhood public tranquillity. We are happy in pronouncing that the loyalty of Stockport is triumphant over rebellion. An individual* possesses not the power to shake it. We are confident you will never evince such weakness as to become converts to a cause that betrays such degeneracy and baseness. The incendiaries who may attempt to proselytise you are deserving of being trampled with the dust. We all unite in a firm way, that your arms may prove successful, without the occasion of being pointed against a fellow-countryman. But if your brother should become a traitor, every tie of affection is then alienated, and your hand recoils at the trigger when so justified. None of us, I am sure, delight in hostilities; on the contrary, we desire a peace, and we trust the time is not far distant when we shall enjoy one that is honourable to the nation, not dictated by the enemy, for they well know we are in a situation to resist their arrogant propositions. I close this humble address with the general voice of this respectable and extensive body, wishing most fervently prosperity to the Stockport Volunteers and their cause, and that the Great Governor of the Universe will preserve our gracious Sovereign, King George, in the long and undisturbed enjoyment of his health, power, and the love of his subjects.

God save the King."

Three times three cheers were then given, and the corps marched from the ground and spent the remainder of the day with the utmost harmony and hilarity.

*Alluding to Mr Thelwall, who had lately lectured at Stockport.

Ed.

THE INTENSE FROST OF 1739-40.

[561.] There is, indeed, a sad period in our local history to look back upon. During the greatest part of this winter the poor were grievously afflicted in consequence of the severe frost, which began at Christmas and continued until the latter end of February. The river was frozen, and also the brooks and pools in this locality. The navigation on the rivers was stopped, and thus numbers of people were

thrown out of employment. The fruits of the earth were chilled to death, and many persons died in England, and this calamity was more deeply felt as the poor could not afford to supply themselves with coal and fuel, which were advanced in price in proportion to the severity and continuance of the frost. The class known as out-door labourers were now deprived of all means of subsistence, many kinds of manufactures were laid idle, as it was found impracticable to carry them on. Provisions rose in price, and there was almost a dearth. There were many wretched and distressed families who must have perished had it not been for the liberal hand of charity, for uncommon pains were taken to find out and relieve the sick, the suffering, and the distressed.

E. H.

Replies.

FIRST CO-OPERATIVE STORES, OR SOCIETY, IN STOCKPORT.

(No. 891. July 2nd.)

[562.] I am astonished that no one has yet answered the question of "Reg. H." From information I have gathered, the first known was held at (what was then called) the Top-o'-th'-Hill, now Cale Green. It was founded about the year 1828, at a shop in Buckley Holme's Building. The chief instigator in commencing the stores was a Mr John Sharp, secretary to the Weavers' Society, who about 1828 resided near the above premises. He afterwards removed to Lancashire Hill, and flourished for a many years as schoolmaster—he is mentioned in Dr. Heginbotham's History of Stockport (Part 1.) He was secretary of the stores until broken up. The society was formed to put an end to "badge shops," many of which were then in existence. It commenced with 17 members, chiefly silk weavers and brickmakers. They afterwards removed to more convenient premises in Hillgate, opposite the now Shakespeare Vaults. Mr and Mrs Harrop were the first shop attendants, and on removal to Hillgate, a Mr Fidler took the sole management. After a short period, he, it appeared, was deficient in his accounts, and to prevent trouble, went to America. Mr Harrop resided a few years ago in Brook-street, Waterloo, and carried on business as a tailor. He now resides near Ardwick Green, with his son. If any old reader of your "Notes and Queries" can throw more light on this, well and good; some one surely can, and it will be, no doubt interesting.

S. F. O.

THE GOYT.

(Query 502, 508. Aug. 27, Sep. 2.)

[563.] That the Mersey really commences at

Woodhead, and not at its junction with the Tame, is proved by the maps published prior to the one given in Aiken's work. Christopher Saxton's Map of Cheshire, 1577, shows the Marsee flui (vuis) as rising at the Woodhead. Most of the neighbouring villages are shewn in this map, as Hollingworth, Glossop, Motterum, Chalsworth, Mellor, Chap (el), Bothamsall, Marpul Chap, Goyt Hall, Portwood Hall, Harden, Tortinton, Norbury, Stokport, Redyshe, Bromhall, Chedle, &c., the names having the same spelling almost as at present. King, in his "Vale-Royall of England," 1656, fol. p. 21, describing the course of the Mersey, says: "The Marsey is the second river of Cheshire, which springeth at a place called the Wood Head, amongst the Peak Hills, where these three shires—Yorkshire, Darbshire, and Cheshire, do joyn together, and keepeth his course south-west to Mottram-in-Longdendale, being the limit and mark between Darbshire and Cheshire from the very Head, until it meet with a small river named Goit, which is three miles beneath the said Mottram, where turning west, it crosseth over a corner of Cheshire (whereby it hath Cheshire on both sides), and cometh to the market town of Stopford, but before it come there it taketh in the Tame, which departeth Cheshire and Lancashire, till it meet with the Marsey." This is also borne out by the map which accompanies King's work. Emanuel Bower's map of the county of Lancaster also shews the Mersey as rising at Woodhead. It would be interesting to know how the name Etherow came to be applied to that portion of the river between the Goyt and Woodhead. I cannot find the name mentioned before the date of Aiken's map; but have numerous references to it since that time, some writers stating that the Mersey commences at the junction of the Tame, and others at the junction of the Etherow. The one-inch ordnance map, published in 1842, supports this last view, and I suppose, must now be accepted as the final and correct one.

ALFRED BURTON.

GRIMLOW.

(Query No. 869—June 25.)

[564] Since writing the notes respecting Grimlow, an old chronology has been found amongst some family papers from which the following extracts are made:—1694. Mary, wife of Dr. Birch was buried in the summer house in the garden at Grindlow. The tomb of Dr Birch and his wife existed at Longsight Hall about 1860, May 10. 1778. Francis Reynolds, Esq., of Strangeways Hall, owner of Grindlow Marsh Farm, M.P. for Lancashire, died August 8th. He was the father of the late lord Ducie. 1785. Second

Baron of Ducie died, owner of Grindlow Marsh. 1808. Grindlow Marsh and Midway exempt from chief rent. Longsight is also mentioned in my first communication, and we learn from the same chronology that in 1751 Longsight or Rushford Bridge was erected over Gore or Rush Brook, and also in 1754 a flying coach passed through Longsight, performing the distance between London and Longsight in 4½ days, barring accidents. Other incidents are recorded relating to Longsight; in 1848 the Rush cart was received at Longsight, after being discontinued for 52 years.

E. H.

PASCHAL EGGS.

(Query No. 398—July 8.)

[565] It is, I believe, a mistake to name them *peace* eggs, though not unusual. I have adopted the spelling to be found in Webster's Dictionary, where I find "Pasch egg, an egg stained and presented to young persons about the time of Easter. Pasque flower, a plant of the genus *Anemone* (*A. pulsatilla*) having large purple flowers. It grows in Europe, and usually flowers about Easter." The root is, of course, the same as that of Paschal, and is ultimately derived from the Hebrew *pesach*, from *pasach*, to pass over. Hone gives the forms *pace*, *paste*, *pasch*, and *pask*; and states that in Cambridgeshire the word *pasch* is still in use, and applied to a flower which appears about Easter on the Gogmagog hills and its environs. Hone states that "Four hundred eggs we bought for 18 pence in the time of Edward I., as appears by a royal roll in the Tower; from whence it also appears they were purchased for the purpose of being boiled and stained, or covered with leaf gold, and afterwards distributed to the royal household at Easter. They were formerly consecrated, and the ritual of Pope Paul V., for these of England, Scotland, and Ireland, contains the form of consecration. On Easter-eve and Easter-day the heads of families sent to the Church large chargers, filled with the hard-boiled eggs, and there the "creature of eggs" became sacred by virtue of holy water, crossing, and so on." Chambers says, "The custom of distributing the *pace*, or *pasche* egg, which was once almost universal amongst Christians, is still observed by children, and by the peasantry in Lancashire. Even in Scotland, where the great festivals have for centuries been suppressed, the young people still get their hard-boiled dyed eggs, which they roll about or throw, and finally eat." That Easter eggs even now are not peculiar to the north of Europe will be seen from the following ex-

tract. Mr W. W. Story, writing of Easter customs of to-day at Rome, says:—"Still another indication of the approach of Holy Week is the Easter egg. Sometimes it is stained yellow, purple, red, green, or striped with various colours; sometimes it is crowned with paste-work, representing in a most primitive way a hen, her body being the egg, and her pastry head adorned with a disproportionately tall feather. These eggs are exposed for sale at the corners of the streets, and bought by everybody, and every sort of ingenious device is resorted to to attract customers and render them attractive. This custom is probably derived from the East, where the egg is the symbol of the primitive state of the world and of the creation of things. The new year formerly began at the spring equinox, about Easter; and at that period of the renewal of nature a festival was celebrated in the new moon of the month Phamenoth, in honour of Oseris, when the painted and gilded eggs were exchanged as presents, in reference to the beginning of things. The transference of the commencement of the year to January deprived the Paschal egg of its significance. Formerly, in France, and still in Russia, as in Italy, it had a religious significance, and was never distributed until it had received a solemn benediction. On Good Friday a priest, in his robes, with an attendant, may be seen going into every door in the street to bless the house, the inhabitants, and the eggs. The last, coloured and arranged according to the taste of the individual, are spread upon a table, which is decorated with box, flowers, and whatever ornamental dishes the family possesses. The priest is received with bows at the door, and when the benediction is over he is rewarded with the gratuity of a *paul* or a *scudo*, according to the piety and purse of the proprietor; while into the basket of his attendant is always dropped a *pagnotto*, a couple of eggs, and a *baiocco*, or some such trifle."—"Roba d. Roma," vol. i., p. 99.

K. E.

LIFTING AT EASTER.

(Queries 419-500.—July 16, August 26.)

[566.] I find an account of this custom in Hone's "Every-day Book," p. 422, under the date of April 5. Mr Ellis inserts, in his edition of Mr Brand's "Popular Antiquities," a letter from Mr Thomas Loggan, of Basinghall-street, from whence the following extract is made. Mr Loggan says:—"I was sitting alone last Easter, Tuesday, at breakfast, at the Talbot, in Shrewsbury, when I was surprised by the entrance of all the female servants of the house, handing in an

armchair, lined with white, and decorated with ribbons and favours of different colours. I asked them what they wanted; their answer was they came to heave me; it was the custom of the place on that morning, and they hoped I would take a seat in their chair. It was impossible not to comply with a request very modestly made, and to a set of nymphs in their best apparel, and several of them under twenty. I wished to see all the ceremony, and seated myself accordingly. The group then lifted me from the ground, turned the chair about, and had the felicity of a salute from each. I told them I supposed there was a fee due upon the occasion, and was answered in the affirmative; and, having satisfied the damsels in this respect, they withdrew to heave others. At this time I had never heard of such a custom; but, on enquiry, I found that on Easter Monday, between nine and 12, the men heave the women in the same manner as on the Tuesday, between the same hours, the women heave the men." "In Lancashire, Staffordshire, Warwickshire, and some other parts of England, there prevails the custom of heaving or lifting at Easter-tide. This is performed mostly in the open street, though sometimes it is insisted on, and submitted to, within the house. People form into parties of eight or a dozen, or even more, and from every one lifted or heaved they extort a contribution. The late Mr Lysons read to the Society of Antiquarians an extract from a roll in his custody as keeper of the records in the Tower of London, which contains a payment to certain ladies and maids of honour for taking King Edward I. in his bed at Easter; from whence it has been presumed that he was lifted, on the authority of that custom, which is said to have prevailed among all ranks throughout the kingdom. The usage is a vulgar commemoration of the resurrection which the festival of Easter celebrates. Lifting or heaving differs a little in different places. In some parts the person is laid horizontally in others placed in a sitting position on the bearers hands. Usually, when lifting or heaving is within doors, a chair is produced, but in all cases the ceremony is incomplete without three distinct elevations." In Chambers' "Book of Days" also the custom is mentioned (March 27, p. 425). "In Lancashire and in Cheshire, Staffordshire and Warwickshire, and perhaps in other counties, the ridiculous custom of heaving or lifting is practiced. On Easter Monday the men lift the women, and on Easter Tuesday the women lift or heave the men. The process is performed by two lusty men or women joining their

hands across each other's wrists, then making the person to be heaved sit down on their arms, they lift him up aloft two or three times, and often carry him several yards along a street. A grave clergyman, who happened to be passing through a town in Lancashire, on an Easter Tuesday, and having to stay an hour or two at an inn, was astonished by three or four lusty women rushing into his room exclaiming they had come to lift him "To lift me," exclaimed the amazed divine; "what can you mean?" "Why, your reverence, we're come to lift you 'cause it's Easter Tuesday." "Lift me because it's Easter Tuesday? I don't understand? Is there any such custom here?" "Yes, to be sure; why, don't you know? All us women was lifted yesterday; and us lifts the men to-day in turn. And, in course, it's our reights and duties to lift 'em." After a little further parley the reverend traveller compromised with his fair visitors for half-a-crown, and thus escaped the dreaded compliment. In Durham, on Easter Monday, the men claim the privilege to take off the women's shoes, and the next day the women retaliate.

K.E.

Queries.

[567.] **AUTHORSHIP OF LINES.**—Can any correspondent give the name of the author of the song containing the following words?

Cold winter is come with his cold chilling breath,
And the leaves are all fallen from the trees,
All nature seems touched by the finger of death,
And the streams are beginning to freeze.

And if they can, will they kindly give the song completely?

T.J.

WIT AND HUMOUR

STAMP of civilisation—the postage stamp.

If the keeper of a jail is a gaoler, why isn't the keeper of a prison a prisoner?

It is better to need relief than to want a heart to give it.

It is bliss to learn lessons in love, for woman is our teacher.

He that finds a thing steals it if he endeavours not to restore it.

ALTHOUGH a woman's age is undeniably her own, she does not own it.

THERE is a Philadelphian who rejoices in the name of Dreydopple. He feels quite cut up when he is addressed as Driedapple.

SATURDAY, OCTOBER 15TH, 1881.

Notes.

THE PARISH BEADLES.

[568.] I heard a local tradition the other day which is amusing, though I cannot vouch for its truth. In the good old times, how long ago I know not, it was the habit of the beadles of the Parish Church of Stockport to waylay during the hours of divine service all those whom they found wandering about the public thoroughfares, and to lead them *nolens volens* into the church, there to be detained until service was over. Such was the custom; but one Sunday it was attended with peculiarly unfortunate circumstances. In those days dwelt in Churchgate a worthy baker, whose name has not come down to me. To his care the pious parishioners, as they wended their way to church, were wont to leave their Sunday dinners to be baked ready for their return from their devotions. Now, on the Sunday in question the baker, having attended to his work, had a few spare minutes, which he employed in strolling up and down Churchgate for a breath of fresh air. The wary beadles saw and seized their prey, and in spite of all protests hurried the baker off to church, and held him there a prisoner till the Rector had finished his eloquent sermon and pronounced the blessing. Meanwhile, the dinners of the congregation left too long untended, were spoiled; and by the length of his sermon the eloquent Rector turned a feast day into a fast. Not that he fared better than the rest, for his dinner too was at the bakery when the baker was at church. Perhaps someone else can fill in names and dates, for I should like to know whether anyone can now identify the characters in this tradition or assign any date to its occurrence, and whether any such power was in reality exercised by the parish beadles, and if so, up to what period? The tradition has, I should think, some foundation in fact, and though it had none would still be amusing enough to be worth the telling.

K. E.

SUPPLEMENTARY NOTES TO HISTORY OF LINDOW.

[569.] On the 13th March, 1872, a meeting was held at Lindow, attended by a large number of the congregation, and a committee elected to promote the building of a new church for the district. The committee thus appointed waited on the Vicar of Alderley Edge on the 26th March, 1872, to ask his consent to a church being built, and to his name being added to the committee, to both of which he

consented. At a subsequent meeting at the Vicarage on the 10th April, 1872, it was estimated that the cost of the new church would amount to £2,000 and land £400 more. To raise this sum at Lindow was found to be impossible, and an appeal was made to the wealthy inhabitants of the surrounding districts, which was well responded to. Messrs S. Messey and J. B. Northcott were appointed as treasurers to the building fund, and the subscriptions proved so satisfactory that applications for the estimates were at once put forward. Mr B. Heywood, of Alderley Edge was selected as contractor, and Mr W. Beaumont as architect. The foundation-stone was laid on the 21st June, 1873, by the Bishop of Chester. The Lindow Cricket Club commenced in 1874, Mr R. E. Crompton, and afterwards Mr Hope being for several years the chief supporters. A remarkable match was played at Lindow on the 1st September, 1877, the opposing team (employees of Messrs Bannerman and Sons Manchester) being all disposed of for one run. In October, 1874, the Lindow Savings Bank was opened by Mr F. O. Ruspini. On the 16th January, 1875, Bishop Ryan, of Bradford, Yorkshire, preached the opening sermon at the new church. The Rev. W. S. Barnes-Slacke, M.A., previously curate at St. Philip's, Alderley Edge, was placed in charge until sufficient funds could be got together to form an endowment. A grand bazaar in aid of the fund was opened by Mr A. Lowe, of Ryley Hall, at the St Philip's Schoolrooms, on Wednesday, 28th September, 1875. It was continued for the three following days, and proved a great success, several hundred pounds being realised. During November of the same year so many children suffered from fever that it was found necessary to close the school for several weeks. On the 12th June, 1877, the church and yard were consecrated, and Lindow was assigned as a separate ecclesiastical district on the 12th December, 1877, the Rev. W. S. Barnes-Slacke being appointed as the first vicar. Under his charge the district has made continuous progress. In 1876 a new row of houses was built near the schoolroom, and in 1879 a new row at Dinger Brow. A large number of new houses having been built near the Hard Hill, the population was considerably augmented. The day school, which numbered about 40 in 1857, had an attendance of over 100 in 1880. The Sunday school showed a still greater increase, having about 150 names on the register in 1881. On the 30th April the organ was opened, Mr W. Gouldthorpe officiating at the same. Mr C. Censterdine, who was the choirmaster, was the originator and successful promoter of that

addition to the church. Mr W. Webb was the first person married there, and Mr James Kennedy was the first person buried in the yard, on the 4th April, 1878. For many years the deceased gentleman had taken a special interest in St. John's Church, Lindow, and his affection for the place developed to such an extent that he decided to be buried in the yard. He was one of the church trustees, and used his best endeavours to have the yard opened early. The principal gentry attended the funeral, and the services were conducted by the Rev. J. W. Consterdine and the Rev. W. S. Barnes-Slacke. The coffin bore the following inscription:—"James Kennedy, died March 29th, 1878, aged 70 years." Thus before a year had passed the gentleman who had taken such an interest in the yard was the first to be interred in it. The following table shows the rapid progress of the district since 1836:—

Year.	Houses.		Population.	
	Inhabited.	Empty.	Males.	Females.
1836	86	0	100	98
1871, Aug.	105	7	248	220
1881, Aug.	154	19	317	324

In October, 1881, Brook Line Bridge is being widened and otherwise improved. F. M.

TRADITION RESPECTING GEORGE FOX BEING AT DUKINFIELD CROSS.

[570.] The Rev. A. Aspland in writing on this subject some seven years ago says "It has long been a tradition in Dukinfield that George Fox commenced his ministry in the village standing on the circular stone, and leaning against the cross which it sustained. It was said that whilst driving cattle to the Manchester market for his marter he rested at Dukinfield, and there felt his first call to the ministry, which led him afterwards into so many troubles and dangers. This tradition is maintained in some respects by Fox's journal. In that he states that he left his relations and wandered about the country "mighty troubled," taking counsel of such professors as he met. The first he consulted he found 'only like a hollow empty cask,' and the others little better. He had now left his master, of whom he says, after much self laudation, 'while I was with him he was blessed, but after I left him he broke and came to nothing.' He then tells us that he was attracted into Lancashire to confer with a woman 'that had fasted two and 20 days,' but he adds 'she was under a temptation,' by which he doubtless means she was an imposter. 'Passing on, I went among the professors at Dukinfield and Manchester, where I stayed awhile, and declared the truth among them.' As he declares this to be the first place where he spoke publicly, the tra-

dition is sustained, minus the drove of cattle, as the stone cross would be the natural pulpit for itinerant ministers. As to the cross itself, it was planted in the old road about two-thirds down. Many years ago the cross fell, and is now placed in the garden of a neighbouring tradesman; the base was appropriated by a cottager close by. I offered to buy it (says Mr Aspland) and had it thrown in on the purchase of a dozen besoms. On obtaining the consent of the possession of the cross I endeavoured to restore the two stones on their original site, but unsuccessfully. On the coming of age of the present owner of the estate, I hope the restoration may be made." The above was written in 1874, can any of your readers or correspondents give farther information on the subject. E.H.

PUBLIC-HOUSES IN MANCHESTER AND NEIGHBOURHOOD IN 1797.

[571.] There has been a great deal of talk and tinkering at the Licensing Act indulged in for the last few years, and it is a relief to go back to the good old times of 1797, when, according to printed instructions then issued to the Manchester division of constables, the police were informed that alehouse keepers were liable to forfeiture unless they fully observed the following recognisances:—"The condition of these recognisances are such that whereas the above bounden alehouse keepers are severally licensed to sell ale for one whole year, from the 29th day of this present month—September, in the house, wherein they new respectively dwell: Now if they or any of them, or any of their assigns, or any other person, or persons, selling ale by virtue of the above licences, shall neglect, or fail to keep and maintain good order and rule, or suffer any unlawful games to be used, or disorders to be committed in his, her, or their dwelling-house, or houses, or any out-house, garden, yard, or backside thereto belonging during the said term, of his, her, or their licence; or shall permit, or suffer, any bull-baiting or horse-racing upon his, her, or their premises, during the said term of his, her, or their licence, or shall permit, or suffer, any mountebank, quack doctor, or unlicensed showman to perform, or exhibit, upon his, her, or their premises during the said term of his, her, or their licence, or shall permit, or suffer, any person or persons, to drink, or tittle, in his, her, or their house on the Lord's day, or shall permit, or suffer, any person, or persons, to continue drinking in his, her, or their house, or premises, after the hour of nine o'clock at night, from Michaelmas to Lady Day,

or after the hour of 10 at night from Lady Day to Michaelmas, or if they, or any of them, or any of their assigns, shall suffer, or permit, any club, or society, at their respective houses either for money, cloth, household goods, clocks, watches, or any sort of household furniture, that then and in any of the said cases, the recognisance, or recognisances, of such alehouse keeper so misbehaving, or offending, and of his, her, or their surety, or sureties, shall be in full force and virtue, but the recognisances of all the said other alehouse keepers, and their respective sureties, shall be void and of none effect." From this document it is clear publicans have no vested interests in their houses. Except the licence from year to year, and if this were adopted with the addition that no person known to be a bookmaker for horse racing, or a person who bets on horses, or has any gambling transaction whatever shall be allowed a licence, and no such persons shall be allowed to be on licensed premises, the effect would be very perceptible if it were resuscitated and carried into practice and also that no brewer should be the owner of premises so licensed. The forfeiture of the licence for one offence, on conviction, should be rigidly enforced.

E. H.

STOCKPORT STREETS AND THEIR ANTIQUITIES.

[572.] It is well known the town of Stockport is of great antiquity. Local topography and old deeds which occasionally see the light, afford us some interesting items of information as to the origin of the name of streets, for in past times many street names had an origin, and did not owe their existence to the flights of fancy indulged in so much in the present day by builders and speculators. Thus we have Bridge-street, the entrance from the Bridge Mill gate, the street leading from the Market Place to the Manorial Corn Mill in the Park; Churchgate, leading towards the church; Chestergate, the road towards Chester; Hillgate, the gate from the hill; St. Peter's-gate, the road towards the church dedicated to St. Peter. These ancient names are found only in old towns and cities such as Chester, Macclesfield, Stockport, and others. The four gates of the city of Chester are mentioned in "The Vale Royal of England," 1752, which describes the four gates of the city of Chester, from which no doubt the towns within the Palatine have derived their origin, where the name literally applied. These gates can only be traced back as having been erected in 1752, so the term must merely signify an entrance to any part of the town. The names of many of our streets in the old part of the town speak thus. We have Turner-

street, Vernon-street, Warren-street, Garnett-street, Pickford's Brow, Bomber's Brow, Brierley Brow, now Market Brow; and a host of others. We have also groves (hollows or dells), such as Throstle Grove, a place much frequented by that bird. E. H.

FOLK LORE.

[573.] Looking-glass Superstition.—In this and the adjoining counties it is very common to tell young girls and boys, who are over fond of viewing their own reflected charms, that if they do so too much they will certainly see his Satanic Majesty. No doubt this originated in a laudable desire to check the vanity of some of our fair sisterhood whom Nature had endowed with extra charms of personal beauty. In the "Book of the knight of the tower" there is a passage narrating the history of a lady—it is supposed one of the Lancashire witches—that "dwell'd past Chirche, that toke every day so long tyme to make her redy that it made wery and angri the person of the chirohe and the parissshenes to abide after her. . . . And some of 'em curs'd her and saide, 'The duelle arraye her onis, and be her mirror.'" It is said by Geoffrey de la Tour Landry, who wrote his book in 1781-2, the next time she went to the looking-glass Satan put in an appearance quite out of the ordinary way, and repugnant to modern delicacy, so that "for ferde she was wode and cut of her mind, and was so syke longe' and atte the laste God sent her witte, and she was chastised, and wolde no more make folke to mouse after her, but wolde be sooner arraied and atte the chirche thanne ani other" W. E. A. E. H.

Replies.

THE ETHEROW.

(Query 568. October 7.)

[574.] What caused Dr. Aiken to call the few miles of river between the Goyt and Woodhead the Etherow, I confess, puzzles me. In his "prefatory advertisement" he says "His (the publisher's) original idea was merely to give an account of the town of Mottram-in-Longdendale, and the singular country around it, with which he has much personal acquaintance." At page 458, I find "Mottram is situated 12 miles from Manchester and seven from Stockport, on a high eminence one mile to the west of the Mersey, from which river the ground begins to rise." It would be natural to expect consistency from the author when describing a neighbourhood "with which he has much personal experience;" but

if we compare the map of Derbyshire, p. 25, with the map of the environs of Mottram-in-Longdendale p. 457, we find the identical piece of river in the first distinctly marked as the Etherow, in the second as the Mersey. In the text, too, at page 65, it is called the Etherow, at page 459 the Mersey. It is thus clear that Dr Aiken considered that the Mersey rose at Woodhead, but, for reasons which I believe he never explains, chose occasionally to call a part of the river by a different name. If it is true, as I have no reason to doubt, that his work contains the earliest mention of the Etherow, he has caused much confusion. I doubt myself whether the ordnance map ought to be considered an infallible authority, final in all matters of mere nomenclature; though, as a representation of the mere superficies of our land, it is the most accurate authority undoubtedly. K. E.

RANDALL OF CHESTER.

(559. October 7th.)

[575.] The lines quoted by "E. H." are from "The Vision of William, concerning Piers the ploughman, by William Langley (or Langland)." They are found in *Passus V. (The Seven Deadly Sins)* lines 401-408, in the Rev. Walter W. Skeat's edition in the Clarendon Press Series, where they run thus:—

I can nongte perfilly my pater-moster as the prest it singeth,
But I can rymes of Robin Hood and Randolf erle of Cheestre,
As neither of owre lord ne of owre lady the leste that enere was
made.

They form part of the description of the "Deadly Sin of Sloth." "Can" here, of course, means "know," of Scotch ken. It is not, I think, correct to call the author of these lines either Robert Langland or John Malvern. Prof. Skeat says (Intro. p. viii.)—The true name of the dreamer, the poet, is not certainly known. The poem has been ascribed to one Langland, whose Christian name has been variously given as William, Robert, and John. Yet of the author's Christian name we are sure, for in nearly all the numerous MSS. it is invariably given as William, not to mention that the author frequently calls himself Willie in various passages. It is needless here to follow Mr Skeat further; his authority alone is sufficient to decide in favour of Langley for the poet's surname. The text of the poem he adopts was written about 1377 (the last year of Edward III.) His note to line 402 is "Robyn Hood." This seems to be the earliest mention of Robin Hood. The next earliest is in "Wyntoun's Scottish Chronicle," written about A.D. 1421, where Little John is also mentioned. But Mr Wright thinks that one of the extant Robin Hood ballads is really of the date

of Edward II. (see his essays on "England in the Middle Ages," ii, 174. Randolf, erle of Cheestre is either the Randolph or Randle, Earl of Chester, who lived in Stephen's time, and was Earl from A.D. 1128 to 1153; or else his grandson of the same name, who married no less exalted a personage than Constance, widow of Geoffrey Plantagenet, and mother of Prince Arthur, and who was Earl from 1181 to 1232. Both were celebrated men, but the latter is the more likely to be meant, both as being more famous and later in date. The lives of these Earls are detailed in an exhaustive manner by Mr Hales, in the edition of the "Percy Folio, MS., 1367;" (see vol. i, p. 258.) Concerning Robin Hood, see also "Chamber's Book of Days," ii, 606, and i, 580. The Robin Hood games were held on May 1st. Three of the Earls of Chester mentioned by Heginbotham are Ranulph the First (third Earl) 1120-1129, Ranulph the Second (fourth Earl) 1129-1152, and Ranulph the Third (sixth Earl) 1180-1233. Thus, in the opinion of "E. H.," the foregoing verse refers to the third Earl; in that of Prof. Skeat, to the fourth or sixth. "E. H." adopts Randall; William Langley, Randolf; Prof. Skeat, Randolph or Randle; and Mr Heginbotham, Ranulph. There is, moreover, some discrepancy between the dates of Mr Heginbotham and Prof. Skeat. It would seem, therefore, that there was need here for a skilled antiquary to step in and settle several questions. K. E.

YARD OF ALE.

(Query No. 76, 414. March 5, July 15.)

[576.] The vessel named an ale-yard was a glass tube with a bulb like a thermometer at the lower end and a mouth slightly indented. The difficulty in using it consisted in obtaining a steady balance so as to avoid spilling and choking. The length varied, ranging from 26 to 36 or 39 inches, and the capacity from a pint to a quart. I made a sketch of one in the South Kensington Museum in 1870, and copied the card attached to it, which ran—"Vessel, clear glass, long trumpet form, a bulb at the lower end (termed a forfeit glass); Venetian, 17th century, L. 3ft 1in, diam. at mouth 8½in. Given by Mr W. Brown, of Broad Hinton." This glass was shewn at the International Exhibition in 1873, and was, along with a number of other curious drinking vessels, engraved in the *Illustrated London News*, 25th October, in the same year. Although the ale-yard is of considerable antiquity, and not very rare, neither Hone, Brand, Fosbrooke, nor Chambers mention it. Probably it was imported from Italy, whence most of our ornamental

glass came. There was some years ago (according to "Notes and Queries," 1869, 4th series, vol. 3, p. 106, 179) a specimen at a public-house in Lincoln; one at 'the Dolphin, Abington Road, near Oxford; one at Knole House, Seven Oaks, Kent; at a public-house at Sandgate, near Shorncliffe Camp; at the Tiger's Head Inn, Foul's Cray, near Chislehurst, Kent; and one at the King's Arms (or King's Head), Market Place, Cambridge. It was occasionally deputed on the signboards, though no instance is given in Larwood and Hotten's "History of Signboards." On the signboard of an inn in Byard Lane, Nottingham, is depicted two ale-yards, and the inscription "Ale sold here by the yard and half yard." "Ale sold by the yard" is also on the signboard of a public-house in Queen-street, Gravesend.

A correspondent in "Notes and Queries," 20th February, 1869, says—"There still exists at Eton the custom of drinking a yard of ale, or, as it is called there, the long glass. Once a week in the summer half, about 20 to 30 of the boys in the boats, or of the principal cricket or football players—invited by the captain of the boats and the captain of the cricket eleven—assemble in a room at a small public-house for luncheon. The luncheon or cellar (as it is called) consists of bread and cheese, salads, beer, and cider cup. At the conclusion of the luncheon a boy, previously invited for the purpose, is requested to step forward; he sits down on a chair, a napkin is tied round his neck, and the long glass filled with beer is presented to him. Watches are pulled out, and at a given signal he begins to drink. If he does it in good time he is greeted with loud applause; but if he leaves a drop at the bottom of the bowl it has to be refilled, and he has to drink again. Two or three fellows are asked to drink at each cellar, and after this initiation, they are entitled to be asked on future occasions. This is a very old institution."

ALFRED BURTON.

CURIOUS BOOK BY A BISHOP OF CHESTER.

(Query No. 481. 29 July.)

[577.] The Chatham Library, Manchester, contains nearly all Bishop Wilkins's works; the number being affixed to the following list, which, I think, contains the whole of his writings.

1. "The discovery of a new world; or a discourse tending to prove that ('tis probable) there may be another habitable world in the moon." 1st edn., London, 1633, 8vo., pp. 209, 4th edn., 1684 (C.L. 4.375).

2. The above volume also contains "A discourse concerning the possibility of a passage to the moon."

3. "A discourse concerning a new planet; tending

to prove that ('tis probable) our illustrated earth is one of the planets. 1,640, 8vo.

4. "Mercury; or the secret and swift messenger shewing how a man may with privacy and speed communicate his thoughts to a friend at any distance." London, 1641, illustrated. The publication of this was occasioned by the writing of a little thing called "Nuncius Memorialis," by Francis Goodwin.

5. "Mathematical magick; or the wonders that may be performed by mechanical geometry." In two books, London, 1648, 12mo., illustrated. 1680, 8vo. This was written at the University during his spare hours.

6. "Ecclesiastes; or a discourse of the gift of preaching, as it falls under the rules of art." London, editions 1646, 1647, 1651, 1653, and 1675, 8vo.

7. "Discourse concerning the beauty of Providence, in all the rugged passages of it." London, 1649, 12mo. 5th edition 1677, 8vo.

8. Discourse concerning the gift of prayer; shewing what it is; wherein it consists; and how far it is attainable by industry, &c. London, 1653, 1674, and 1678, 8vo.

9. "Of the principles and duties of natural religion." In two books, London, 1676, 8vo. Published by John Tillotson, D.D. (C.L. 1913).

10. "Sermons preached upon several occasions." London, 1682, 8vo., 15 in number, published by Tillotson (C.L. 1912).

11. "Essay towards a real character, and a philosophical language." London, 1653, folio (C.L. 4,014). "An alphabetical dictionary; wherein all English words according to their various significations, are either referred to their places in the philosophical tables, or explained by such words as are in those tables." Printed by order of the Royal Society.

In 1703 the "Mathematical and philosophical works of the Right Rev. John Wilkins, late Lord Bishop of Chester," appeared in 8vo, illustrated. "Printed for John Nicholson, at the King's Arms, in Little Britain," &c. This contained Nos. 1 to 5 complete, and an abstract of No. 11 (C.L. 4.216). In 1718 Nos. 6 and 8 were also reprinted (C.L. 9,042). To the collected edition of his works is appended a portrait of Wilkins, an account of his life, and list of his writings, included in the above. The "life" may possibly appear in a future note.

ALFRED BURTON.

Queries.

[578.] TOP-O'-TH'-HILL.—During last century a part of the town was known by this name. How far did the district extend? The neighbourhood of the junction of High-street and Wellington-street certainly went by this name, as also says "S. F. C." did Gale Green.
K. E.

[579.] OLD CHESHIRE WORDS.—In some general hints to those who are beginning to study Old English, the Rev. W. Skeat, who is professor of Anglo-Saxon at Cambridge, says "Many words are regarded as entirely obsolete which are nevertheless still preserved in provincial dialects." There are many words in daily use in Stockport which are not often seen in print, and lists of them which many natives of these parts could contribute would possess a distinct philological value. Those who can will confer a favour by supplying such lists.
K. E.

SEAWEED AND ITS USES.—In tropical climates, the little air bladders which support the seaweeds are of great service; for the masses of seaweed are several hundred feet long and of considerable height, having stems the thickness of a man's thigh, and branches and drooping stems which support innumerable forms of animal life, such as corals, crabs, worms of different kinds, together with mosses and weeds of the sea, and being beside a place of deposit for innumerable eggs of various creatures. In Scotland the tender parts of the seaweeds known as tangles are used as food, and when cooked are considered choice diet for cattle. The stems of a very hard, horny variety of the seaweeds are used as knife-handles. They are cut in short pieces, and whilst still moist or green the blade is forced in at the one end. When the stem dries it clings firmly to the knife-blade. Being gnarled and horny it resembles buck's horn, and when tipped with metal and fully finished, forms a neat, inexpensive knife handle. The rose tangles are higher up in the scale of vegetable life, and their delicate tints render them very beautiful. Of these, pulse is an important variety to the Scotch and Irish, who, beside using it as a food, both in its raw state and cooked in milk, find in it a substitute for tobacco. Carragreen moss is another kind of rose-tangle from which a nourishing jelly is made. The Chinese use one variety of rose-tangle as a chief ingredient in other glossing preparations; twenty-seven thousand pounds are brought annually to Canton and sold at from six to eighteen pence per pound.

SATURDAY, OCTOBER 22ND, 1881.

Notes.

CHESHIRE FAMILIES: BROOKE OF MERE.

[580.] Burke's "History of the Commoners" gives the following account of this family:—

This is a branch of the very ancient family of Brecke, of Norton.

Thomas Brooke, Esq., of Norton, sheriff of Cheshire, in 1578 and 1592 (son of Richard Brooke, Esq., of Norton, who was a younger son of Thomas Brooke, of Leighton), married, first, Anne, daughter of Henry Lord Audley, and had by her—i. Richard (Sir), knight of Norton, ancestor of the present Sir Richard Brooke, Bart.; ii. George, drowned in Warrington water; iii. Christian, married to Richard Starky, Esq., of Stretton; iv. Eleanor, married to John Brooke, Esq., of Buckland, in Staffordshire; v. Margaret, married to — Warburton. He wedded, secondly, Elizabeth, sister of Thomas Merbury, Esq., of Merbury, and by that lady had three sons and six daughters—viz., i. William, ii. Thomas, iii. Valentine; i. Townshend, married to Thomas Legh, Esq., of East Hall, in High Legh; ii. Elizabeth, married to George Spurstow, Esq., of Spurstow, in Cheshire; iii. Dorothy, married to William Barnston, Esq., of Churton; iv. Frances, married to George Legh, Esq., of Barton, in Lancashire; v. Anne, married to Richard Merbury, Esq., of Walton, in Cheshire; vi. Clare, married to Theophilus Legh, Esq., of Grange, in Lancashire. He espoused, thirdly, Eleanor Gerard, by whom he had (with two daughters, Alice married to Thomas Birch, Esq., of Birch, in Lancashire, and Elinour, to the Reverend William Assheton, rector of Middleton) a son,

Sir Peter Brooke, who purchased, in 1652, from John Mere, Esq., the manor of Mere, and established himself there. He received the honour of knighthood in 1660, was M.P. for Cheshire, 8 Charles II., and high sheriff of that county in 1669. He married, first, Alice, daughter and heiress of Richard Hulce, Esq., of Kenilworth; secondly, Frances, daughter of Sir Nicholas Trot, of Quickshot, Herts, widow of William Merbury, Esq., of Merbury; and, thirdly, Mabel, daughter of William Ffarington, Esq., of Werden, widow of Richard Clayton, Esq., of Crooke. Sir Peter's two last wives died *sine prole*, but by his first he had two sons—viz., Thomas, his heir; Richard, living in 1684, who married Margaret.

daughter and heiress of Robert Charnock, Esq., of Charnock, in Lancashire, and was ancestor of the Brookes of Astley, in that county. Sir Peter, who rebuilt and beautified the Hall of Mere, was succeeded at his decease by his son,

Thomas Brooke, Esq., of Mere, who married two wives; by the second, who was a daughter of Grimsditch, of Grimsditch, he had no issue, but, by the first, Margaret, daughter and heiress of Henry Brereton, Esq., of Eccleston (marriage covenant dated 23rd September, 1662), he had, with two daughters, one of whom married a gentleman named Allen, his son and successor,

Peter Brooke, Esq., of Mere, who married Elizabeth, daughter and co-heiress of Peter Venables, Esq., of Over-street, and left (with two daughters, Margaret, and Elizabeth, the wife of Thomas Ravenscroft, Esq., of Pickhill, in Flintshire) a son and successor,

Peter Brooke, Esq., of Mere, high sheriff of Cheshire in 1728, who married Frances, only daughter and heiress of Francis Hollinshead, Esq., of Wheelock, by Felicia, his wife, daughter of William Lawton, Esq., of Lawton, and by her (who died 23rd May, 1777, aged 79, and was buried at Rosthorpe) had issue, Peter, his heir; John, died unmarried, 29th March, 1780, aged 49, and was buried at Rosthorpe; Felicia, married to George Heron, Esq., purchaser of the Manor of Daresbury; Elizabeth, married to the Rev. Thomas Patten, D.D., rector of Childrey, in Berkshire; Frances, died unmarried. Mr Brooke died 31st December, 1764, aged 69, was buried at Rosthorpe, and succeeded by his son,

Peter Brooke, Esq., of Mere, high sheriff of Cheshire in 1766, who married, first, Anne Meriel, daughter of Fleetwood Legh, Esq., of Lyme, by Meriel, his wife, daughter and heiress of Sir Francis Leicester, Bart., of Tabley, which lady dying issueless in 1740, aged 21, he wedded, secondly, Elizabeth, daughter and heiress of Jonas Langford, Esq., of Antigua, and by her (who died 15th December, 1809, aged 75) had issue, Jonas Langford, his heir; Thomas Langford, successor to his brother; Elizabeth, married to Randle Ford, Esq., barrister-at-law; Frances, married to Thomas Oliver, Esq.; Jane, married first to William Hulton, Esq., of Hulton Park, and, secondly, to William Tyrell Boyce, Esq. Mr Brooke died 4th January, 1788, aged 60, was buried at Rosthorpe, and succeeded by his son,

Jonas Langford Brooke, Esq., of Mere, who died unmarried at Milan, 18 months after his father, and was succeeded by his brother,

Thomas Langford Brooke, Esq., of Mere, who married Maria, daughter of the Reverend Sir Thomas Broughton, Bart., of Broughton and Doddington, and had issue—i. Peter Langford, his heir; ii. Thomas Langford, married in 1817, Eliza, daughter of John W. Clough, Esq., of Oxton House, Yorkshire; iii. Henry Langford; iv. Jonas Langford; i. Maria Elizabeth, widow of Meyrick Bankes, Esq., late of Winstanley Hall, Lancashire; ii. Jamina, married to Colonel Sir Jeremiah Dickson, K.C.B. Mr Brooke died 21st December, 1815, and was succeeded by his eldest son, Peter Langford Brooke, Esq., of Mere, who was drowned in the Mere, 1839.

¶ Arms—Or, a cross engrailed party per pale gu. and sa. quarterly with Langford. Crest—A badger passant ppr. Motto—Vis unita fortior. Estates—in Cheshire. Seat—Mere Hall. Ed.

ANCIENT BUILDINGS IN STOCKPORT.

[581.] We have a few very interesting specimens of ancient architecture still remaining, whose history I feel desirous to chronicle. In the Great Underbank is Arden Hall, the town residence of the Ardens, of Harden. It is a beautiful building, in the Tudor style of architecture, and is a subject of great interest to every antiquarian who visits it. In former times it was the scene of great gaiety, and many of the local aristocracy sat down at the hospitable board. In a book called "The Beauties of England and Wales" the following passage occurs:—'Near the old bridge is the very ancient town residence of the Ardens. This mansion is only wood and plaister, but being preserved in good repair has a venerable appearance. It contained, among other paintings, a series of full length portraits of the Earls of Chester, and also the figures of all the ancient barons, excepting Venables, of Tinderton. These are on horseback, and arrayed in complete armour, bearing their respective arms on their shield. Their value arises from their rarity more than any merit they possess as paintings. From this we gather that these paintings were valuable relics of antiquity, in addition to which there was a valuable library of rare books, the whole of which were sold by auction about the year 1824. There was once a scheme afloat for purchasing the property and converting it into a town hall, but it fell through. For a long time it was used as a bank, Mr Isaac Lloyd being the principal, this was in 1823-4; more subsequently it has been occupied as a branch of the Manchester and Liverpool District Banking Company. E. H.

BOOKS BY NATIVES OF STOCKPORT.

[582.] The number of books written by those who were born in Stockport is not, I believe, great. Last year was published by the Cambridge University Press, "Hydrodynamics, a Treatise on the Mathematical Theory of Motion of Fluids by Horace Lamb, M.A., formerly Fellow of Trinity College, Cambridge; professor of mathematics in the University of Adelaide. Demy 8vo., cloth, 12s." Mr Lamb was second wrangler in 1872.

K. E.

REV. JOSHUA BROOKES, M.A.

[583.] In Chambers' "Book of Days," vol. ii., pp. 568-70, there is an amusing account of this divine. "He was of humble parentage, being the son of a shoemaker, or cobbler, of Cheadle Hulme, near Stockport, and he was baptised May 19th, 1751, at Stockport." Several amusing anecdotes are given, but the source from which they were derived is not stated.

K. E.

THE MERSEY.

[581.] "The name Mersey was given, it is said, because in that direction it was the boundary of the kingdom of Mercia—a reason not very satisfactory. At one time Cheshire comprehended all the country between the Dee and the Ribble, but afterwards the district from the Mersey to the Ribble was united to the country north of the Ribble so as to form the County Palatine of Lancaster." ("Green's Knutsford," p. 22.) The name Mercia would seem to be derived from the fact that "the settlers near the border land between Englishmen and Britons bore the name of 'Mercians,' men, that is, of the March, or border" (J. R. Green's "History of the English People," p. 15.) In "Webster's Dictionary" we have: "March (O. Sax. *marca*, allied to Latin *margo* edge) a frontier of a territory; used chiefly in the plural, and in English history applied to the frontiers between England and Scotland and England and Wales." This derivation seems unsatisfactory, if only because to judge from Mr E. A. Freeman's map of England in the ninth century, as printed in Mr Green's history, the Ribble, not the Mersey, formed part of the northern boundary of the kingdom of Mercia. I do not, however, know of any more satisfactory derivation.

K. E.

ST. CHAD.

[585.] "Three provinces, the earlier Mercia, the middle English, and the Lindiswaras, were united in the bishopric of Ceadda, the St. Chad to whom Lichfield is still dedicated. Ceadda, was a monk of Lindisfarne, so simple, and lowly in temper that he travelled

on foot on his long mission journeys, till Archbishop Theodore, with his own hands, lifted him on horseback. The old Celtic poetry breaks out in his death legend, as it tells us how voices of singers singing sweetly descended from heaven to the little cell beside St. Mary's Church, where the Bishop lay dying. Then 'the same song ascended from the roof again, and returned heavenward by the way that it came.' It was the soul of his brother, the missionary Cedd, come with a choir of angels to solace the last hours of Ceadda." (Green's "English People," p. 24.) I suppose Chadkirk is dedicated to this saint, of whose connection with the spot I should like to know more. March 2nd is his saint day. (see Chambers' "Book of Days.")

K. E.

Replies.

OLD CHESHIRE WORDS.

(Query 579, October 15.)

[586.] In Green's "Knutsford" is a passage concerning this subject, which is worth transcribing:—"The derivation of names suggests another branch of language—the peculiar dialect which prevails in this neighbourhood among the country people, those who are skilled in catching sounds and idioms, and transferring them to a written form, would find the field worthy of their attention. A few years ago, if a Knutsford beau, or belle, was asked to sing, the declining to do so was not unfrequently in the words 'Au've got a cold, and lost my vice, and connot;' and when John and Peter, just about the time of harvest, were sent into the cornfield with a rattle, 'the two bys,' it was said, 'were in the kern nyzing the brids away;' and when a Sunday school teacher asked a whole class of youngsters 'what is a bird?' none, for a while, could answer, until a little fellow, brighter than the rest, exclaimed 'oo means a brid!' There was a hard, striving, respectable woman, who was renowned for the richness of her vernacular vocabulary, and of her Cheshire brogue, 'Moy childer,' she said, 'are all doosome,' and when a good lady was desirous of enlightening her mind as to some of the more difficult doctrines of theology, she told her 'Au'm welly awkart at religion, yo can speak to moy William, he knows all abou' it.'" "Illustrative of Cheshire native wit and Cheshire vernacular, we may mention a remark made in this neighbourhood by a farm boy to a lady, who, at times, for two or three days, had been seated diligently sketching in colours, the farmyard and its inhabitants, steadily

and wonderingly, for five minutes or more, he had been watching the progress of the picture—but nature could no longer—with a yawn and a look of contempt he turned away, exclaiming ‘It’s weary work thatn, an’ll geo an plengh.’” “Major Egerton Leigh’s most excellent and amusing ‘Lecture on Cheshire Words, Proverbs, and Sayings,’ must close this digression on language. ‘What have you got in your basket?’ said a lady to a man whom she met ‘Nubht a whisket’ul o’ wick snigs;’ which, being interpreted, or, as the Yankees would say, ‘biled and its skin peeled off,’ means ‘Nothing but a basket full of live eels.’” (Green’s “Knutsford,” pp. 51-52.)

K. E.

THE RECTOR’S SPRING.

(Query 47, Feb. 26.)

[587.] An old inhabitant of Stockport informs me that the above was situated in the Rector’s grounds on the bank side, about 40 yards from the Rector’s boundary with Newbridge Lane Mills (formerly known as Lane’s Mill), and that it supplied the workpeople with drinking water at that time. I believe the spring is still in existence, but is covered with a stone. What the inhabitants of the Churchgate were formerly supplied with was a pump which stood at the right hand side of the present entrance to the Rectory grounds in Churchgate, and not the Rector’s spring, as stated by your correspondent. The pump was done away with about the time the waterworks started. There was also a well in the cellar of one of the cottages nearly opposite the Rector’s steps which, until recent years, when it became fouled by drainage, also supplied water for domestic purposes to the inhabitants near. F.

AN OLD CHESHIRE PROVERB.

(Queries 140, 162, 178—March 26, April 2, 9.)

[588.] I think the following extract, explanatory of this proverb, will be acceptable to those who were unwilling to accept the interpretation given in [162]. I take it from the introduction to an edition of Tim Bobbin, illustrated by G. Cruikshank, published in 1828:—“The two County Palatines of Lancaster and Chester being, from a remote period, separate jurisdictions from the remaining counties, as ‘principalities in themselves,’ a pride of such distinction has induced them to keep, also, within themselves—not even mixing in marriage with those of other districts; as the old Cheshire adage evinces, ‘it is better to marry over the mixen (within their own immediate precincts) than over the moor;’ that is, your neighbour’s daughter rather than a stranger. So that the manners, customs, and old English language in these

counties have experienced less changes and innovations than in most other parts of England.” And in the glossary we have “‘mes’n, or mixen, a heap of dung, or cleaving of a stable.’ ‘The sun that shineth on the mixene,’” (Chaucer). “Mixen” is the correct spelling, not “mixon.” There is an Anglo-Saxon word “meox” (O. E. “mixe”), meaning muck, filth. The word “mix” is used for “a vile wretch” in “William of Palerne” (line 125), written about 1355. The word “mixon” is, however, not yet quite obsolete, for it occurs in Tennyson, in the lines

To pick the faded creature from the pool,
And cast it on the “mixon,” that it die.

K. E.

TOP O’ TH’ HILL.

(Queries 381, 578—June 25, October 15.)

[589.] My attention has been directed to the fact that Mr Heginbotham, in his account of the Roman Roads in Stockport (p. 15), speaks of the “Top o’ th’ Hill” as being High-street. See, also, the map on page 14.

K. E.

RUSHFORD STATION.

(Queries 168, 312—April 2, May 28.)

[590.] In looking over Part I. of your “Notes and Queries” I find that the above query has not been answered. I remember the first train coming into the station, as I was working there at the time. It stood on the same spot as the present Longsight Station; but when the name was altered I cannot say.

J. F.

[If our correspondent will refer to No. 312 he will find that one reply to this question has already appeared.—ED.]

ANCIENT REMAINS FOUND AT WILMSLOW.

(Query 503—August 27th.)

[591.] The ancient sword which is spoken of in the above query was found in the gravel beds near the site of Wilmslow Station, about 40 years ago. The sword is a capital specimen of a 16th century court or dress sword. The blade, which is about 80 inches long, is shaped like the modern bayonet, and is deeply fluted on its three sides; it is also very fairly engraved for a considerable distance down the blade. The guard has a gilded rose on it, but, of course, the gilding is nearly destroyed. The sword is now in the possession of Mr Wm. St. Lawrence, joiner, Newtown, Wilmslow, through whose courtesy I was permitted to examine it. I understand there was a large earthenware vessel, containing human bones, found not very far from the same place, on Mr W. Goodier’s estate. These bones are now deposited in Peel Park Museum.

HISTORICUS.

LIFTING AT EASTER.

(Queries No. 419, 500—June 16, Aug. 27.)

[592.] As it is, I suppose, useless to hope that we can now have descriptions of this interesting ceremony from eye witnesses, it is worth while to collect together as many accounts as possible. I, therefore, send you yet another, which I extract from Green's "Knutsford," p. 81—a book already several times quoted from by correspondents with and without acknowledgement. 373, signed "J. Henshaw," is copied with the slightest possible alteration from p. 86; the copyist picking up the crumbs left on that very page by 277, signed "Mark Alcock," all the facts and nearly all the words of which latter note are due to Mr Green. Would it not be more satisfactory always to cite authorities?

At page 84, then, of Green's "Knutsford" we read—"There is, or rather there was, another curious custom, which lingered here in common with other parts of Cheshire and Lancashire—that of lifting or heaving on Easter Monday and Tuesday. The practise is now (*i.e.* 1858) almost confined to the working-classes; but within memory it was of general observance in most of the considerable mansions of the county. Indeed, I have heard that at Toft a few years ago it was usual for a chair ornamented with ribbons and garlands of evergreen to be placed in the breakfast room by the women-servants on the Monday, and by the menservants on the Tuesday, and that the master or mistress of the mansion sat down for an instant on the rustic throne, and after submitting to be heaved or slightly lifted from the ground, gave *largesse* to the domestics.

"The Vicar of Barthomley differs a little as to the women's day and the men's day for performing this ancient custom. He says, p. 145, 'Lifting, an ancient usage on Easter Monday and Tuesday, is still observed. On Monday the ladies, on Tuesday the gentlemen are favoured with this ceremonial exaltation. Early in the morning of each of these days an arm chair decorated with flowers and ribbons was placed at the foot of the front staircase of the Rectory, in which your mamma, according to rule, first seated herself, and was gently raised by the servants three times into the air; your sisters, and any female visitors, succeeded to the same honour.' On the next day I underwent a similar treatment, which drew forth no little degree of mirth from the female lifters, who, of course, were rewarded for their trouble. These little familiarities of the season, coming but once a year, are, I am sure, advantageous to all parties, promoting good humour and kind feeling among classes kept too much apart in England. Speaking for myself, I was

always glad of the opportunity to make this merry custom an excuse for presenting any annual gift to my household, and which they seemed to value exceedingly. As these little customs are fast disappearing, the record of them becomes precious."

"I am told this lifting custom is not a decorous one, and ought to be altogether discontinued; but I strongly incline to the opinion of the kind-hearted Rector of Barthomley, and, at any rate, can advance in its favour the authority of its being a very ancient observance. In the year 1290, King Edward the First paid a sum of money to the ladies of the bed chamber and maids of honour for having at Easter taken their sovereign lord the king prisoner in his very bed, and complied with the universal practise of giving him a heaving or lifting—*i.e.*, a raising up symbolically towards heaven."

Thus the Rev. Henry Green. Hone, however, disapproves of the practise as a relic of popery. The Rector of Barthomley referred to was the Rev. Ed. Hinchcliffe. I do not, however, know the date of his book on Barthomley.

K. E.

STOCKPORT STREETS AND THEIR ANTIQUITIES.

(Query No. 572—Oct 14.)

[593.] We have in Stockport several streets in the names of which the termination "gate" occurs—as Hill-gate, Chester-gate, &c. This ending has not, I think, any reference to an entrance to any part of the town. It was at the time when it was first used the simple equivalent to our road or street. The name for what we now call gates would then, I think, be bars. Many instances could be cited in which in Old English gat or gate means way or road. Skeat gives the allied words:—Swedish, *gata*; G., *gasse*, a street; A. S. *geat*; Mosso Goth., *gatwo*, a way; cf. E., *gait*. In the "Northumberland Psalter," written before 1300, the words of Psalm xviii., v. 42, "I did cast them out as the dirt in the streets" appears thus—"Als fen of gates owai do them" (as mud—fen—of the streets do away with them—destroy them). In "Piers, the Plowman," too, the word several times occurs, as in the line (Pass. I., 203),

And also the graith gate that goth into heuene.

where gaith gate means the direct way. (See also Blind Harry's "Wallace," v. 135.)

In later times the word has been used by Sir Walter Scott, as in the passage cited in Webster's Dictionary—"I was going to be an honest man; but the devil has this very day flung first a lawyer, and then a woman, in my gate."

If I am not mistaken, the word is still in use among our fellow-townsmen. "To get in anyone's gate" is, I believe, used for being in the way.

K. E.

Queries.

[594.] FELLOWSHIPS.—How many natives of this district are known to have been elected to fellowships of any of the colleges of either of our universities?

K. E.

[595.] CHESHIRE ARCHERS.—Roger Ascham, in his "Toxophilus," 1545 (Arber's reprints, p. 87), states—"The excellent Prince Thomas Hawarde, nowe Duke of Northfelk, for whose good prosperite with al his noble familie al English hertes dayly doth pray, with bowmen of England slew Kynge Jamie with many a noble Scot even brant agenst Fledon Hil, in which battel ye stoute archers of Cheshire and Lancashire, for one day bestowed to ye death for the Prince and country sake, hath gotten immortall name and prayse for ever." I should be glad to see further references to, and information about, our Cheshire archers if anyone can supply them.

K. E.

[596.] ARCHBISHOP RICHARD BANCROFT.—This divine held the see of Canterbury from 1604 to 1610. Can anyone verify the statement that he belonged to the family of Bancrofts for many years inhabitants of the Marple district?

K. E.

AN ACCOMPLISHED CAT.—Mrs. A. W. Brooks, of East Eliot, in the State of Maine, has a cat thirteen years old, for which she has been vainly offered fifty dollars. This learned pussy will stand up at the word of command, bow slowly or quickly, as directed, walk around the room on her hind-legs only, dance, turn somersaults, go through the motions of holding a jew's harp to her mouth with one paw and playing on it with the other, mew when ordered to speak, kiss her paw to visitors, hold a saucer of milk on her forelegs and lap the milk, and stand on her hind-feet and with her fore-paws catch bits of bread or meat thrown to her, like a base-ball player. Her kitten, a year old, will turn somersaults.—The same lady has a hen which always wipes her feet on the mat on entering the house, and if asked, "How do you get your living, biddy?" will scratch on the floor, look to see if she has scratched out anything, and then looks at the questioner to see if the answer is correct. This hen despises the wooden, chalk, and porcelain cheats, tumbling them out of her nest as often as they are put in.

SATURDAY, OCTOBER 29TH, 1881.

Notes.

STOCKPORT MONTHLY MAGAZINE.

[597.] By the kindness of a friend we have been favoured with a copy of the first volume of the "Stockport Monthly Magazine and Commercial Advertiser," the first number of which was issued in May, 1840. It is full of interesting local matter, which we hope from time to time to reproduce for our readers' delectation. The magazine bears the imprint of W. Haigh, Grape Steps, Stockport. The following extracts appear in the first number. ED.

EXHIBITION AT THE MECHANICS' INSTITUTION.

"This very beautiful and voluminous collection of curiosities and specimens of human ingenuity and labor was opened on the 13th of last month, and surely none will contend that a more delicious feast of wonders was ever presented to the devouring eye of the Stockport people. The language of description is too weak to convey to the mind any adequate idea of the extent, number, and rarity of the articles it contains. The productions of nature, of genius, and of art, both civilised and barbarous, are valuable and fascinating in the eye of the most intelligent and philosophic observer, as well as the generally curious. We feel proud to recognise in the skill and taste which pervade the whole, the successful efforts of our own townsmen, and we sincerely wish them every success in the undertaking, which their praiseworthy exertions deserve. We are sorry we have not room to express ourselves more at large on this subject; but we refer our readers to the *Exhibition Gazette*, published at the Institution, for more minute descriptions of the exhibition; at the same time presenting them with the following rustic effusion:—

MASTHUR HADDITUR,—Hawm verry weel taen we a sect of Kenniks place o friday, an an think an oon gee an akaynt asth denton foke hal gawm bethertle thuse foine fothrin diskripshuns ith stopport pappers an so anve favvort yo we this yo seen.
JOHN STOYLS.

When aud' sould th' prates and Mol her butler,
An th'folk tott wom begun fort skutter,
Says an to Moll, fore wa gun back,
Wyn tak a luck a th' kannick's pleck.
Moll soon agreed, and dyne we went,
Weere Park-street eend stons oer aneent;
(Boh fust we geet a sope of giu)
An sixpense payd an bouted in
A spot, weere pluckurs, up an dyne,
Hung many a score: unecomon foine!
O' kings an queenes, an turks and jews,
An lauds and jukes, an sich as thuse.
Sum Stoppat chaps war dun sa weel,
An'd weere seen 'um thin ther sel.

Some thaps a tynes and cunthry playees,
 Sum shies an hauses gooin to'th rasus ;
 An foke ith farm yard feedin pulltry.
 An won woth wumman keteht e dulltry,
 Wen Christ mado th'jews fort bound their jaw,
 St Paul ith gospel tells it aw.
 An won, th' Skoch wumman tentin sheep,
 Wi th' chylt beheent her last asleep.
 That an another, th' ladies sed,
 Were made a nowt bo needl an thred.
 Thiz two faine cloks, as musk plays,
 An a lukein glas shoes evry fase
 Wote raynd awth shop ; and queeneVictorye
 Ith reet hond side, hung raynd wi glory.
 Bur in a coner au geet a glent
 Oth tutherroom, an theer we went.
 Fost thing au seed wen in we speart,
 War an h,urn shute ith coner reert
 Wot th' sogers, when the feut, put on
 Ith deys a Robbin and Littel John ;
 An guns and sords, and seitin things,
 An dresses worn by queens an kings,
 An bows an harrows nyne o ten ;
 Aw weppons made byth Indian men.
 Big endgels aw o'er carft an dun ;
 Kilt monny a mon, au dar be bun.
 Theer monny a weyle wa stud and gapt,
 At shells an things sa funny shapt.
 Aw make a things kept e glass cases,
 Theers men we rage fort cleean thur faces.
 Wid hardly cleert another gennel,
 Wen sum weyld oratur int a kennel,
 Start reet at us, an grinnt so horrit,
 Boeath Moll an me wur near becin worrit ;
 A stuff heyena th' keeper cand it,
 Fro savage bear au shud na need it.
 Bur a wot things thed geeten theere,
 Just loike some gawby Moll did stare.
 Sharp ferrits hite oth neezes peepin,
 Othters and foomerts slyly creepin,
 Stuff snakes an brids an ded mons skulls,
 An shells an fishes e barrow fulls,
 An stoons rakt hite oth rowlin sa,
 An some fra mayntins fur away ;
 Boh th' tickets sed we mus na tuch um
 Fesart less e meddlin we shud crush um.
 Sa int a londin then we tuck,
 An seed owd bibles monny a ruck.
 This owd praaser bukes asth Bomons praased in,
 Sich curius print its past au reedin
 Then dyne we seeth toth engineerer,
 Fort see new fanglet things more queerer.
 Sich bits o hingens gooin loik fayre,
 Run an neet lung an winner teyre.
 Some we owd neds as leet as shavin ;
 One chap wur biassy stockin wavin.
 One spot e wundurs cobb'd awth tuther,
 Steenum coaches racin one another
 Aw rynd a gret big brewin pon ;
 Woid a teeny ship kep hoblin en.
 The wur Lonnon bridge an monny a swaan
 O seats, so larnt, a eudna gaum.
 An waytur spytin hite oth nook ;
 Then int a box the towd us look ;
 By gum ther is a querk e that,
 An seed har Moll reet throo me hat.
 Then oer us yeds the wor a loft,
 We monny a a quirk an monny a quaff.
 And theer we seed, wen up we crop,
 A pleek bilt just loik th dokturs shop ;
 An th ralewa brige, an bramma haw.
 Just loik ther sel to nowt at aw.
 Then dyne a dungin hole we venturt,
 A suff we lampe, loik, ornamentet,
 Bur us nyce a pleek os heer an extert.
 Wen wid geeten up toth middle well,
 Wa met a country wench and felly.
 Heigh! moynd that merrah! sumbry sed--
 An turnia rynd, we jcowlt us yed

Agen a lookin glas : au th' foke
 At th' eend were laffin in a ruck.
 By goll! sez au, weere gradely quaffet,
 For Moll an au wur nowt bur left at.
 Boh thro that glas wa seed us sel
 An awth foke theere, fra top to tassel.
 Th' mon cawed it th' tunnel under th' Tames,
 A bridge loik, au fageeten th' nimes,
 Guz underth waytur stid o oer it,
 An th wold neer seed sich loik afore it.
 Th' next hurry wur a boie wa tales in,
 Asth king oth kannibul ilunds sales in ;
 Moore stopport chaps an wimmen too,
 Thiz him us sings sa mich at skoo ;
 We spoid owd ollive dyne bellow,
 An monny a stronjer up ath wau ;
 Bur payntet true as wick au noe.
 Sez awt mesel its toime t be moggin,
 Fo Moll an me wur byt uz baggin ;
 Au turnt me rynd just theere an then.
 An th' owd church clock wur stroikin ten.

GADSBY'S CHAPEL, HEATON LANE.

[598.] A few years ago Providence Chapel, situated in Gadsby's Court, Heaton Lane, passed out of existence, having been purchased by an enterprising tradesman near whose premises it stood. It was for a long time used as a Baptist's chapel, where the Rev. W. Gadsby often preached. His prayers and discourses were characterised by a dry humour which would not be considered decorous now, but at the time he was there he was very popular, and his style took wonderfully, and he filled his chapel to overflowing. It was said Liston, the celebrated actor, derived his acting of the character "Mawworm" from Mr Gadsby. He was in the habit of illustrating passing events thus, in the prayer for the ministry, "Thou knowest, O Lord, that many of thy servants here before Thee, have houses, and to these houses have gardens attached, in which they raise peas, potatoes and cabbages, and other vegetables for the use of their families ; and Thou also knowest that the neighbours' pigs are apt to stray into these gardens and do incalculable mischief by uprooting the soil, and devouring the produce, to prevent which they have a habit of ringing their noses ; and do Thou, O Lord, in Thine Infinite mercy so ring the noses of his Majesty's Ministers that they, in like manner, may be prevented uprooting our glorious Constitution." Other curious anecdotes have been related of this remarkable man. If the singing in his chapel lagged he would stop them in the middle of it, and say, "We cannot sing, God knows, let us pray," and then, with a zeal and fervour few could equal, he would pour forth his petitions in his own quaint and peculiar style. The buildings on each side of the old Gadsby's Court were not then erected, and a neat pallisade surrounded the burial ground attached.

E. H.

**SPECIAL CHARITY SERMONS AND COLLECTIONS IN AID
OF THE MANCHESTER INFIRMARY AND LUNATIC HOS-
PITAL IN 1792.**

[599.] An appeal was made by the treasurers of the above-named institutions and collections made in February, 1792. I have selected those of local interest:—

	£
Chadkirk and Marple	14
Cheadle	8
Denton Chapel	47
Didsbury	46
Disley	17
Dukinfield Moravian Chapel	6
Dissenter's Chapel.....	4
Heaton Norris Chapel	32
Hyde Dissenter's Chapel	40
Marple Bridge Independent.....	16
Mellor, Derbyshire.....	18
Mottram, Longdendale.....	52
New Mills	8
Poynton	29
Stalybridge.....	22
Stockport Parish Church.....	43
New Church	30
Dissenter's Chapel.....	26
Independent Chapel	6
Park Chapel	13
Methodist's Chapel	32
Quakers	6

E. H.

LOCAL SONGS AND BALLADS.

[600.] The following is a re-print from our columns of some years ago:—

**DYING SUNDAY SCHOOL TEACHERS AND HER
SCHOLARS.**

(Founded on an occurrence that took place during one of the anniversaries to commemorate the laying of the first stone of the Stockport Sunday School.)

'Twas Sunday, in the month of June,
The marts of trade were clos'd,
And Stockport's busy, bustling town,
Awhile from toil repos'd.

When from the far-fam'd Sunday School,
On yonder steep descried,
In order'd ranks a youthful band
Stream'd through its portals wide.

Along the silent, crowded streets,
They wound their onward way,
Till in the spacious Market Place
They stood in dense array.

They met to praise their gracious God,
Whose hand all good bestows,
That e'er, to bless their hapless race,
That Sabbath School arose.

Each window that o'erlook'd the scene
Contained an eager throng,
Intent to view that youthful train,
And hear their grateful song.

But, whilst beneath their teachers' care
The children stood array'd,
An eye, soon to be quench'd in death,
Their crowded ranks survey'd.

Not far remov'd from where they stood,
Stretch'd on her dying bed,
A maiden lay—from whose wan cheek
The hues of health were fled.

Consumption, in her youthful prime,
Had mark'd her for its prey;
And withering 'neath its baleful power
The blighted rosebud lay.

O'er her pale face an hectic flush
Diffus'd its treach'rous bloom,
Which in her faded cheek appear'd
Like roses o'er a tomb.

Each Sabbath, whilst her strength allow'd,
She'd sought that spacious pile,
And cheerfully for years sustain'd
The teacher's onerous toil.

Full well she knew the festal day
The scholars went to meet,
And soon her quick ear caught the sound
Made by their youthful feet.

By weeping friends rais'd from her couch,
Her dying eyes she threw
O'er the young charge she lov'd so well,
To take a last adieu!

Now, sweeter than the breath of flowers
At evening's dewy close,
From thrice a thousand youthful lips
Their grateful song arose.

She listen'd till each well-known face
Grew indistinct and dim,
And faintly murmur'd in her ear
That sweet thanksgiving hymn.

Then, as the notes of praise and joy
Died on the breeze away,
Without a struggle or a sigh,
Her spirit passed away.

Replies.

HANDFORTH HALL AND THE WRIGHT FAMILY.

(Query No. 103. 15th April.)

[601.] The following extract from Earwaker's "East Cheshire," 1877, vol. 1, p. 262, may perhaps assist "W.N."—"Handforth Hall did not pass with the manor, but was sold either shortly before or after the death of Sir Thomas Brereton, of Handforth, to Thomas Legh, of Adlington, Esq. It was subsequently purchased from the Leghs in 1716 by W. Wright, of Mottram St. Andrew, Esq., and is now the property of J. F. D'Arcy Wright, Esq."

ALFRED BURTON.

ANCIENT REMAINS AT WILMSLOW CHURCH.

(Query No. 244, 858. June 11, 17.)

[602.] The inscription on this tombstone was formerly, according to Randle Holme's "Church Notes:—

"Hic jacet corpus dñi
Henrici Knight primi
Cantaristo de Jesu."

"Here lies the body of Sir Henry Knight, the first Chantry priest of Jesus." The chapel on the north side of the chancel was called the "Jesus Ile," or Jesus chapel; and this tombstone adjoined the altar tomb of Henry Trafford, rector from 1517 to 1537. Henry Knight was living in 1548, and is supposed to have died about 1550.

ALFRED BURTON.

THE PARISH BEADLE.

(No. 518. October 15)

[603.] The local tradition to which "K.E." refers, where a baker who was not at the Parish Church one Sunday morning, and who was taken there by force by the parish beadle, thus spoiling the dinners which were left to bake, may, I think, refer to a circumstance I remember as happening many years ago in Stockport. "K.E.'s" baker is said to have resided in Churchgate, and to have been taken to church by the beadle. The case I remember happened to a baker named Wrighton, whose bakery was near the Hillgate end of Hempshaw Lane, Stockport. He was, I think, sitting on his bakery steps cooling himself, when a Mr Robinson, cotton spinner, who was a churchwarden, passed by, and by virtue of an old law, compelled, or tried to compel, him to go to church. The result was a lawsuit in which, I believe, the baker got off best. I may say in passing that I have many times seen Churchwarden Robinson on his rounds with his staff of office, and it is not unlikely that his body might be the beadle, but I do not think there is any law authorising a beadle except as the agent of the churchwarden acting as "K.E." describes. The bakehouse was in existence until within the last few years.

J.G.

STOCKPORT STREETS AND THEIR ANTIQUITIES.

(No. 572—Oct. 15.)

[604.] In addition to the streets I have already named, some of which have no doubt originated from the names of the owners, there are others derived from their topographical situation. Thus, Great Underbank, so-called because it runs parallel with the long high steep or bank, really a perpendicular wall of rock, which skirts the bank of the area of the Market Place on the north-western side. This is hid from the view of passengers by the houses on the left hand, side of the narrow plain street called Great Underbank, with houses on each side, bounded by the river Mersey. Little Underbank is a much shorter street and extends from the Black Boy to the Albion Inn, where Mealhouse Brow, a steep ascent, is situated. At the inn first named there is a recess in the rock which

has a very remarkable appearance. High-street, so-called from its situation as regards Lower Hillgate, is a curious specimen of a street running on high above the Hillgate, from which it is approached by that remarkably steep ascent, Cooper's Brow, and contains many old houses.

E. H.

SETTING THE THAMES ON FIRE.

Query No. 518. Re; t. 2.

[605.] In former times the miller sent home flour undressed, and this had to be done by the domestics. It was sifted through a sieve (which had a rim projecting from the bottom of it) worked over the mouth of a barrel, into which the flour fell. A man who worked hard would occasionally set the rim of the sieve on fire by the friction against the rim of the barrel. The sieve was called a temse—French, *tamise*—and the cloth used for the sieve *tamis*, or *tammy*. Thus a slow or lazy man would not set the rim of temse on fire. The similarity in pronunciation of temse and Thames most likely accounts for the phrase. The saying "You'll never be hanged for setting the Thames on fire" generally meets with the retort "Nor you for putting it out." In France there is a parallel phrase, "You'll never set the Seine on fire." The seine is a drag-net used in fishing, and by pulling it in sharply over the gunwale of the boat the friction would set fire to it.

ALFRED BURTON.

Queries.

[606.] ED. BURGHAN.—In Green's "Knutsford" there are several references to and quotations from the diary of Ed. Burghah, the Puritan vicar of Acton. Is there a copy of this book accessible in any public library? Can those who have read it give any extract from it of special interest to natives of Stockport?

K. E.

[607.] OTTERSPOOL BRIDGE.—In 239 we learn that Otterspool Bridge, so-called in 1620, had anciently been named Rohohound Bridge. Aikin, p. 449, calls it Otterscoe Bridge. Was he right? Is there any reason to suppose that otters once lived there? What is the meaning and derivation of Rohohound, and the termination of Otterscoe?

K. E.

[608.] LOCAL PROVERB.—"When the world was made, the rubbish was sent to Stockport." Are any instances known of the occurrence of this saying except in "The Lady Shackerley: a Cheshire story, by one of the House of Egerton," 1871, fol. 279 (see Heginbotham, p. 54)?

K. E.

"A snapper-up of unconsidered trifles."

Winter's Tale, act iv. scene ii.

Advertiser

NOTES AND QUERIES.

[REPRINTED FROM THE "STOCKPORT ADVERTISER"]



STOCKPORT:

"ADVERTISER" OFFICE, 4, 6, & 8 WARREN STREET.

1882.

George ...

SATURDAY, NOVEMBER 5TH, 1881.

Notes.

STOCKPORT GRAMMAR SCHOOL.

[609.] From the first volume of the *Stockport Magazine*, we extract the following paragraphs referring to the above, which appear under the head of 'Brief review of local events':—

STOCKPORT GRAMMAR SCHOOL.—The boys of the Grammar School have caught the spirit of the age. Having been put in possession of a spacious play ground, arrangements were made for a commemoration of that event, by a splendid procession of the school, enlivened by the waving of elegant banners, and the charming music of the military band, which took place on Tuesday, the 21st of April, in the following order:—The Beadle of the Manor, the Band of the 20th regiment of foot, Police Officers, Mr Bales, the second master, the old school banner, 150 pupils three abreast, the new school banner, brought up by the Rev. T. Middleton, the Rector, and gentlemen of the town. Scarcely had the procession passed the office before the following lines came to hand, which are not inappropriate as a spontaneous effusion:—

Ye little men of consequence, who march so full of pride,
Of coming ills you've little sense, which wait on every side.
The flutt'ring breeze now gaily swells your banners forth to view,
And music, and the merry bells, all joyous welcome you.

But oh! what may be, each, your fate in this sad world of ours!
For all experience, soon or late, rough thorns in rosy bowers.
Yes! many a sigh, and burning tear, adown your cheek may flow,
Commerce and each commercial fear may add to human woe.

And worldly cares may close around those youthful hearts of yours,

And many a deep and painful wound embue your passing hours,
Oh, may ye youths in wisdom grow, your souls be kept from sin;
And when you die this pleasure know, you have not lived in vain.

A public examination of the pupils of the Free Grammar School was held under the superintendence of the Wardens of the Worshipful the Goldsmiths' Company, on the 15th and 16th June, and was conducted by the Rev. C. K. Prescott, Rev. E. D. Jackson, author of *Murray's Grammar improved*, and the Rev. W. Moore, of Compstall Bridge. The pupils passed a very satisfactory examination in the Greek and Roman Classics, Euclid, Algebra, Arithmetic, Geography, and History, and the Prime Warden, complimenting them and the masters, the Rev. T. Middleton and Mr Bayles, on the state of their acquirements, awarded prizes to those youths, who, at that examination, appeared to him, in their respective classes, the most deserving thereof, viz.—To Masters John Chorlton, Sam. Charlesworth, John Green, P. G. Medd, Edward Chorlton, John B. Pilling, Wm. Hooley, John Brownell, J. Littler, Joseph Booth, William Barneley, Thos. Parkes, Joseph Albiston, Joseph Barrow, John Bothams, Francis Eteson.

On Wednesday the 22nd a public dinner was presented by the Reformers of this division of Cheshire to the Hon. E. J. Stanley, M.P., at the Court House. 800 gentlemen were present with the Mayor of Stockport in the chair. The following gentlemen spoke at length:—C. Hindley, Esq.; Hon. E. J. Stanley; the Rev. Mr Hawell; John Brocklehurst, Esq.; John Howard, Esq.; H. Coppock, Esq.; and H. Gaskill, Esq.; and the meeting separated at eleven o'clock. (May number.)

In both these items appear several names that have been well known in Stockport, as well as several that are equally well-known to-day. The magazine from which they are taken possesses a wealth of what has now become most valuable matter, the reproduction of which in these columns will, doubtless, be of considerable interest to our readers.

Ed.

RISE AND PROGRESS OF METHODISM IN STOCKPORT.

[610.] The following interesting record of Stockport Methodism appeared in the September number of the *Stockport Magazine* in the year 1840:—

To such of our readers who take an interest in the spread of religious principles, it will be interesting to trace the rise and progress of the various sects of religion in our own town, many of which have exercised an incalculable influence on the character of society in general. It has been our determination to present them with a brief historical sketch of each sect, as soon as time and space afforded, and we take advantage of this opportunity, by commencing with the following account of Wesleyan Methodism.

At what time Methodism was introduced into this populous and important town, cannot easily be ascertained. On Thursday the seventh of May, 1747, Mr Wesley preached at Salford Cross, to a "numberless crowd of people." Prior to this date, that eminent and successful minister of Christ had been seen "in the neighbouring church, both preaching and administering the Sacrament." But never before had the inhabitants seen him in the novel, and, at that time, much despised, character of field preacher: never till then had they heard him, like wisdom, "uttering his voice in the streets," crying in the chief places of concourse, in the opening of the gates, "How long, ye simple ones, will ye love simplicity?" What effect this sermon produced we are not informed. But though the seed, which, with unsparing hand, he cast into the soil, did not perish, it produced not, immediately, a hundred fold; and several years passed away before some of the surrounding fields received the precious deposit.

On Sunday, April 28th, 1745, two years before Mr Wesley preached his first sermon in the streets of Salford, he informs us in his journal, that he preached at Altrincham, at five in the morning; and at nine "near Stockport, to a large congregation." The place to which Mr Wesley refers in this extract, most probably was Woodley, a village about three miles from Stockport; but from which the candlestick has long since been removed, and the minds of most of the villagers were as dark as the mines in which many of them toiled for a daily subsistence; but which now have once more the light of the gospel diffusing its beams amongst them.

It is probable that Mr Bennett, of Chinley, was the first Methodist Minister who preached the Gospel in this town. Mrs Smallwood, "a widow woman," was the first person who opened her door to receive the messengers of mercy and of grace. She occupied, at that time, a house in Petty Carr, known by the name of "Petty Carr Hall." In the house of this pious widow, a small class was formed, consisting of nine persons, who were committed to the care of a Mr Anderton. Of this primitive class leader little can be learned, from the oldest members of the society. His name and his office are remembered by a few; but his character, his labours, and his sufferings are entirely forgotten; so soon does "the place which once knew us, know us no more." It appears, however, from "An account of Mr John Oliver, written by himself," and inserted by Mr Wesley in the sacred volume of the *Arminian Magazine*, that Mr A. soon left Mr Wesley, and united himself to John Bennett, taking with him the whole of the members, save "Molly Williamson and John Oliver." For some time after the schism, there was no class in Stockport, John Oliver and Molly Williamson having united themselves to a pious family in Adswood. This place was visited by Mr Wesley, and soon after by his preachers. How long this town was deprived of the labours of the Wesleyan preachers we have not been able to ascertain, it was revisited by Mr Allwood; and Robert Anderton, who kept the old preaching-house, of which J. Bennett had taken possession, consented that Mr Anderton should preach there. It is probable that Stockport was first visited by Mr Wesley about the year 1757; thirteen years before Manchester was known as a circuit town, and when Stockport must have been included within the very extensive boundaries of the Derbyshire or Lancashire Circuits. He preached in the open air from "What shall it profit a man if he gain the whole world, and lose his own soul?" Another class was now formed, and committed to the care of Mr Hambleton, a man of genuine piety; but whose religious opinions and attachments were unsettled. He soon separated from Mr Wesley,

and taking with him several members of the small class of which he had been appointed leader, united himself to the Society of Friends. About this time the little society obtained leave to hold their meetings in a building belonging to Mr Wm. Williamson. This place, in which a number of persons were employed during the week, in manufacturing mohair for buttons, was so large that it would contain several hundreds of people. A desk, which served as a pulpit, was placed against the side wall, in the centre of the building; and the women sat on one side of the minister, and the men on the other. Two pews were sufficient to accommodate all who were then considered the "respectable" part of the congregation.

Here the word of God was successfully preached for about two years, and several persons of property, and of considerable talents and influence, were added to "the little flock." Those persons resolved that they would build a house for God; and in the year 1758 or 59, their pious resolution was carried into effect. This chapel, which was the first place of worship built by the Methodists, either in Stockport or the neighbourhood, was very small, and without either gallery or pews. The pulpit, from which the Gospel had been previously proclaimed in a church belonging to the establishment, James Chadwick carried on his shoulders from Bowdon, near Altrincham, a distance of nine miles. This chapel was opened by the Rev. Mr Grimshaw, the pious and laborious vicar of Haworth, who preached to a crowded congregation. His text was, "I determined not to know anything among you, save Jesus Christ and him crucified." A determination to which he most sacredly adhered. In the month of June, 1768, Mr Wesley paid a visit to Portwood, on his way to Birmingham, and preached there. In a short time this chapel was far too small; and, in the year 1784, it was taken down, and the present Hillgate Chapel was built in the same place, and partially with the same materials. Mr Lavender, Mr Garside, and Mr S. Gordon, were class leaders; and Mr Mathew Mayer, class leader and local preacher, of very respectable talents, and of pre-eminent zeal and success. The persecution which he had to undergo was severe, and his endurance amiable. The following is a remarkable instance:—

"Being earnestly solicited to go to Oldham, to preach in the street, he proceeded thither. The inhabitants of that town were uncommonly rude and uncultivated, and had violently driven away every Methodist preacher who had previously ventured. Mr Mayer knew all this, as well as the general character of the people; but, considering this invitation as a call from God, and having confidence that his God would deliver him from the power even of these lions, in human form, he promised to go the following Sabbath. The mob, encouraged by the principal people of the town, were determined he should not preach, and that if he attempted it he should be put into the dungeon; which, in consideration of his being a respectable person, they had the politeness to have swept out, and furnished with some clean straw for his accommodation. A number of his friends, from Dukinfield and Ashton, went with him, expecting serious opposition. They arrived before noon, and when the service of the church was ended, he asked a man to let him stand at his door. The man swore if he came thither he would cleave his brains. He then went to another man's door, to ask the same favour, who replied, "Yea, and welcome." Here, having mounted a four-legged bench, prepared for his pulpit, he gave out a hymn, and prayed; the people all remaining quiet. But when he was about to address the congregation, a numerous mob came up, headed by the constables and churchwardens. These demanded, with great vehemence, "By what authority do you come hither?" He replied "By what authority do you ask me?" They said, "We are the constables and churchwardens of Oldham, we do not want any of your preaching here." The mob cried out "Pull him down, pull him down, and we will take him away." He then, addressing the constables and churchwardens, said "You have no authority to pull me down; I have authority both from God and man. I am protected by the laws of my country and if you pull me down you must take the consequence. What I desire of you is, that you will hear patiently, and if you have anything to object, I will answer your objections afterwards." The constables then required him to produce his authority. He replied, "Gentlemen, I am not obliged to do this to you, but to satisfy the people, I will produce it. Having then read his licence to preach, he said, this is my protection, let any man lay hands upon me who dare. And since you are the constables, and are sworn to keep the peace, I charge you not

only to keep the peace yourselves, but also to take care that the king's peace be not broken in your presence, as you will be answerable before your betters on another day." This bold and unexpected challenge quite stunned them, and they stood looking at one another not knowing what to do, while the preacher gave out his text, "Now, therefore, we are ambassadors for Christ, as though God did beseech you by us, we pray you, in Christ's stead, be ye reconciled to God." The preacher requested their serious attention; and had not proceeded far in his discourse, before one of the constables, turning pale, began to tremble; the word had reached his heart. The other, seeing this, seemed filled with rage; yet durst not lay hands on the preacher; but after sometime he contrived to turn aside the bench on which he stood. The preacher stepped to his feet, and being still on high ground, went on with his discourse, till at length this constable and a few of his adherents pushed him among the people. The mob now began to quarrel among themselves, some being for, and some against, his continuing to preach. He and his friends, however, walked away quietly from that place, and as they went along the street, a grave looking old man came, with his hat in his hand, and said, "Sir, I am not worthy that you should come under my roof, but if you please, you shall preach in my house and welcome." The house was instantly filled with people, and the preacher finished his discourse without further interruption. Under this sermon, it pleased God that the old man, his wife, and a daughter, were all deeply awakened, and from that day, they began to seek the Lord."

(To be continued.)

A REMINISCENCE OF STOCKPORT IN 1745.

[611.] A Stockport correspondent of the *Gentleman's Magazine*, dating his communication November 27, 1745, reports—"We are all in the utmost confusion here, all the bridges on the river Mersey being ordered to be destroyed; that at Warrington was demolished on Sunday, that at Barton last night, and last night, about seven o'clock, a party of 500 of the Liverpool Royal Blues marched into this town with orders to destroy the bridge there, and just now, about six o'clock in the morning, they are beating up to assemble to put the same in execution, so that our communication with Lancashire will be cut off. All the principal inhabitants are retired with their best effects to Manchester." Henry Bracken, at Warrington, walked a quarter of a mile on the road (for the Pretender and his army wearing the Highland plaid furnished to all a novel and entertaining spectacle). He says, "He the Pretender, has a brown complexion, full cheeks, and thickish lips, that stand out a little, and looks more of the Polish than the Scotch breed, for he is nothing like the King they call his grandfather." In my antiquarian, historical, and topographical reminiscences of Stockport, published September 17 1869, will be found an account of the arrival of the Pretender in Stockport and his subsequent doings. Mr Heginbotham, in his "History of Stockport," pages 64 to 69, gives a detailed account, and many interesting particulars.

E. H.

MANUFACTURING SONNET.

[612.] The following was published in Stockport in 1822:—

If in a damp and dirty cellar thou hast been,
 And nodding o'er his loom a man hast seen,
 Whose eyes were dim, whose cheeks were slim;
 And squatted near him on a three-legged stool,
 Hast seen a little ragged, pale-faced girl,
 Preparing for her father many a spool,
 And piecing many an end with many a twirl;
 If searching in a basket thou has seen
 A hungry mouse, where once the bread had been,
 And by the fire a female form I ween,
 With kerchief round her head, like one that grieveth;
 If thou hast this beheld, then thou has seen
 The melancholy fate of one that weaveth.

E. H.

CURIOUS NAMES.

[613.] In our local paper the following marriage is announced as occurring in 1822, both having been brought up in Stockport:—"On the 8th of Janurry, in Vermont, United States, Mr William Double to Miss Anna Maria Singleton.

A prudent maid to change her fate
 From solitary trouble,
 She likewise left the single state,
 And turned into a double.

E. H.

CONGLETON POINTS.

[614.] Congleton points were made of tough white leather, cut into thin strips like laces, and pointed at the ends with tin or silver tags, or aiglets, from which they take their name. In the more expensive kinds, these tags were much ornamented, the leather giving place to fine cord or ribbon; and instead of being an accessory to dress, formed a portion of its adornment. In the Congleton Corporation accounts, 1673, we find "Gave to Earl Rivers' servants, in Congleton points, 5s 4d." They were an indispensable article of dress for both men (to attach the hose to the doublet) and women in the sixteenth and seventeenth centuries, being used instead of bodkins or skewers, and buttons. In a lottery presented before the late Queen's Majesty (Elizabeth) at the Lord Chancellor's House, 1601, ("Davison's Poetical Rhapsody," 1611), the following occurs in a list of prizes for ladies, and was presented to the queen:—

"9. A dozen of points.

You are in every point a lover true,
 And therefore fortune gives the points to you."

"The picture of an English Anticke, with a list of his ridiculous habits and apish gestures, 1646, tells us that his breeches were ornamented by many dozen of points at the knees, and above them, on either side, were two great bunches of ribbon of several colours; and Randle Holmes (note book in the British Museum) mentions the "long stirrup hose, two yards wide at the top, with points through several eyelet holes, made fast to the petticoat-breeches," in 1658-9. Southerne, in his play of "The Disappointment," 1684, says:—"My points and girdle made the greatest

show. A reference to the costume of the period named will show the remarkable profusion in which they were used. Being so numerous they required, on the part of the wearer, assistance to tie them properly, which was called trussing—"Truss my points, sir!" "Eastward Hoe," 1605; "This point was scarce well truss'd," "Lingua," 1607. When buttons became cheaper, points were displaced, and the introduction of trousers in place of breeches finally placed them amongst the things that were. Arming-points were used to hold the various parts of armour together, and to the plate beneath.

ALFRED BURTON.

NOTES ON NAMES.

[615.] In Mr T. Worthington Barlow's "Cheshire and Lancashire Historical Collector" appears the following note on the name "Booth," which will be interesting to your readers, especially to such as know Booth Hall, near Knutsford:—

Booth, Bottle (Anglo-Saxon *Botl*), a seat or chief mansion-house, more usually a village. The German *buttel* in Welfen-buttel and many other names has the same signification. It also occurs simply, and in composition in many names of places in England, as Bootle, Newbottle, Harbottle, &c. A sailor who had served on board of a man-of-war called the *Unity*, and bore this surname, gave one of his sons the name of "Unity Bottle." The baptismal rite was performed at a village church in Sussex, and the minister hesitated some time before he would confer so truly ridiculous a name. *Booth* in Cheshire has the same meaning.—Lower's "Essays on Surnames," Vol. I, p. 65.

It would be advantageous to enquire if the district known as Bootle, near Liverpool, obtains its name from the same root. I think it highly probable.

LINDOW.

Replies.

REV. JOSHUA BROOKES, M.A.

(Query No. 583—Oct. 21st.)

[616.] Thos. Brookes, the father of the Rev. Joshua Brookes (or "Jotty Bruks," as he was locally known), was a cobbler and lived at the old timber and plaster house at Cheadle Hulme, known as Hulme Hall. He was a cripple, of morose and violent disposition, and was known by the nickname of "Pontius Pilate." Joshua was born here in 1754, and was baptized at Stockport, the entry in the seventh volume of the parish registers being: "1754, May 19, Joshua, son of Thomas Brookes, bapt." While young his parents removed to Manchester, and Joshua received his education at the Grammar School. He was afterwards entered at Brasenose College, Oxford, and graduated B.A. in 1778, and M.A. in 1781. He was appointed curate of Chorlton in 1782, and in 1790 chaplain of the Collegiate Church, Manchester. He was assistant

master of the Grammar School for some years, and resided next door to it from 1790 to 1821. His connection with the school led to endless contention between him and the scholars, owing to his eccentricities. He was a great stickler for due order in church, and the rights of the clergy; but at bottom was a man of much worth and private benevolence. For years he frequently walked from Manchester to Cheadle Hulme and back, to visit a friend of his, who died a very old man, a few years ago, and who frequently told me that Joshua had "more marrow in his little finger than some folk i' their whul carcass." He was a good scholar, but unable to understand or appreciate his fellow townsmen. He possessed a fine library, containing about 6,000 volumes, which were sold by auction at Manchester in May, 1822. His death occurred Nov. 11th, 1821, and, needless to say, he was unmarried. He was buried in the south-west corner of the Old Church, an immense concourse of spectators following him to the tomb. A plain flat stone bears the inscription: "Here lieth the body of the Rev. Joshua Brookes, A.M., 31 years chaplain of this church. He died Nov. 11th, 1821, aged 67 years." During his long services at this church he is said to have baptised, married, and buried more people than any other clergyman in the kingdom. In person he was short and stout, shuffling along with a stick in his hand. During the week-days his mean dress added to his oddity, but on Sundays his attire was neat in the extreme. A portrait of him, from a drawing by Mr Minasi, was published by Zanetti and Agnew, a copy of which was formerly in the Free Library, Campfield, Manchester, and has been reproduced in Procter's "Memorials of Bygone Manchester," in which work will also be found a *fac simile* of his autograph. The drawing was presented to the Grammar School. The anecdotes recorded of him would alone form a part of "Notes and Queries," but the following is too good to be omitted here. Charles Hulbert relates "On one occasion, being at service in the Old Church, in company with a young friend, now a minister of the Establishment, Mr Brookes being at that time disengaged, sat in the same pew with ourselves. While the Liturgy was in reading, and all three on our knees, my young friend indulged himself in eating an orange, which Mr B. perceiving, very angrily observed 'How dare you eat oranges in the church during divine service?' But speedily changing his feelings, he eagerly enquired 'Have you any more? Give me one,' which was immediately complied with." A reference to the following works will supply some information respecting him, and

many anecdotes:—Parkinson's "Old Church Clock," edn., 1880, pp. lvii.-lxx., 231-3, and the invaluable notes by the editor, Mr John Evans; Procter's "Memorials of Manchester streets," 1874, pp. 34, 35, 37; and "Memorials of Bygone Manchester," 1880, pp. 142, 168; Chambers' "Book of Days" 1868, pp. 568-70; Wheeler's "History of Manchester," 1836, p. 371; Mrs Banks' "Manchester Man," and appendix, pp. 1-2; Hulbert's "Memoirs of seventy years ago of an eventful life," 1852, pp. 157-8; Harland's "Manchester Collectanea," vol. 2, pp. 242-3; Hibbert's "History of the foundations in Manchester," vol. 2, p. 259; Wray's "Early recollections of the Collegiate Church"; Earwaker's "East Cheshire," 1877, vol. 1, p. 411; Bamford's "Early Days," 1849, pp. 292-4; Head's "Home Tour through the Manufacturing Districts in the Summer of 1855"; Fisher's "Lancashire Illustrated," 1831, p. 79; "Manchester Historical Recorder," p. 86; "Manchester Exchange Herald," Nov. 13th, 1821; "Courier," Dec. 11th, 1866; "Guardian" Notes and Queries, 1874, 1, 30; 1875, 723, 950; "City News" Notes and Queries, 1879, vol. 2, p. 224; 1880, vol. 3, p. 27, 31; "Blackwood's Magazine," March, 1821, pp. 633-7; Notes and Queries, 4th series, vol. 9, pp. 83-328.

ALFRED BURTON.

TOP O' TH' HILL.

(Queries 331, 578, 599. June 25, Oct. 15, 22.)

[617.] In the first number of the *Stockport Advertiser*, published March 29th, 1822, there is an advertisement for the sale of property—a proof that High-street was known by the name of Top o' th' Hill at that time. The sale was by Mr J. E. Turner, April 12, 1822, and the lot alluded to is thus described:—"Lot 8.—The fee simple and inheritance of all that piece or parcel of land in the Royal Oak Yard, in Stockport, partly extending to Top o' th' Hill, containing about 120 square yards, in the possession of Mr Isaac Broadhurst, as tenant.—Apply, &c." Other advertisements confirm this. . . . Since the above was written another advertisement in the same newspaper, June 7, 1822, a lot of property is offered for sale, including the Grapes Inn, Great Underbank. Lot 4 is thus described:—"The interest for the remainder of the said term of 3,000 of and in a messuage or dwelling-house and premises, with the appurtenances, situate on High Bank Side, or Top o' th' Hill, in Stockport aforesaid, now in the possession of John Plimmer and William Lee, as tenants thereof, subject to the payment of a yearly chief of 13s 3½d to the executors of the late Mr John Priestnall, silk throwster, deceased."

E. H.

ED. BURGHALL.

(Query No. 606.—October 28.)

[618.] Burghall's diary, entitled "Providence Improved: a Manuscript, by Ed. Burghall, the Puritanical Vicar of Acton; begun in 1628, and ended 1663," is given in T. Worthington Barlow's "Cheshire; its Historical and Literary Associations, 1850," pp. 150, 189. It contains much curious information respecting Cheshire and the civil wars, but is much too long for insertion here. Copies of the work above-mentioned will be found in the Reference Library and Chetham's Library, in Manchester.

ALFRED BURTON.

DICKIE.

(Query No. 347, 872. June 11, '25.)

[619.] The following lines by "Laycock," the Lancashire rhymster, on this subject, may possibly be of interest:—

AN ADDRESS TO "DICKIE."

The name given to an unburied skull, in a window at Tanstead Farm, said to be opposed to the new line of railway from Whaley Bridge to Buxton.

Neaw, Dickie, be quiet wi' thee, lad,
An' let navvies and railways a be;
Mon, the shouldn't do soa, its too bad,
What harm are they doin' to thee?
Deod folk shouldn't meddle at o',
But leov o' these motters to th' wick;
They'll see they're done gradeley, aw know—
Doe' t' yer what I say say to thee, Dick?

Neaw dunna go spoil 'em i' th' dark
What's cost so much labber an' thowt;
Iv tha'll let 'em go on wi' their wark,
Tha shall ride deawn to Buxton for nowt;
An' be a "director," too, mon;
Get thi beef an' thi bottles o' wine,
An' mak' as much brass as tha con
Eawt 'th' London and North-Western line.

Awm surprisid, Dick, at thee bein' here;
How is it tha'rt noan i' thi' grave?
Ar' t' come eawt o'gettin' thy bear?—
Or havin' a bit of a shave?
But that's noan thi business, aw deawt,
For tha hasn't a hair o' thi yed;
Hast a woife an' some childer abeawt?
When tha'rn living up here wert wed?

Neaw, spake, or else let a be,
An' dunna be lookin' so shy;
Tha needn's be freeten'd o' me,
Aw shall say nowt abeawt it, not I!
It'll noan matter much if aw do,
Aw can do thee no harm if aw tell,
Mon, there's moor folk nor thee bim a foo',
Aw've a woife an' some childer mysel'.

Heaw's business below—is it slack?
Doe' t' yer? aw'm noan chaffin' thee mon;
But aw reckon 'at when tha goes back
Tha'll do me o' th' hurt as tha con.
Neaw dunna do, that's a good lad,
For aw'm freeten'd to death very nee,
An' ewar Betty, poor lass, hoo'd go mad
If aw wur to happen to dee!

When aw'm ceawer'd upe' th' hearthston' awhoam,
Aw'm inclined, very often, to boast;
An' aw'm noan hawve as feart as some,
But aw' don' loike to talk to a ghost.

So, Dickie, aw've written this song,
An' aw trust it'll find thee o' rest;
Look it o'er when tha'rt noan very throng,
An' tha'll greatly obleege me—Good Neet!

P.S.—Iv tha'rt waitin' to send a reply,
Aw can gi'e thi mi p'ace of abode,
It's rest under Dukinfil't sky,
At thirty-nine Cheetham Hill Road.
Aw'm awfully freetan'd, dost t' see,
Or else aw'd invite thee to come,
An' ewar Betty, hoo's softer nor me,
So aw'd rayther thi'd tarry awhoam.

ED.

Queries.

[620.] CUTTING LOVE.—Can any one give any information respecting the superstition that to give a knife or pair of scissors, "cuts love?" or any "knife posies," such as these:—

If you love me, as I love you,
No knife shall cut our love in two?

If thou love me, as I love thee,
Then happy shall our union be?

My hope is in the Lorde.

Reddish Green Parsonage, ADDISON CROFTON.

[621.] OLD BALLADS.—Can any of your readers give the rest of this old "Pace egging song?"—

We're two or three jolly boys, all of one mind,
We're come a pace-egging, I hope you'll prove kind.

or of this ballad—

She gave three shrieks for Henery,
And plunged her body down,
And away floated Caroline,
Of Edinburgh town.

or this—

Sigh heart, and do not break,
I met my love, and he would'nt speak.

or this—

My mother said
That I never should
Play with the gypsies
In the wood.

Reddish Green Parsonage, ADDISON CROFTON.

[622.] A LOCAL JOKE.—During a time of great distress in Stockport, when numberless houses were unoccupied, a wit is said to have chalked up on the walls, "Stockport to let; apply to the Town Clerk." This incident is, I believe, mentioned in one of Thomas Carlyle's works. I should be obliged to anyone who could supply the reference.

K. E.

[623.] THE STOCKPORT CHARTER.—Has this charter ever been published? The Latin version, with an English rendering, would form a most valuable note. Mr Heginbotham has promised to give them in a future part of his work, and has already published a heliotype of an ancient copy, in which, however, are several *lacunæ*.

K. E.

SATURDAY, NOVEMBER 12TH, 1881.

Notes.

RISE AND PROGRESS OF METHODISM IN STOCKPORT.

[624]—(Continued from No. 610.)

Two years after the erection of the chapel, Stockport was made the head of a circuit, containing 880 members, who were committed to the care of Mr Robert Roberts and Mr Duncan Kay. For many years the society was alternatively progressive and retrograde. In 1791 the number in society had been reduced to 65. About the year 1793 the "Rights of Man," so called, became very popular in the neighbourhood; and not long after the "Age of Reason," by the same author, was circulated with avidity, and became the subject of conversation in almost every group of persons, in their leisure hours. Infidelity and disloyalty spread with astonishing rapidity; the sacred altar was threatened, and the throne was almost shaken.

Numbers of persons followed the specious baits, found in the above works, and many promising young men were in the most imminent danger of being completely ruined by their pernicious notions. Among this number was the late Rev. James Needham, an accredited and useful itinerant minister in the Methodist connexion.

In the five years following 1791, the number in society rose to 1420, and in the same number of years sunk again to 886. From 1802 to 1806 Methodism regularly and rapidly increased, 1,400 having been added to the society during that short period. In this year a second Wesleyan chapel was erected in Park-street. This chapel, though it proved a blessing to thousands, and was begun and completed under the influence of principles and feelings equally pious and benevolent, was never very popular. A host of local passions and prejudices, both strong and inveterate, rose in arms to oppose it. Its site was very ineligible and unhealthy, and its dimensions so small that in a few years after erection those who wished to listen to the saving truths proclaimed within its walls could not be accommodated with pews or sittings. In 1808 the circuit was divided; 500 members were given to New Mills, and 1,600 included within the contracted limits of the Stockport circuit. In 1812 the circuit was again divided; 174 members were given to Ashton, and 1,500 continued under the care of the superintendent of Stockport. To meet the wishes of the members, and the demands of an increasing society the trustees endeavoured to procure ground for its enlargement. This, however, being impossible, all hope of enlarging the premises were frustrated; and, as the number of persons who wished to attend the Wesleyan ministry, in that part of the town, continued to increase, the trustees, encouraged by James Heald, Esq., and other pious gentlemen, resolved to erect a new one. A large sum of money was offered for a plot of land near to Park Chapel, the situation of which was far more eligible; but here also they met with disappointment.

In June, 1825, land was procured for a chapel and burial ground, in a situation less central than some could have wished, but in all other respects most desirable. On part of this land a chapel every way suited to the spiritual wants of the surrounding population, and to the wishes of those who had been so long endeavouring to place Methodism in more conspicuous and more advantageous ground was erected. This building, which, with the schoolroom beneath it, is one of the largest structures belonging to the Wesleyans, is throughout, chastely magnificent, and does equal honour to the architect (Mr Lane, of Manchester, who also designed the Infirmary in this town) and the building committee, under whose judicious and indefatigable superintendence his plans were carried into execution. The prevailing order of architecture is the Doric; an order which, on account of its bold projections, and the united strength and grandeur by which it is characterised, is well suited to public buildings, and especially to buildings consecrated to religion. The front, consisting of a centre with two wings, ornamented with pilasters, is open in all its amplitude to the Lancashire Hill. "The principal entrance is through a portico of four columns, formed after the example of the Ionic temple, at Athens, and which tends greatly to give to the exterior a beautiful and striking appearance." The interior is generally and justly admired.

The lower gallery is supported by fluted Doric columns, and ornamented with triglyphs and other characteristics of the order. The upper gallery, erected solely for the use of the children belonging to the Methodist Sunday schools, has the appearance of both lightness and stability. The altar is neat without useless ornaments. The orchestra is supported by columns similar to those of the portico, and from between them the organ is seen to great advantage, but which, evident to the most careless observer, greatly impedes the sounds issuing from this noble instrument. The organ is the gift of a member of the Heald family. The ceiling, which rises nine feet in the centre, is peculiarly neat and magnificent, and is equally advantageous to the minister and the congregation; enabling the one to speak and the other to hear with greater ease than in many chapels of much smaller dimensions. This part of the plan will, it is hoped, be much copied.

This noble edifice was opened for divine worship on Sunday the 10th and Monday the 11th of September, 1826. On Sunday the Rev. Adam Clarke, L.L.D., preached in the morning, the Rev. Robert Newton (the present president of the conference) in the afternoon, and the Rev. Jabez Bunting, D.D., in the evening. Of these sermons, it is enough to say, that they were marked by the characteristic excellencies of these "able ministers of the new testament, and were not in word only, but also in power, and in the Holy Ghost, and in much assurance." The building is about 83 yards long, and 23 yards wide, exclusive of the wings. The whole expense which the building is estimated to have cost, including the purchase of the adjoining land, which is used as a burial ground, was £11,000. About £4,000 were subscribed by a few families before the building was commenced, and, notwithstanding the unprecedented depression of trade in all its various branches, and absolute wreck of fortune which many respectable and liberal families sustained at that time, £550 were collected at the opening. The liturgy of the Church of England was introduced at the opening in this chapel, as a regular part of the Sunday morning service, and has continued up to the present time.

Since 1812 Methodism, in this large and populous town, has, upon the whole, been nearly stationary, until the late division of the Stockport circuit into the north and south, when the numbers were 1,623 members; of which the north, or Tiviot Dale circuit, consisted of 900; and the south, or Hillgate, 700. Since that time there has been a considerable revival, the numbers reported to conference this year being—Stockport north circuit 908; Stockport south circuit, 815; making together 1,718.

There are five Sunday schools belonging to the Wesleyan Methodist Society in this town, namely, Portwood, Brentnall-street, Edgeley, Newbridge Lane, and Tiviot Dale schools, in which are nearly 8,000 children under the religious guardianship of about 200 officers and teachers.

Ed.

RAILROAD TRAVELLING IN 1840.

[625.] The following humorous account of a journey by rail from Stockport to Manchester and back is taken [from the "Stockport Magazine" published in that year:—

A BOLD FITH SIXPENNY GO.

It happent won sunsheiny morning eh June,
Oth railroads awd heard so much taunkin,
An gether meh rags an an dont on meh shoen,
Aur contarmint toth spot fort be waukin.

Fort thing for a ticket ith office an crop,
Boy th' mess, boh this conjurin in it;
Th mon hqv up a lid an wen dyne it went flop,
He'd printed it aw in a minit.

Then a mon wi a chimny sweep's soine on his broo,
Showd me th rode in a spot loik a pinfowt,
For thin railt it aw rind, an this gates fert goo throo,
An a thing loik a style fort get into't.

So an thrutch'd in amung and lookt rind for a form,
Bur a seat the wur non fort be fan;
Then an lippent full soon, as this too big a swaan
O boath ladies an gentlemen gun.

An an trades beside, thi wur eblers an tayllers,
Cuntry Jonnys a ruck, an sum factory chaps too;
Just a soide o weere au stud wur sogers an sallyers,
As had geet leas fort cum on a bit ov furlew.

Thi wur Scotchmen an Welshmen, an barfut fute Paddy,
A gret big fat butcher, non wi thiktollols fed,
An sum laffin yung wenches, donn't so fine an so pratty,
Fit fort ma won repent as thid'n eer a bin wed.

Th owd skoomester too, wi his lanky leean sun,
For a brrad an cheese felt the booth seemt i' good fettle,
An a tinker stood theere wi his hommer an pon,
Au dar sa he'd a mendet a kettle.

Na au'r reet o won corner, nother sittin nor stonnin,
Bur loit ootly takin oth stock,
When mel a stuky chops, bite a morsel o warnin,
Wur aw at wunce sarvt wi a thundrin knock.

Scoop! scoop! th engine went, at a bonny oud speed;
Tthroo'th air we soon fun hussel dartin,
Ton bridge after tother fast flew oer huz yed,
Loik a hawk wen it follows a martin.

Au're just moindin my face for au felt it full sore,
When the coom sich a blache a coud wind;
Then au gript fast to th side, bur my hat it went oer,
An wur left many a furlew beheend.

Stop! stop! au cried hite, thiz a mon lost his hat,
Woll the 'ur laffin i' every face;
Ner a toothful a stop! for still faster we shot,
Loik oud Gilpin wen he rud a rase.

Thin at Rushfort we stopt, and a rush-for't it is,
For loik lectnin we rusht on agen;
Akross Manchester alleys weura sent in a wiz,
Neck an krop we cud hardly tell when.

Wi my yure stud straight loik a bundle o sticks,
An labbort my shammoeks o'er th boothers;
Fer a yomun slapup an paid dyne 4 an 6,
An nolcely it cuvert meh shooters.

Bur au'r loik fort cum back so a ventirt my hide,
Wunce moor upath marcy o steem;
Thiz a gentlemen's pleck, so au crop ith insoid
For a shillin, weer nobry con see um.

Boh thats nor hofe so gradely, for nowt cud au feel,
Thin agen Stopport pavers au leet on;
An au sez to mesel, "an may think verry weel,
As aum here wi my yed an my feet on."

Bur this kettlebends aw if yon jaurnies fort goo,
An yo hanna mieh time fort cum back,
Ger ith sixpunny percht, an its aw yon fort doo,
An yo'll find yursel there in a crack.

Oney, ha yo ger in, when its geoin fort begin
Moind; an ha yo ger hite when it stops
An this sup o advise au shollawls pur in,
Tik care o yor hat an yor chops.

JOHN STEYLS.

THE DAVENPORT CREST.

[626] Many curious and interesting statements have been made respecting this crest, and in order that those who take an interest in the matter may be duly posted up; by the aid of Mr T. Worthington Barlow, F.L.S., who published his Lancashire and Cheshire Historical collector in 1855, I have been enabled to present the various legends connected therewith. At page 26 he says: "Having always considered this interesting family badge (which a few years ago was to be seen at Bramhall Hall)—a man's head *couped* below the shoulders in profile, hair brown, a halter about his neck proper—as allusive to the ancient

tenure by the Davenport family of the magisterial sergeancy of the Macclesfield hundred, and the absolute power of life and death which they exercised within its limits. I was surprised to find some time ago a contradiction of this idea by Mr Lower in his curiosities of Heraldry, page 194; by this writer it is stated that, according to the tradition of the family, it originated after a battle between the Yorkists and Lancastrians, in which one of the Davenports, being of the vanquished party, was spared execution by the commander on the opposite side on the humiliating condition that he and all his posterity should bear this crest." It was bad enough to have a long cherished idea thus broken up, but I was further perplexed to find a third reading in a little guide book to Capesthorn Hall and Park (published in 1852 or 1853) on the occasion of a public fête in aid of the Macclesfield baths and washhouses. Although couched in the most popular language, this little book is evidently written by some gentleman very conversant with this subject, and after noticing the popular interpretation, he adds in a note, p. 30; "We have seen a curious entry in a manuscript work of great authority and value, which gives a different account of the origin of this crest. The entry is to this effect; "Davenport's crest was a man's head dolent (grieving) as a prisoner. The reason of which, as I am informed by the present head of the family was, that one of his ancestors for stealing an heiress, was obliged to walk three times round a gallows with a halter round his neck." The original version is, however, doubtless the true one," and Mr Barlow asks for some additional information. At page 79, I find the following; In the novel "Rookwood," the following passage occurs relating to the venerable old Hall at Bramall: "It is a new fact to us in the history of the place. As an illustration of old English hospitality (that real hearty hospitality for which the Squirearchy of this county was once so famous. Ah! why have they bartered it for other customs less substantially English?)" it may be mentioned that a road conducted the passenger directly through the great hall of this house literally of entertainment, where, if he listed, strong ale and other refreshments awaited his acceptance and courted his stay. Well might old King, the Cheshire Historian in the pride of his honest heart exclaim, "I know divers men who are but farmers that in their housekeeping may compare with a lord or baron in some countries beyond the seas, yea, although I named a higher degree I were able to justify it." In a letter dated March 1854, sent to Mr Barlow and published on page

55, vol. 2, I find the following: 'In your tract, the Historical Collector for June, 1853, you have an article on the Davenport Crest, which is, I believe, "On a wreath a felons head *couped* proper haltered "or," and you ask in conclusion for additional information, Since none seems to have reached you, I now present you with the following legendry explanation, which I had from a poor man in the parish of Prestbury. He brought me a parcel one night. We spoke of the Davenports, and he said as follows; "That the Lord of Bramall was sitting one day at dinner in his hall, when a royal messenger arriving unexpectedly with tidings of hurry and moment, rushed precipitately into his presence; that the knight started up in amazement and alarm, drew his sword, and, without a word of question, ran him through upon the spot. But immediately discovering what he had done, and dreading the king's anger, he dispatched a courier to enquire of His Majesty what ought to be done to a stranger who should presume to rush in without bidding, on an announcement, upon a knight at dinner; that the king answered he ought to be put to death, whereupon the knight confessed what he had done, and pleaded the king's decision in his justification. But the king was very sorry and angry, for that the murdered messenger was a favourite lord. Since, however, he had pledged his honour to the knight and could not well swerve from it, he appointed him, as a penalty, to bear for a crest a rogues head in a halter, and to have a public road past his house for ever.' Such exactly is the legend, as I heard it, and it does not seem to require a remark, it is probably as true as Mr Lower's solution. But whether the crest came of stealing an heiress or punishing outlaws in the forest of Macclesfield or how it arose is not certainly known. It could scarcely have been given to the Davenports of Bramall, and I should judge it to be older than the Wars of the Roses to which Mr Lower assigns it. However, the last point might perhaps be made out if we examine the early occurrences of this crest."

A recent event, the purchase of the estate by a Manchester Building Society, who, I am told, have stopped the road in question, has a tendency to show the hollowness of popular myths. The first or second reason may have some foundation, in fact. A further investigation would be most interesting, for the last legend wants date, or what king it was, that was outwitted by the Knight of Bramall.

E. H.

GREAT BUDWORTH, CHESHIRE.

[627.] The following communication from R. E. Egerton Warburton, Esq., of Arley Hall, for which my

best thanks are due, will be read with considerable interest. He says:—"In 'Ormerod' you will see the copy of a memorial tablet, by Diana, his wife, to Sir George Warburton. A long blank space of marble remains below, from which has been erased the lines enclosed, and which I copied from Coles' MSS. in the British Museum. When or why they were effaced I cannot tell. Coles calls them, from their warmth and expression, rather singular. I think them singularly beautiful and touching from their feeling and affection. Extract from Coles' MSS. referred to Ormerod's "History of Cheshire," vol. 1, p. 450. Great Budworth, in Cheshire:—"The following verses being, for their warmth and expression, rather singular, Mr Allen was desirous of having a copy of them, which was accordingly sent to him while I was at Tarporley with him in August, 1757, by the Honourable Lady Margaret Stanley, sister to Sir P. Warburton's lady:—"Underneath this tomb doth lye the body of Sir George Warburton, of Arley, in the county of Chester, baronet, who died May 18th, Anno Dom. 1676, being the 51st year of his age, and was interred the 26th of the same month, who had to his first wife Elizabeth, eldest daughter of Sir Thomas Middleton, of Chirck, in ye county of Denbigh, knt., by whom he had issue two sons and four daughters; and had to his second wife Diana, second daughter of Sir Edward Bishop, of Parham, in the county of Sussex, knt. and baronet, by whom he had issue five sons and eight daughters; by which Diana this was erected."

Dearest of husbands, whose life records
What honour, love, or virtue best affords;
To me, beyond compare, dearest of dears
Sleeps in this tomb; his soul above the spheres
Is winged aloft, whilst I in sables sit,
Sighing, till mine also consorts with it.
But ah! what rhetoric can express my loss?
Thou wearest the crown, thy Di must wear the cross.
Only thy presence can afford relief
To this sad heart, oppressed thus with grief.
That were a sovereign cordial, but thy die
Must rest contented with thy memory—
Nay, death itself shall us two never part;
For my dear George still lives in Di's chaste heart.
Vain world, farewell; dead to delight am I,
Till my dear George embrace his own dear Di;
In those Elysian fields whose purest bliss,
And Sharon's Rose sweet Jesus ever is,
Rest, precious soul, whilst I do weep and pray,
And wait, and long for that thrice glorious day;
Love no delay admits, let me expire,
I live in patience, but die in desire.

Mr Warburton also obligingly furnishes the following correction of the inscription over the hall door of Arley. It should not be "to all men good and true," but runs thus:—

This gate is free to all good men and true
Right welcome, then, if worthy to pass through.

From "The Cheshire and Lancashire Historical Collector," by T. W. Barlow, F.L.S.

E. H.

[628.] In glancing through the *Monthly Review* or *Literary Journal* for 1718, I have come across the following review of a work on the life and writings of a famous Dean of Chester. The review is as follows:—

The "Poetic Works" of the Rev. William Smith, D.D., late Dean of Chester; with some account of the life and writings of the author. By Thomas Crane, Minister of the Parish Church of St. Olave, in Chester, and Chaplain to Earl Verney. Small 8vo. pp. 50., 1s 6d; Longman, 1788. Dr Smith has long since been known to the world as the translator of Longinus, Thucydides, and Xenophon; but we do not apprehend that any degree of reputation will be added to his name by the present posthumous publication. The memoirs contain no very interesting information and the poems, which are few in number, though marked with some features of originality, are scarcely of sufficient value to place the author's bust in the poet's gallery. As a specimen, we shall select the following pleasing lines: On viewing the Deanry-house, when he came, July 7, 1767, with intent to pass the rest of his days in it—

Within this pile of mouldering stones,
The Dean hath laid his wearied bones;
In hope to end his days in quiet,
Exempt from noise, noise, and riot;
And pass, nor tear'd by fool, nor knave,
From this still mansion to his grave;
Such these, like richer men's, his lot,
'To be in four days' time forgot.

Dr Smith was born at Worcester in 1711; was educated at Oxford; was chaplain to the Earl of Derby, and to the Corporation of Liverpool; and Dean of Chester; he died in 1787. His character is thus briefly expressed by his memorialist: "He was tall and genteel; his voice was strong, clear, and melodious; he spoke Latin fluently, and was complete master not only of the Greek, but Hebrew language; his mind was so replete with knowledge that he was a living library; his manner of address was graceful, engaging, delightful; his sermons were pleasing, informing, convincing; his memory, even in age, was wonderfully retentive; and his conversation was polite, affable, and in the highest degree improving."

LINDOW.

Queries.

[629.] OLD HOUSE IN THE UNDERBANK.—Can any of your Stockport readers give the history of the old black and white house, part of which is now used as an office by Mr Smith. Who was the original proprietor? Did it belong to any of the local families?

OWEN JOHNSON.

[630.] DODGE HILL, STOCKPORT.—From where is this name derived? Has it anything to do with the well-known family of the Dodge's, several members of which held the mayoralty several years ago.

OWEN JOHNSON.

[631.] OLD CHAPEL, PRESTBURY.—Walking through Prestbury Churchyard the other day, I saw what looks like an old chapel in one corner of the yard. It looks a very ancient affair, being thickly overgrown with ivy. Has it been a private chapel, or for what purpose was it erected?

Manchester.

J. W.

[632.] THE PRETENDER'S MARCH.—Can you inform me where I shall find a good account of Charles Stuart, the Pretender's march from Manchester to Derby, including the locally interesting records of the same? There must be somewhere a good book on the subject.

Manchester.

J. W.

LIVING UNSEEN.—Since the death of the late Duke of Portland there has been frequent reference in newspapers to that curious desire to live unseen which was the secret of his building an underground palace at Welbeck Abbey. A similar instance can be cited in the case of Lord Heathfield, son of the general ennobled for his memorable defence of Gibraltar. Lord Heathfield owned a great estate in Devonshire, where to this day may be seen the high gates with little spy-holes through which he anxiously looked to see that no one was coming. He rode in a vast riding-house. Horses duly accoutred were sent into a stall; but he saw no groom. This peculiarity, which becomes so much noticed when it occurs in persons of high station, excites little attention in those in humble circumstances, and is much more common, at least in a modified form, than many suppose. There is an interesting passage in the works of Bernardin St. Pierre, author of *Paul and Virginia*, in which he refers to it—"The ingratitude of those of whom I had deserved kindness, unexpected family misfortunes, the total loss of my small patrimony through enterprises undertaken for the benefit of my country, the debt under which I lay oppressed, the blasting of all my hopes—these combined calamities made dreadful inroads upon my health and reason. . . . I found it impossible to continue in a room where there was company, especially if the doors were shut. I could not even cross an alley in a garden if several persons had got together in it. When alone, my malady subsided. I felt myself likewise at ease in places where I saw children only. At the sight of any one walking up to the place where I was, I felt my whole frame agitated, and retired." He proceeds to tell how J. J. Rousseau drew him out of this doleful condition by making him abandon his books for the woods and fields, and giving him his affectionate sympathy.

SATURDAY, NOVEMBER 19TH, 1881.

Notes.

CHESHIRE FAMILIES:—LEGH OF ADLINGTON.

[633.] Burke's "History of the Commoners" gives the following account of this family;—

Robert de Legh, second son of John Legh, of Booths, by Helen his wife, dau. and heiress of Thomas de Corano, of Adlington, living *temp.* Edward II. wedded Matilda, dau. and heiress of Adam de Norley, and was father of

Robert Legh, of Adlington, who married Matilda, daughter and co-heiress of Sir John de Arderne, knight of Aldford and Alvanley, representative of one of the most ancient of those knightly families of which the county of Chester may so justly boast, and had two sons—viz., i. Robert (Sir), his heir; ii. Piers (Sir), who married in Nov., 1388, Margaret, only daughter and heiress of Sir Thomas Danyers, knight of Bradley, and obtained by this alliance a grant of the lands of Hanley, now Lyme, in Macclesfield. From his eldest son Peter (Sir), knight-banneret, who accompanied King Henry to France, distinguished himself in the wars of that valiant prince, and was slain at Agincourt, descended the Leghs of Lyme. The elder son, Sir Robert Legh, knight of Adlington, sheriff of Cheshire, 17 and 22 Richard II., married Isabella, daughter and heiress of Sir Thomas Belgrave, knight by Joan, his wife, daughter and heiress of Sir Robert Pulford, and left with a daughter, Joanna, married first to Ralph Davenport, of Davenport; and, secondly, to John Legh, of High Legh, a son and successor,

Robert Legh, of Adlington. It being deemed necessary that this gentleman should give up his claims to the estates of the Pulford family, in favour of Sir Thomas Grosvenor, relinquishment thereof was made with the following unusual ceremonies, devised, probably, from a wish to add to its impressiveness and notoriety:—"On the 24th of April, 1412, Sir Thomas le Grosvenor, knight; Robert, son of Sir Robert Legh, knight and Henry de Birtheles, counsel of Sir Thomas le Grosvenor, read, in Macklesfield chapel, a series of deeds relating to successive settlements, by the Pulford family, of the manors of Buerton *juxta*, Salghton, Claverton, and Pulford, the advowson of Pulford, lands in Middle Aldesey, Crooke Aldesey, and Cawarthyn, the fourth part of the manor of Chollegh, and the eighth part of the manor of Broxton. By these settlements, it appears that the said estates were settled on John, son of Robert de Pulford; remainder for life to Johanna, his mother; remainder to Robert,

his son, and his wife Isabella; remainder to their issue; remainder, in default of issue, to the right heirs of John. After the reading of these deeds, it was stated that Sir Robert Legh, and Isabella his wife, and their son Robert Legh pretended a right to these estates, under a settlement by Thomas de Belgrave, and Joan his wife (daughter of Robert, and sister and heir of Joan de Pulford); and, to settle family differences, that it had been agreed that Sir Thomas Grosvenor should take a solemn oath on the body of Christ, in the presence of 24 gentlemen, or as many as he wished. Accordingly, Robert del Birches, chaplain, whom Robert de Legh had brought with him, celebrated a mass of the Holy Trinity, and consecrated the Host, and after the mass (*albo cum amiclo, stola, et manipulo industus*) held forth the Host before the altar, whereupon Sir Thomas Grosvenor knelt down before him, whilst the settlements were again read by James Holt, counsel of Robert de Legh, and then swore upon the Lord's body that he believed in the truth of these charters. Immediately after this, Sir Laurence Merbury, knight, sheriff, and 57 of the principal knights and gentlemen of Cheshire, affirmed themselves singly to be witnesses of the oath, all elevating their hands at the same time towards the Host. This first part of the ceremony concluded with Sir Thomas Grosvenor receiving the sacrament, and Robert Legh and Sir Thomas kissing each other in *affirmationem concordie predictae*. Immediately after this, Robert Legh acknowledged the right of all the said lands to be vested in Sir Thomas Grosvenor and his heirs, and an instrument to that effect was accordingly drawn up by the notary, Roger Salghall, in the presence of several of the clergy, and attested by the seals and signatures of 58 knights and gentlemen. Seldom will the reader find a more goodly groupe collected together, nor will he easily devise a ceremony which would assort better with the romantic spirit of the time, and which thus turned a dry legal conveyance into an exhibition of chivalrous pageantry. Robert Legh left, at his decease (inq. p. m. 3 Henry V.), by Matilda, his wife (re-married to William de Honford), four sons and one daughter—viz., Robert, James (rector of Rosthorne, in 1456), William, Peter, and Ellen (the wife of Roger Legh, of Ridge). The eldest son,

Robert Legh, Esq., of Adlington, wedded, first, Isabella, daughter of John Savage, of Clifton, by whom he had no issue; and, secondly, Isabella, daughter of Sir William Stanley, knight, of Hooton, by whom he had—i. Robert, his heir; i. Margaret, married, first, to Thomas Mere, of Mere; and, secondly, to

Robert Reddish, of Catteral; ii. Margery, married to William Davenport, Esq., of Bramall; iii. Isabel, married, first, to Laurence Warren, Esq., of Poynton; and, secondly, to Sir George Holdford, of Holdford; iv. Matilda, married to John Mainwaring, Esq., of Peover; v. Agnes, married to Sir Andrew Brereton, of Brereton; vi. ——— married to ——— Pigott, Esq., of Chetwynd, Salop. Robert Legh was succeeded at his decease (inq. p. m. 18 Edward IV.) by his son,

Robert Legh, Esq., of Adlington, who married Ellen, daughter of Sir Robert Booth, of Dunham Massey, and had six sons and five daughters—namely, i. Thomas, his heir; ii. Richard, iii. Randle, of whom we have no account; iv. Reginald, of Annesley, in the county of Nottingham, married Mary, daughter of Thomas, brother of Sir Richard Vernon, and had issue; v. John, vi. William. i. Isabel, married to Robert Holt, of Chesham, in Lancashire; ii. Blanche, married to Richard Lancaster, of Rainhill; iii. Margaret, married to Ralph Hyde, of Skegby; iv. Margery married to John Moor, of Park Hall; v. Elizabeth, married to Thomas Leversage, of Macclesfield. The eldest son,

Thomas Legh, Esq., of Adlington, was returned heir to his father by inquisition, dated 2 Henry VII. He married Catherine, daughter of Sir John Savage, knight, of Clifton, and had two sons and two daughters—viz., i. George, his heir; ii. William. i. Eleanor, married to Sir Piers Dutton, knight, of Dutton; ii. Elizabeth, married to William Hulton, Esq., of Hulton in Lancashire. Thomas Legh died in the time of Henry VIII., and was succeeded by his son,

George Legh, Esq., of Adlington, aged 22, in the 11th of Henry VIII., who married Jane, daughter of Peter Larke, citizen of London, relict of George Paulet, brother to the Marquis of Winchester, and dying 21st of the same reign, left, with three daughters—Mary, Elizabeth, and Ellen—a son and successor,

Thomas Legh, Esq., of Adlington, born 19th Henry VIII., who married Maria, daughter of Richard Grosvenor, Esq., of Eaton, and by her, who wedded, secondly, Sir Richard Egerton, knight, of Ridley, and died in 1599, left a son,

Thomas Legh, Esq., of Adlington, who served the office of sheriff in Cheshire, in 1588. He married Sibilla, daughter of Sir Urian Brereton, knight, of Hondford, and had—with several other sons, and six daughters (the eldest of whom, Mary, became the wife of—Glazeor, Esq., of Lea; and the second Margaret, of Henry Arderne, Esq., of Arden and Alvanley)—a son and successor.

Sir Urian Legh, knight, of Adlington, aged 35. 44 Elizabeth, who received the honour of knighthood from the Earl of Essex, at the seige of Cadiz, and, during that expedition, is traditionally said to have been engaged in an adventure which gave rise to the well-known ballad of "The Spanish Lady Love." Another gallant knight, Sir John Bolle, however, is asserted, in vol. ii., p. 390, to have been the hero of that romantic tradition. A fine original portrait of Sir Urian, in a Spanish dress, is preserved at Bramall, which has been copied for the family at Adlington. He was sheriff of Cheshire in the year of Sir Richard George's visitation of the county, in 1613, and survived until the 3rd of Charles I., when the inquisition was taken. He married Margaret, second daughter of Sir Edmund Trafford, and had three sons and two daughters—viz., i. Thomas, his heir; ii. Urian, a citizen of London; iii. Henry, died *sine prole*; iv. Francis; i. Mary, married to Sir H. Legh, of Cumberland; ii. Lucy, married to Alexander Rigby, of Chester. Sir Urian was succeeded by his eldest son,

Thomas Legh, of Adlington, sheriff of Cheshire 5 Charles I., who married Anne, daughter of John Gobert, Esq., of Bosworth, in Leicestershire, and by her (who wedded, secondly, Alexander Rigby, one of the barons of the Exchequer; and, thirdly, Sir John Booth, knight, of Woodford) had issue—i. Thomas, his heir; ii. Charles, married Margaret, daughter of Thomas Bagshaw, of Ridge, in Derbyshire; iii. Peter, married Elizabeth Young, of Salop; iv. Henry, of Pyreuill, in the county of Salop; v. John, slain in the civil wars; i. Penelope, married to William Wright, Esq., of Longton; ii. Mary, married to John Hurleston, Esq., of Picton; iii. Frances, married to Sir John Pershall, of Sugnall, in Staffordshire; iv. Anne, married to Peter Davenport, Esq., of Bramall; v. Mary, married to Alexander Rigby; vi. Lucy, married to Robert Ireland, of Albrighton. Thomas Legh died about the year 1645, and was succeeded by his eldest son,

Thomas Legh, Esq., of Adlington, born in 1614, sheriff of Cheshire 9th Charles I. He married Mary, daughter of Thomas Bolles, Esq., of Osberton, Notts, by Mary, his wife, daughter and co-heir of William Witham, Esq., of Leadstone Hall, Yorkshire, and was succeeded by his eldest son,

Thomas Legh, Esq., of Adlington, sheriff of Cheshire 14th Charles II., born in 1643; married Joanna, daughter of Sir John Maynard, serjeant-at-law, one of the commissioners of the great seal, and had—i. John, his heir; ii. Robert, of Chorley, married Margaret,

daughter of Sir Richard Standish, bart., and had issue—1 Thomas, 2 Richard, 3 Henry, all died unmarried; 1 Ann, married Richard Crosse, Esq., of Crosse Hall, in Lancashire, and had three sons and four daughters—viz., Thomas Crosse, who married Mrs Pedder, and, dying in 1802, left, with three daughters (Anne, married to James Hilton, Esq., of Pennington; Sarah, to Thomas Wilson-France, Esq.; and Margaret, to the Rev. James Armetriding), an only son, Richard Crosse, of whom presently as inheritor of Adlington. Legh Crosse, who married Miss Cooper, and died, leaving issue—Charles Crosse, died *sine prole*; Frances Crosse, married to — Mawdesley, Esq.; Elizabeth Crosse, married to Thomas Armetriding; Catherine Crosse, married, first, to — Clement; and, secondly, to — Wessell. 2 Margaret, died unmarried; 3 Frances, married to — Lancaster; and, secondly, to — Oliver, died *sine* ; 4 Elizabeth, married to William Turner, of Blake Hall, Yorkshire; 5 Mary, died unmarried; i. Joanna, married to John Owen, Esq., of Upholland, in Lancashire; ii. Ann, married to Thomas Towneley, Esq., of Royle, in Lancashire. The elder son,

John Legh, Esq., of Adlington, married, in 1693, the Lady Isabella Roberts, daughter of Bodville, Lord Bodmyn, and sister to the Earl of Radnor, by whom he had one son and two daughters—namely, i. Charles his heir; i. Elizabeth, died unmarried; ii. Lucy-Frances, who married Sir Peter Davenport, knight, and by him, who died in 1746, left an only child—Elizabeth Davenport, of whom presently, as inheritor of Adlington at the decease of her uncle. Mr Legh died in 1735, and was succeeded by his only son,

Charles Legh, Esq., of Adlington, who espoused Hester, daughter and co-heiress of Robert Lee, Esq., of Wincham, in Cheshire (see that family under Townsend, of Hem), and had an only child—Thomas of Wincham, who married Mary, daughter of Francis Reynolds, Esq., of Strangeways, in Lancashire, and died *vita patris*, in 1775, aged 40, without surviving issue. Mr Legh died at Buxton, in July, 1781. His only son having pre-deceased him, Adlington, with its dependencies, passed, under a settlement he had made, to his niece,

Elizabeth Davenport, who married, in 1752, John Rowlls, Esq., of Kingston, Receiver-General for Surrey; and by him, who died in 1779, had issue—i. John Rowlls, who married Harriet, sister and co-heir of Sir Peter Warburton, bart., of Arley; and, pre-deceasing his mother, left an only daughter and heir, Elizabeth-Hester Rowlls, married to Thomas

Delves Broughton, Esq., fourth son of Sir Thomas Broughton, bart.; ii. William Peter Rowlls, slain in the duel at Cranford Bridge; iii. Charles Edward Rowlls, died without issue; i. Elizabeth Rowlls, married, first, to A. Calley, and afterwards to Thomas Haverfield. Mrs Rowlls who assumed the surname of Legh, died in 1806, leaving no surviving male issue; when the Adlington estates devolved, in accordance with the settlement of her predecessor, on her kinsman,

Richard Crosse, Esq., of Shaw Hill, near Preston, in Lancashire, who assumed, in consequence, the surname and arms of Legh. He married, in 1787, Anne, only surviving daughter of Robert Parker, Esq., of Cuerden Hall, by Anne, his wife, daughter and heiress of Thomas Townley, Esq., of Royle (see vol. i., p. 117), and by her, who died in 1807, had issue—i. Thomas, his heir; ii. Richard Townley; i. Sarah, ii. Ann Mary, iii. Jane Legh. Mr (Cross) Legh was succeeded at his decease, by his son,

Thomas Legh, Esq., of Adlington, born in September, 1792, who married Louisa, daughter of George Newnham, Esq., of New Timber Place, in Sussex, and by her (who wedded, secondly, 12th May, 1830, the Hon. Thomas Americus Erskine, eldest son of David Montague, Lord Erskine), had issue—i. Charles Richard Banastre, his heir; ii. Thomas Henry Townley born in February and died in September, 1822; i. Mary Anne, married, 6th December, 1830, to the Hon. and Rev. Augustus Cavendish, fourth son of the late Lord Waterpark; ii. Marcella Louisa, iii. Emily Anne. Mr Legh died 25th April, 1829, and was succeeded by his only surviving son, the present Charles Richard Banastre Legh, Esq., of Adlington.

Arms—Az., two bars arg. debruised by a bend componè, or and gu. for difference. *Crest*—A unicorn's head, couped., arg. armed and maned, or; on the neck, a cross patonce, gu. *.* The Leghs, of Adlington, bore, anciently, "az. within a border arg. three ducal coronets or; in the centre point a plate;" being the coat of Corona, of Adlington, differenced. *Estates*—in Cheshire. *Seat*—Adlington Hall. This mansion lies about a quarter of a mile to the right of the road from Stockport to Macclesfield, about eight miles south of the former place, on the edge of an extensive park, in a low situation. The house is very spacious, and built in a quadrangular form, three sides of which are irregular, and still consist partly of timber and plaster buildings, terminating in gables. The principal front on the south side is of brick, two stories high, with projecting wings, and portico in the centre

[628.] In glancing through the *Monthly Review* or *Literary Journal* for 1718, I have come across the following review of a work on the life and writings of a famous Dean of Chester. The review is as follows:—

The "Poetic Works" of the Rev. William Smith, D.D., late Dean of Chester; with some account of the life and writings of the author. By Thomas Crane, Minister of the Parish Church of St. Olave, in Chester, and Chaplain to Earl Verney. Small 8vo. pp. 50., 1s 6d; Longman, 1788. Dr Smith has long since been known to the world as the translator of Longinus, Thucydides, and Xenophon; but we do not apprehend that any degree of reputation will be added to his name by the present posthumous publication. The memoirs contain no very interesting information and the poems, which are few in number, though marked with some features of originality, are scarcely of sufficient value to place the author's bust in the poet's gallery. As a specimen, we shall select the following pleasing lines: On viewing the Deanry-house, when he came, July 7, 1767, with intent to pass the rest of his days in it—

Within this pile of mouldering stones,
The Dean hath laid his wearied bones;
In hope to end his days in quiet,
Exempt from noise, noise, and riot;
And pass, nor tear'd by fool, nor knave,
From this still mansion to his grave;
Such there, like richer men's his lot,
'To be in four days' time forgot.

Dr Smith was born at Worcester in 1711; was educated at Oxford; was chaplain to the Earl of Derby, and to the Corporation of Liverpool; and Dean of Chester; he died in 1787. His character is thus briefly expressed by his memorialist: "He was tall and genteel; his voice was strong, clear, and melodious; he spoke Latin fluently, and was complete master not only of the Greek, but Hebrew language; his mind was so replete with knowledge that he was a living library; his manner of address was graceful, engaging, delightful; his sermons were pleasing, informing, convincing; his memory, even in age, was wonderfully retentive; and his conversation was polite, affable, and in the highest degree improving."

LINDOW.

Queries.

[629.] OLD HOUSE IN THE UNDERBANK.—Can any of your Stockport readers give the history of the old black and white house, part of which is now used as an office by Mr Smith. Who was the original proprietor? Did it belong to any of the local families?

OWEN JOHNSON.

[630.] DODGE HILL, STOCKPORT.—From where is this name derived? Has it anything to do with the well-known family of the Dodge's, several members of which held the mayoralty several years ago.

OWEN JOHNSON.

[631.] OLD CHAPEL, PRESTBURY.—Walking through Prestbury Churchyard the other day, I saw what looks like an old chapel in one corner of the yard. It looks a very ancient affair, being thickly overgrown with ivy. Has it been a private chapel, or for what purpose was it erected?

Manchester.

J. W.

[632.] THE PRETENDER'S MARCH.—Can you inform me where I shall find a good account of Charles Stuart, the Pretender's march from Manchester to Derby, including the locally interesting records of the same? There must be somewhere a good book on the subject.

Manchester.

J. W.

LIVING UNSEEN.—Since the death of the late Duke of Portland there has been frequent reference in newspapers to that curious desire to live unseen which was the secret of his building an underground palace at Welbeck Abbey. A similar instance can be cited in the case of Lord Heathfield, son of the general ennobled for his memorable defence of Gibraltar. Lord Heathfield owned a great estate in Devonshire, where to this day may be seen the high gates with little spy-holes through which he anxiously looked to see that no one was coming. He rode in a vast riding-house. Horses duly accoutred were sent into a stall; but he saw no groom. This peculiarity, which becomes so much noticed when it occurs in persons of high station, excites little attention in those in humble circumstances, and is much more common, at least in a modified form, than many suppose. There is an interesting passage in the works of Bernardin St. Pierre, author of *Paul and Virginia*, in which he refers to it—"The ingratitude of those of whom I had deserved kindness, unexpected family misfortunes, the total loss of my small patrimony through enterprises undertaken for the benefit of my country, the debt under which I lay oppressed, the blasting of all my hopes—these combined calamities made dreadful inroads upon my health and reason. . . . I found it impossible to continue in a room where there was company, especially if the doors were shut. I could not even cross an alley in a garden if several persons had got together in it. When alone, my malady subsided. I felt myself likewise at ease in places where I saw children only. At the sight of any one walking up to the place where I was, I felt my whole frame agitated, and retired." He proceeds to tell how J. J. Rousseau drew him out of this doleful condition by making him abandon his books for the woods and fields, and giving him his affectionate sympathy.

SATURDAY, NOVEMBER 19TH, 1881.

Notes.

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his son, and his wife Isabella; remainder to their issue; remainder, in default of issue, to the right heirs of John. After the reading of these deeds, it was stated that Sir Robert Legh, and Isabella his wife, and their son Robert Legh pretended a right to these estates, under a settlement by Thomas de Belgrave, and Joan his wife (daughter of Robert, and sister and heir of Joan de Pulford); and, to settle family differences, that it had been agreed that Sir Thomas Grosvenor should take a solemn oath on the body of Christ, in the presence of 24 gentlemen, or as many as he wished. Accordingly, Robert del Birches, chaplain, whom Robert de Legh had brought with him, celebrated a mass of the Holy Trinity, and consecrated the Host, and after the mass (*albo cum amico, stola, et manipulo industus*) held forth the Host before the altar, whereupon Sir Thomas Grosvenor knelt down before him, whilst the settlements were again read by James Holt, counsel of Robert de Legh, and then swore upon the Lord's body that he believed in the truth of these charters. Immediately after this, Sir Laurence Merbury, knight, sheriff, and 57 of the principal knights and gentlemen of Cheshire, affirmed themselves singly to be witnesses of the oath, all elevating their hands at the same time towards the Host. This first part of the ceremony concluded with Sir Thomas Grosvenor receiving the sacrament, and Robert Legh and Sir Thomas kissing each other in *affirmationem concordie predictae*. Immediately after this, Robert Legh acknowledged the right of all the said lands to be vested in Sir Thomas Grosvenor and his heirs, and an instrument to that effect was accordingly drawn up by the notary, Roger Salghall, in the presence of several of the clergy, and attested by the seals and signatures of 58 knights and gentlemen. Seldom will the reader find a more goodly groupe collected together, nor will he easily devise a ceremony which would assort better with the romantic spirit of the time, and which thus turned a dry legal conveyance into an exhibition of chivalrous pageantry. Robert Legh left, at his decease (inq. p. m. 3 Henry V.), by Matilda, his wife (re-married to William de Honford), four sons and one daughter—viz., Robert, James (rector of Rosthorne, in 1456), William, Peter, and Ellen (the wife of Roger Legh, of Ridge). The eldest son,

Robert Legh, Esq., of Adlington, wedded, first, Isabella, daughter of John Savage, of Clifton, by whom he had no issue; and, secondly, Isabella, daughter of Sir William Stanley, knight, of Hooton, by whom he had—i. Robert, his heir; i. Margaret, married, first, to Thomas Mere, of Mere; and, secondly, to

Robert Reddish, of Catteral; ii. Margery, married to William Davenport, Esq., of Bramall; iii. Isabel, married, first, to Laurence Warren, Esq., of Poynton; and, secondly, to Sir George Holdford, of Holdford; iv. Matilda, married to John Mainwaring, Esq., of Peover; v. Agnes, married to Sir Andrew Brereton, of Brereton; vi. ——— married to ——— Pigott, Esq., of Chetwynd, Salop. Robert Legh was succeeded at his decease (inq. p. m. 18 Edward IV.) by his son,

Robert Legh, Esq., of Adlington, who married Ellen, daughter of Sir Robert Booth, of Dunham Massey, and had six sons and five daughters—namely, i. Thomas, his heir; ii. Richard, iii. Randle, of whom we have no account; iv. Reginald, of Annesley, in the county of Nottingham, married Mary, daughter of Thomas, brother of Sir Richard Vernon, and had issue; v. John, vi. William. i. Isabel, married to Robert Holt, of Chesham, in Lancashire; ii. Blanche, married to Richard Lancaster, of Rainhill; iii. Margaret, married to Ralph Hyde, of Skegby; iv. Margery married to John Moor, of Park Hall; v. Elizabeth, married to Thomas Leversage, of Macclesfield. The eldest son,

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Robert Legh, of Adlington, who married Matilda, daughter and co-heiress of Sir John de Arderne, knight of Aldford and Alvanley, representative of one of the most ancient of those knightly families of which the county of Chester may so justly boast, and had two sons—viz., i. Robert (Sir), his heir; ii. Piers (Sir), who married in Nov., 1388, Margaret, only daughter and heiress of Sir Thomas Danyers, knight of Bradley, and obtained by this alliance a grant of the lands of Hanley, now Lyme, in Macclesfield. From his eldest son Peter (Sir), knight-banneret, who accompanied King Henry to France, distinguished himself in the wars of that valiant prince, and was slain at Agincourt, descended the Leghs of Lyme. The elder son, Sir Robert Legh, knight of Adlington, sheriff of Cheshire, 17 and 22 Richard II., married Isabella, daughter and heiress of Sir Thomas Belgrave, knight by Joan, his wife, daughter and heiress of Sir Robert Pulford, and left with a daughter, Joanna, married first to Ralph Davenport, of Davenport; and, secondly, to John Legh, of High Legh, a son and successor,

Robert Legh, of Adlington. It being deemed necessary that this gentleman should give up his claims to the estates of the Pulford family, in favour of Sir Thomas Grosvenor, relinquishment thereof was made with the following unusual ceremonies, devised, probably, from a wish to add to its impressiveness and notoriety:—"On the 24th of April, 1412, Sir Thomas le Grosvenor, knight; Robert, son of Sir Robert Legh, knight and Henry de Birtheles, counsel of Sir Thomas le Grosvenor, read, in Macclesfield chapel, a series of deeds relating to successive settlements, by the Pulford family, of the manors of Buerton *juxta*, Salghton, Claverton, and Pulford, the advowson of Pulford, lands in Middle Aldesey, Crooke Aldesey, and Cawarthyn, the fourth part of the manor of Chollegh, and the eighth part of the manor of Broxton. By these settlements, it appears that the said estates were settled on John, son of Robert de Pulford; remainder for life to Johanna, his mother; remainder to Robert,

his son, and his wife Isabella; remainder to their issue; remainder, in default of issue, to the right heirs of John. After the reading of these deeds, it was stated that Sir Robert Legh, and Isabella his wife, and their son Robert Legh pretended a right to these estates, under a settlement by Thomas de Belgrave, and Joan his wife (daughter of Robert, and sister and heir of Joan de Pulford); and, to settle family differences, that it had been agreed that Sir Thomas Grosvenor should take a solemn oath on the body of Christ, in the presence of 24 gentlemen, or as many as he wished. Accordingly, Robert del Birches, chaplain, whom Robert de Legh had brought with him, celebrated a mass of the Holy Trinity, and consecrated the Host, and after the mass (*albo cum amiculo, stola, et manipulo indutus*) held forth the Host before the altar, whereupon Sir Thomas Grosvenor knelt down before him, whilst the settlements were again read by James Holt, counsel of Robert de Legh, and then swore upon the Lord's body that he believed in the truth of these charters. Immediately after this, Sir Laurence Merbury, knight, sheriff, and 57 of the principal knights and gentlemen of Cheshire, affirmed themselves singly to be witnesses of the oath, all elevating their hands at the same time towards the Host. This first part of the ceremony concluded with Sir Thomas Grosvenor receiving the sacrament, and Robert Legh and Sir Thomas kissing each other in *affirmationem concordie predictae*. Immediately after this, Robert Legh acknowledged the right of all the said lands to be vested in Sir Thomas Grosvenor and his heirs, and an instrument to that effect was accordingly drawn up by the notary, Roger Salghall, in the presence of several of the clergy, and attested by the seals and signatures of 58 knights and gentlemen. Seldom will the reader find a more goodly groupe collected together, nor will he easily devise a ceremony which would assort better with the romantic spirit of the time, and which thus turned a dry legal conveyance into an exhibition of chivalrous pageantry. Robert Legh left, at his decease (inq. p. m. 3 Henry V.), by Matilda, his wife (re-married to William de Honford), four sons and one daughter—viz., Robert, James (rector of Rosthorne, in 1456), William, Peter, and Ellen (the wife of Roger Legh, of Ridge). The eldest son,

Robert Legh, Esq., of Adlington, wedded, first, Isabella, daughter of John Savage, of Clifton, by whom he had no issue; and, secondly, Isabella, daughter of Sir William Stanley, knight, of Hooton, by whom he had—i. Robert, his heir; i. Margaret, married, first, to Thomas Mere, of Mere; and, secondly, to

Robert Reddish, of Catteral; ii. Margery, married to William Davenport, Esq., of Bramall; iii. Isabel, married, first, to Laurence Warren, Esq., of Poynton; and, secondly, to Sir George Holdford, of Holdford; iv. Matilda, married to John Mainwaring, Esq., of Peover; v. Agnes, married to Sir Andrew Brereton, of Brereton; vi. ——— married to ——— Pigott, Esq., of Chetwynd, Salop. Robert Legh was succeeded at his decease (in q. p. m. 18 Edward IV.) by his son,

Robert Legh, Esq., of Adlington, who married Ellen, daughter of Sir Robert Booth, of Dunham Massey, and had six sons and five daughters—namely, i. Thomas, his heir; ii. Richard, iii. Randle, of whom we have no account; iv. Reginald, of Annesley, in the county of Nottingham, married Mary, daughter of Thomas, brother of Sir Richard Vernon, and had issue; v. John, vi. William. i. Isabel, married to Robert Holt, of Chesham, in Lancashire; ii. Blanche, married to Richard Lancaster, of Rainhill; iii. Margaret, married to Ralph Hyde, of Skegby; iv. Margery married to John Moor, of Park Hall; v. Elizabeth, married to Thomas Leversage, of Macclesfield. The eldest son,

Thomas Legh, Esq., of Adlington, was returned heir to his father by inquisition, dated 2 Henry VII. He married Catherine, daughter of Sir John Savage, knight, of Clifton, and had two sons and two daughters—viz., i. George, his heir; ii. William. i. Eleanor, married to Sir Piers Dutton, knight, of Dutton; ii. Elizabeth, married to William Hulton, Esq., of Hulton in Lancashire. Thomas Legh died in the time of Henry VIII., and was succeeded by his son,

George Legh, Esq., of Adlington, aged 22, in the 11th of Henry VIII., who married Jane, daughter of Peter Larke, citizen of London, relict of George Paulet, brother to the Marquis of Winchester, and dying 21st of the same reign, left, with three daughters—Mary, Elizabeth, and Ellen—a son and successor,

Thomas Legh, Esq., of Adlington, born 19th Henry VIII., who married Maria, daughter of Richard Grosvenor, Esq., of Eaton, and by her, who wedded, secondly, Sir Richard Egerton, knight, of Ridley, and died in 1599, left a son,

Thomas Legh, Esq., of Adlington, who served the office of sheriff in Cheshire, in 1588. He married Sibilla, daughter of Sir Urian Brereton, knight, of Holdford, and had—with several other sons, and six daughters (the eldest of whom, Mary, became the wife of—Glazeor, Esq., of Lea; and the second Margaret, of Henry Arderne, Esq., of Arden and Alvanley)—a son and successor.

Sir Urian Legh, knight, of Adlington, aged 35. 44 Elizabeth, who received the honour of knighthood from the Earl of Essex, at the siege of Cadiz, and, during that expedition, is traditionally said to have been engaged in an adventure which gave rise to the well-known ballad of "The Spanish Lady Love." Another gallant knight, Sir John Bolle, however, is asserted, in vol. ii., p. 390, to have been the hero of that romantic tradition. A fine original portrait of Sir Urian, in a Spanish dress, is preserved at Bramall, which has been copied for the family at Adlington. He was sheriff of Cheshire in the year of Sir Richard George's visitation of the county, in 1613, and survived until the 3rd of Charles I., when the inquisition was taken. He married Margaret, second daughter of Sir Edmund Trafford, and had three sons and two daughters—viz., i. Thomas, his heir; ii. Urian, a citizen of London; iii. Henry, died *sine prole*; iv. Francis; i. Mary, married to Sir H. Legh, of Cumberland; ii. Lucy, married to Alexander Rigby, of Chester. Sir Urian was succeeded by his eldest son,

Thomas Legh, of Adlington, sheriff of Cheshire 5 Charles I., who married Anne, daughter of John Gobert, Esq., of Bosworth, in Leicestershire, and by her (who wedded, secondly, Alexander Rigby, one of the barons of the Exchequer; and, thirdly, Sir John Booth, knight, of Woodford) had issue—i. Thomas, his heir; ii. Charles, married Margaret, daughter of Thomas Bagshaw, of Ridge, in Derbyshire; iii. Peter, married Elizabeth Young, of Salop; iv. Henry, of Pyreuill, in the county of Salop; v. John, slain in the civil wars; i. Penelope, married to William Wright, Esq., of Longton; ii. Mary, married to John Hurleston, Esq., of Picton; iii. Frances, married to Sir John Pershall, of Sugnall, in Staffordshire; iv. Anne, married to Peter Davenport, Esq., of Bramall; v. Mary, married to Alexander Rigby; vi. Lucy, married to Robert Ireland, of Albrighton. Thomas Legh died about the year 1645, and was succeeded by his eldest son,

Thomas Legh, Esq., of Adlington, born in 1614, sheriff of Cheshire 9th Charles I. He married Mary, daughter of Thomas Bolles, Esq., of Osberton, Notts, by Mary, his wife, daughter and co-heir of William Witham, Esq., of Leadstone Hall, Yorkshire, and was succeeded by his eldest son,

Thomas Legh, Esq., of Adlington, sheriff of Cheshire 14th Charles II., born in 1643; married Joanna, daughter of Sir John Maynard, serjeant-at-law, one of the commissioners of the great seal, and had—i. John, his heir; ii. Robert, of Chorley, married Margaret,

daughter of Sir Richard Sandish, bart., and had issue—1 Thomas, 2 Richard, 3 Henry, all died unmarried; 1 Ann, married Richard Crosse, Esq., of Crosse Hall, in Lancashire, and had three sons and four daughters—viz., Thomas Crosse, who married Mrs Pedder, and, dying in 1802, left, with three daughters (Anne, married to James Hilton, Esq., of Pennington; Sarah, to Thomas Wilson-France, Esq.; and Margaret, to the Rev. James Armetriding), an only son, Richard Crosse, of whom presently as inheritor of Adlington. Legh Crosse, who married Miss Cooper, and died, leaving issue—Charles Crosse, died *sine prole*; Frances Crosse, married to — Mawdesley, Esq.; Elizabeth Crosse, married to Thomas Armetriding; Catherine Crosse, married, first, to — Clement; and, secondly, to — Wessell. 2 Margaret, died unmarried; 3 Frances, married to — Lancaster; and, secondly, to — Oliver, died *sine*; 4 Elizabeth, married to William Turner, of Blake Hall, Yorkshire; 5 Mary, died unmarried; i. Joanna, married to John Owen, Esq., of Upholland, in Lancashire; ii. Ann, married to Thomas Towneley, Esq., of Royle, in Lancashire. The elder son,

John Legh, Esq., of Adlington, married, in 1693, the Lady Isabella Roberts, daughter of Bodville, Lord Bodmyn, and sister to the Earl of Radnor, by whom he had one son and two daughters—namely, i. Charles his heir; ii. Elizabeth, died unmarried; iii. Lucy-Frances, who married Sir Peter Davenport, knight and by him, who died in 1746, left an only child—Elizabeth Davenport, of whom presently, as inheritor of Adlington at the decease of her uncle. Mr Legh died in 1735, and was succeeded by his only son,

Charles Legh, Esq., of Adlington, who espoused Hester, daughter and co-heiress of Robert Lee, Esq., of Wincham, in Cheshire (see that family under Townsend, of Hem), and had an only child—Thomas of Wincham, who married Mary, daughter of Francis Reynolds, Esq., of Strangeways, in Lancashire, and died *vita patris*, in 1775, aged 40, without surviving issue. Mr Legh died at Buxton, in July, 1781. His only son having pre-deceased him, Adlington, with its dependencies, passed, under a settlement he had made, to his niece,

Elizabeth Davenport, who married, in 1752, John Rowlls, Esq., of Kingston, Receiver-General for Surrey; and by him, who died in 1779, had issue—i. John Rowlls, who married Harriet, sister and co-heir of Sir Peter Warburton, bart., of Arley; and, pre-deceasing his mother, left an only daughter and heir, Elizabeth-Hester Rowlls, married to Thomas

Delves Broughton, Esq., fourth son of Sir Thomas Broughton, bart.; ii. William Peter Rowlls, slain in the duel at Cranford Bridge; iii. Charles Edward Rowlls, died without issue; i. Elizabeth Rowlls, married, first, to A. Calley, and afterwards to Thomas Haverfield. Mrs Rowlls who assumed the surname of Legh, died in 1806, leaving no surviving male issue; when the Adlington estates devolved, in accordance with the settlement of her predecessor, on her kinsman,

Richard Crosse, Esq., of Shaw Hill, near Preston, in Lancashire, who assumed, in consequence, the surname and arms of Legh. He married, in 1787, Anne, only surviving daughter of Robert Parker, Esq., of Cuerden Hall, by Anne, his wife, daughter and heiress of Thomas Townley, Esq., of Royle (see vol. i., p. 117), and by her, who died in 1807, had issue—i. Thomas, his heir; ii. Richard Townley; i. Sarah, ii. Ann Mary, iii. Jane Legh. Mr (Cross) Legh was succeeded at his decease, by his son,

Thomas Legh, Esq., of Adlington, born in September, 1792, who married Louisa, daughter of George Newnham, Esq., of New Timber Place, in Sussex, and by her (who wedded, secondly, 12th May, 1830, the Hon. Thomas Americus Erskine, eldest son of David Montague, Lord Erskine), had issue—i. Charles Richard Banastro, his heir; ii. Thomas Henry Townley born in February and died in September, 1822; i. Mary Anne, married, 6th December, 1830, to the Hon. and Rev. Augustus Cavendish, fourth son of the late Lord Waterpark; ii. Marcella Louisa, iii. Emily Anne. Mr Legh died 25th April, 1829, and was succeeded by his only surviving son, the present Charles Richard Banastro Legh, Esq., of Adlington.

Arms—Az., two bars arg. debruised by a bend componè, or and gu. for difference. *Crest*—A unicorn's head, couped., arg. armed and maned, or; on the neck, a cross patonce, gu. *.* The Leghs, of Adlington, bore, anciently, "az. within a border arg. three ducal coronets or; in the centre point a plate;" being the coat of Corona, of Adlington, differenced. *Estates*—in Cheshire. *Seat*—Adlington Hall. This mansion lies about a quarter of a mile to the right of the road from Stockport to Macclesfield, about eight miles south of the former place, on the edge of an extensive park, in a low situation. The house is very spacious, and built in a quadrangular form, three sides of which are irregular, and still consist partly of timber and plaster buildings, terminating in gables. The principal front on the south side is of brick, two stories high, with projecting wings, and portico in the centre

[628.] In glancing through the *Monthly Review* or *Literary Journal* for 1718, I have come across the following review of a work on the life and writings of a famous Dean of Chester. The review is as follows:—

The "Poetic Works" of the Rev. William Smith, D.D., late Dean of Chester; with some account of the life and writings of the author. By Thomas Crane, Minister of the Parish Church of St. Olave, in Chester, and Chaplain to Earl Verney. Small 8vo. pp. 50., 1s 6d; Longman, 1788. Dr Smith has long since been known to the world as the translator of Longinus, Thucydides, and Xenophon; but we do not apprehend that any degree of reputation will be added to his name by the present posthumous publication. The memoirs contain no very interesting information and the poems, which are few in number, though marked with some features of originality, are scarcely of sufficient value to place the author's bust in the poet's gallery. As a specimen, we shall select the following pleasing lines: On viewing the Deanry-house, when he came, July 7, 1767, with intent to pass the rest of his days in it—

Within this pile of mouldering stones,
The Dean hath laid his wearied bones;
In hope to end his days in quiet,
Hisempt from noise, noise, and riot;
And pass, nor tear'd by foul, nor knave,
From this still mansion to his grave;
Such there, like richer men's has not,
'To be in four days' time forgot.

Dr Smith was born at Worcester in 1711; was educated at Oxford; was chaplain to the Earl of Derby, and to the Corporation of Liverpool; and Dean of Chester; he died in 1787. His character is thus briefly expressed by his memorialist: "He was tall and genteel; his voice was strong, clear, and melodious; he spoke Latin fluently, and was complete master not only of the Greek, but Hebrew language; his mind was so replete with knowledge that he was a living library; his manner of address was graceful, engaging, delightful; his sermons were pleasing, informing, convincing; his memory, even in age, was wonderfully retentive; and his conversation was polite, affable, and in the highest degree improving."

LINDOW.

Queries.

[629.] OLD HOUSE IN THE UNDERBANK.—Can any of your Stockport readers give the history of the old black and white house, part of which is now used as an office by Mr Smith. Who was the original proprietor? Did it belong to any of the local families?

OWEN JOHNSON.

[630.] DODGE HILL, STOCKPORT.—From where is this name derived? Has it anything to do with the well-known family of the Dodge's, several members of which held the mayoralty several years ago.

OWEN JOHNSON.

[631.] OLD CHAPEL, PRESTBURY.—Walking through Prestbury Churchyard the other day, I saw what looks like an old chapel in one corner of the yard. It looks a very ancient affair, being thickly overgrown with ivy. Has it been a private chapel, or for what purpose was it erected?

Manchester.

J. W.

[632.] THE PRETENDER'S MARCH.—Can you inform me where I shall find a good account of Charles Stuart, the Pretender's march from Manchester to Derby, including the locally interesting records of the same? There must be somewhere a good book on the subject.

Manchester.

J. W.

LIVING UNSEEN.—Since the death of the late Duke of Portland there has been frequent reference in newspapers to that curious desire to live unseen which was the secret of his building an underground palace at Welbeck Abbey. A similar instance can be cited in the case of Lord Heathfield, son of the general ennobled for his memorable defence of Gibraltar. Lord Heathfield owned a great estate in Devonshire, where to this day may be seen the high gates with little spy-holes through which he anxiously looked to see that no one was coming. He rode in a vast riding-house. Horses duly accoutred were sent into a stall; but he saw no groom. This peculiarity, which becomes so much noticed when it occurs in persons of high station, excites little attention in those in humble circumstances, and is much more common, at least in a modified form, than many suppose. There is an interesting passage in the works of Bernardin St. Pierre, author of *Paul and Virginia*, in which he refers to it—"The ingratitude of those of whom I had deserved kindness, unexpected family misfortunes, the total loss of my small patrimony through enterprises undertaken for the benefit of my country, the debt under which I lay oppressed, the blasting of all my hopes—these combined calamities made dreadful inroads upon my health and reason. . . . I found it impossible to continue in a room where there was company, especially if the doors were shut. I could not even cross an alley in a garden if several persons had got together in it. When alone, my malady subsided. I felt myself likewise at ease in places where I saw children only. At the sight of any one walking up to the place where I was, I felt my whole frame agitated, and retired." He proceeds to tell how J. J. Rousseau drew him out of this doleful condition by making him abandon his books for the woods and fields, and giving him his affectionate sympathy.

SATURDAY, NOVEMBER 19TH, 1881.

Notes.

CHESHIRE FAMILIES:—LEGH OF ADLINGTON.

[633.] Burke's "History of the Commoners" gives the following account of this family;—

Robert de Legh, second son of John Legh, of Booths, by Helen his wife, dau. and heiress of Thomas de Corano, of Adlington, living *temp.* Edward II. wedded Matilda, dau. and heiress of Adam de Norley, and was father of

Robert Legh, of Adlington, who married Matilda, daughter and co-heiress of Sir John de Arderne, knight of Aldford and Alvanley, representative of one of the most ancient of those knightly families of which the county of Chester may so justly boast, and had two sons—viz., i. Robert (Sir), his heir; ii. Piers (Sir), who married in Nov., 1388, Margaret, only daughter and heiress of Sir Thomas Danyers, knight of Bradley, and obtained by this alliance a grant of the lands of Hanley, now Lyme, in Macclesfield. From his eldest son Peter (Sir), knight-banneret, who accompanied King Henry to France, distinguished himself in the wars of that valiant prince, and was slain at Agincourt, descended the Leghs of Lyme. The elder son, Sir Robert Legh, knight of Adlington, sheriff of Cheshire, 17 and 22 Richard II., married Isabella, daughter and heiress of Sir Thomas Belgrave, knight by Joan, his wife, daughter and heiress of Sir Robert Pulford, and left with a daughter, Joanna, married first to Ralph Davenport, of Davenport; and, secondly, to John Legh, of High Legh, a son and successor,

Robert Legh, of Adlington. It being deemed necessary that this gentleman should give up his claims to the estates of the Pulford family, in favour of Sir Thomas Grosvenor, relinquishment thereof was made with the following unusual ceremonies, devised, probably, from a wish to add to its impressiveness and notoriety:—"On the 24th of April, 1412, Sir Thomas le Grosvenor, knight; Robert, son of Sir Robert Legh, knight and Henry de Birtheles, counsel of Sir Thomas le Grosvenor, read, in Macclesfield chapel, a series of deeds relating to successive settlements, by the Pulford family, of the manors of Buerton *juxta*, Salghton, Claverton, and Pulford, the advowson of Pulford, lands in Middle Aldesey, Crooke Aldesey, and Cawarthyn, the fourth part of the manor of Chollegh, and the eighth part of the manor of Broxton. By these settlements, it appears that the said estates were settled on John, son of Robert de Pulford; remainder for life to Johanna, his mother; remainder to Robert,

his son, and his wife Isabella; remainder to their issue; remainder, in default of issue, to the right heirs of John. After the reading of these deeds, it was stated that Sir Robert Legh, and Isabella his wife, and their son Robert Legh pretended a right to these estates, under a settlement by Thomas de Belgrave, and Joan his wife (daughter of Robert, and sister and heir of Joan de Pulford); and, to settle family differences, that it had been agreed that Sir Thomas Grosvenor should take a solemn oath on the body of Christ, in the presence of 24 gentlemen, or as many as he wished. Accordingly, Robert del Birches, chaplain, whom Robert de Legh had brought with him, celebrated a mass of the Holy Trinity, and consecrated the Host, and after the mass (*albo cum amiclo, stola, et manipulo industus*) held forth the Host before the altar, whereupon Sir Thomas Grosvenor knelt down before him, whilst the settlements were again read by James Holt, counsel of Robert de Legh, and then swore upon the Lord's body that he believed in the truth of these charters. Immediately after this, Sir Laurence Merbury, knight, sheriff, and 57 of the principal knights and gentlemen of Cheshire, affirmed themselves singly to be witnesses of the oath, all elevating their hands at the same time towards the Host. This first part of the ceremony concluded with Sir Thomas Grosvenor receiving the sacrament, and Robert Legh and Sir Thomas kissing each other in *affirmationem concordie predictae*. Immediately after this, Robert Legh acknowledged the right of all the said lands to be vested in Sir Thomas Grosvenor and his heirs, and an instrument to that effect was accordingly drawn up by the notary, Roger Salghall, in the presence of several of the clergy, and attested by the seals and signatures of 58 knights and gentlemen. Seldom will the reader find a more goodly groupe collected together, nor will he easily devise a ceremony which would assort better with the romantic spirit of the time, and which thus turned a dry legal conveyance into an exhibition of chivalrous pageantry. Robert Legh left, at his decease (inq. p. m. 3 Henry V.), by Matilda, his wife (re-married to William de Honford), four sons and one daughter—viz., Robert, James (rector of Rosthorne, in 1456), William, Peter, and Ellen (the wife of Roger Legh, of Ridge). The eldest son,

Robert Legh, Esq., of Adlington, wedded, first, Isabella, daughter of John Savage, of Clifton, by whom he had no issue; and, secondly, Isabella, daughter of Sir William Stanley, knight, of Hooton, by whom he had—i. Robert, his heir; i. Margaret, married, first, to Thomas Mere, of Mere; and, secondly, to

Robert Reddish, of Catteral; ii. Margery, married to William Davenport, Esq., of Bramall; iii. Isabel, married, first, to Laurence Warren, Esq., of Poynton; and, secondly, to Sir George Holdford, of Holdford; iv. Matilda, married to John Mainwaring, Esq., of Peover; v. Agnes, married to Sir Andrew Brereton, of Brereton; vi. ——— married to ——— Pigott, Esq., of Chetwynd, Salop. Robert Legh was succeeded at his decease (inq. p. m. 18 Edward IV.) by his son,

Robert Legh, Esq., of Adlington, who married Ellen, daughter of Sir Robert Booth, of Dunham Massey, and had six sons and five daughters—namely, i. Thomas, his heir; ii. Richard, iii. Randle, of whom we have no account; iv. Reginald, of Annesley, in the county of Nottingham, married Mary, daughter of Thomas, brother of Sir Richard Vernon, and had issue; v. John, vi. William. i. Isabel, married to Robert Holt, of Chesham, in Lancashire; ii. Blanche, married to Richard Lancaster, of Rainhill; iii. Margaret, married to Ralph Hyde, of Skegby; iv. Margery married to John Moor, of Park Hall; v. Elizabeth, married to Thomas Leversage, of Macclesfield. The eldest son,

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George Legh, Esq., of Adlington, aged 22, in the 11th of Henry VIII., who married Jane, daughter of Peter Larke, citizen of London, relict of George Paulet, brother to the Marquis of Winchester, and dying 21st of the same reign, left, with three daughters—Mary, Elizabeth, and Ellen—a son and successor,

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Thomas Legh, Esq., of Adlington, born in 1614, sheriff of Cheshire 9th Charles I. He married Mary, daughter of Thomas Belles, Esq., of Osberton, Notts, by Mary, his wife, daughter and co-heir of William Witham, Esq., of Leadstone Hall, Yorkshire, and was succeeded by his eldest son,

Thomas Legh, Esq., of Adlington, sheriff of Cheshire 14th Charles II., born in 1643; married Joanna, daughter of Sir John Maynard, serjeant-at-law, one of the commissioners of the great seal, and had—i. John, his heir; ii. Robert, of Chorley, married Margaret,

daughter of Sir Richard Standish, bart., and had issue—1 Thomas, 2 Richard, 3 Henry, all died unmarried; 1 Ann, married Richard Crosse, Esq., of Crosse Hall, in Lancashire, and had three sons and four daughters—viz., Thomas Crosse, who married Mrs Pedder, and, dying in 1802, left, with three daughters (Anne, married to James Hilton, Esq., of Pennington; Sarah, to Thomas Wilson-France, Esq.; and Margaret, to the Rev. James Armetriding), an only son, Richard Crosse, of whom presently as inheritor of Adlington. Legh Crosse, who married Miss Cooper, and died, leaving issue—Charles Crosse, died *sine prole*; Frances Crosse, married to — Mawdesley, Esq.; Elizabeth Crosse, married to Thomas Armetriding; Catherine Crosse, married, first, to — Clement; and secondly, to — Wessell. 2 Margaret, died unmarried; 3 Frances, married to — Lancaster; and, secondly, to — Oliver, died *sine*; 4 Elizabeth, married to William Turner, of Blake Hall, Yorkshire; 5 Mary, died unmarried; i. Joanna, married to John Owen, Esq., of Upholland, in Lancashire; ii. Ann, married to Thomas Towneley, Esq., of Royle, in Lancashire. The elder son,

John Legh, Esq., of Adlington, married, in 1693, the Lady Isabella Roberts, daughter of Bodville, Lord Bodmyn, and sister to the Earl of Radnor, by whom he had one son and two daughters—namely, i. Charles his heir; i. Elizabeth, died unmarried; ii. Lucy-Frances, who married Sir Peter Davenport, knight, and by him, who died in 1746, left an only child—Elizabeth Davenport, of whom presently, as inheritor of Adlington at the decease of her uncle. Mr Legh died in 1735, and was succeeded by his only son,

Charles Legh, Esq., of Adlington, who espoused Hester, daughter and co-heiress of Robert Lee, Esq., of Wincham, in Cheshire (see that family under Townsend, of Hem), and had an only child—Thomas of Wincham, who married Mary, daughter of Francis Reynolds, Esq., of Strangeways, in Lancashire, and died *vitâ patris*, in 1775, aged 40, without surviving issue. Mr Legh died at Buxton, in July, 1781. His only son having pre-deceased him, Adlington, with its dependencies, passed, under a settlement he had made, to his niece,

Elizabeth Davenport, who married, in 1752, John Rowlls, Esq., of Kingston, Receiver-General for Surrey; and by him, who died in 1779, had issue—i. John Rowlls, who married Harriet, sister and co, heir of Sir Peter Warburton, bart., of Arley; and, pre-deceasing his mother, left an only daughter and heir, Elizabeth-Hester Rowlls, married to Thomas

Delves Broughton, Esq., fourth son of Sir Thomas Broughton, bart.; ii. William Peter Rowlls, slain in the duel at Cranford Bridge; iii. Charles Edward Rowlls, died without issue; i. Elizabeth Rowlls, married, first, to A. Calley, and afterwards to Thomas Haverfield. Mrs Rowlls who assumed the surname of Legh, died in 1806, leaving no surviving male issue; when the Adlington estates devolved, in accordance with the settlement of her predecessor, on her kinsman,

Richard Crosse, Esq., of Shaw Hill, near Preston, in Lancashire, who assumed, in consequence, the surname and arms of Legh. He married, in 1787, Anne, only surviving daughter of Robert Parker, Esq., of Cuerden Hall, by Anne, his wife, daughter and heiress of Thomas Townley, Esq., of Royle (see vol. i., p. 117), and by her, who died in 1807, had issue—i. Thomas, his heir; ii. Richard Townley; i. Sarah, ii. Ann Mary, iii. Jane Legh. Mr (Cross) Legh was succeeded at his decease, by his son,

Thomas Legh, Esq., of Adlington, born in September, 1792, who married Louisa, daughter of George Newnham, Esq., of New Timber Place, in Sussex, and by her (who wedded, secondly, 12th May, 1830, the Hon. Thomas Americus Erskine, eldest son of David Montague, Lord Erskine), had issue—i. Charles Richard Banastre, his heir; ii. Thomas Henry Townley born in February and died in September, 1822; i. Mary Anne, married, 6th December, 1830, to the Hon. and Rev. Augustus Cavendish, fourth son of the late Lord Waterpark; ii. Marcella Louisa, iii. Emily Anne. Mr Legh died 25th April, 1829, and was succeeded by his only surviving son, the present Charles Richard Banastre Legh, Esq., of Adlington.

Arms—Az., two bars arg. debruised by a bend componé, or and gu. for difference. *Crest*—A unicorn's head, couped., arg. armed and maned, or; on the neck, a cross patonce, gu. *.* The Leghs, of Adlington, bore, anciently, "az. within a border arg. three ducal coronets or; in the centre point a plate;" being the coat of Corona, of Adlington, differenced. *Estates*—in Cheshire. *Seat*—Adlington Hall. This mansion lies about a quarter of a mile to the right of the road from Stockport to Macclesfield, about eight miles south of the former place, on the edge of an extensive park, in a low situation. The house is very spacious, and built in a quadrangular form, three sides of which are irregular, and still consist partly of timber and plaster buildings, terminating in gables. The principal front on the south side is of brick, two stories high, with projecting wings, and portico in the centre

supported by stone columns. In the south-east angle of this front is the domestic chapel of Adlington, fitted up in a handsome and appropriate manner; and in the opposite front, to the north, is the great hall of the mansion, which appears to be of the time of Elizabeth. A court lect and court baron are held twice in the year for the manor; to the former of which all tenants and residents within the manor owe suit and service. Adlington House was garrisoned for King Charles, in the civil wars, and besieged by the Parliamentarians after the raising of the siege of Nantwich. It is noticed as follows in Burghall's Diary:—"Friday, 14th (Feb., 1645), Adlington House was delivered up, after being besieged a fortnight. A younger son of Mr Legh's, and 150 soldiers, had all fair quarter, and leave to depart, leaving 700 arms and 15 barrels of powder."

Replies.

THE PRETENDER'S MARCH.

(Query No. 682 - Nov. 13.)

[634.]—The following local particulars, taken from an old work (the title-page, date, &c., of which have unfortunately been lost), will give some interesting particulars on this subject:—

The rebels were at Wigan on the 28th, when a party of them went through Leigh, and an advanced party entered Manchester the same day. Manchester was taken by a sergeant, a drum, and a woman, about two o'clock in the afternoon, who rode up to the Bull's Head on horses with hempen halters (a just emblem of what they deserve!), where they dined. After dinner they beat up for recruits, and in less than an hour listed about 80. They were likewise joined by several others, some of desperate fortunes, who were modelled into what they called the Manchester Regiments; mostly people of the lowest rank and the vilest principles, which occasioned him who called himself the Duke of Perth to say "that if the devil had come a recruiting, and proffered a shilling more than his prince, they would have preferred the former," which no doubt was a great disappointment to them, for they had flattered themselves with the hopes of a considerable insurrection in their favour. On the 29th a considerable number of rebel horse entered Manchester, about 10 in the forenoon, and the bellman was sent about the town requiring all such as had any public money in their hands to bring it in. About two in the afternoon the Pretender, at the head of a party of picked Highlanders, and in their dress, marched into Manchester; he took up his quarters at Mr Dickinson's, in Market-street Lane, and was proclaimed in form. In the evening the bellman was again sent about to order the town to be illuminated; and at night the rear of the army arrived, where they continued for two days. On the 3th I got to Rochdale, where I very narrowly escaped being taken by a party of the rebels, who were there to demand the militia arms, land tax, &c. Near the end of the town I met with some men that had made their escape, who told me the rebels were in pursuit of them to take their horses; on which I turned back with what speed I could make until I got to a mill. The miller showed me a path leading out of the road to a village where one Dr. Bentley lived, to which I hastened, stripped my horse, hid the furniture up in the hay-loft, and drew off my boots, that if the rebels chanced to see me I might pretend that I lived there by which I escaped. In the dusk of the evening I set forwards towards Rochdale, and in my way thither met with a man, who told me that he had been round the adjacent country to order the arms to be brought in and sent to the rebels next day, on which I resolved they should not have mine, so throw them over a garden hedge near

the end of the bridge, where I went late in the night with my landlord and brought them from thence; and by the resolution of Robert Entwistle, Esq., and some other gentlemen, the arms were not sent to the rebels as agreed on. At Rochdale I met Mr P. M., a gentleman well affected to the Government, who gave me a list of the road to Macclesfield, by which direction I got safe, although not without difficulty. The rebels carried off all the horses they could find about Manchester, not excepting their friends', who, if they solicited on that score, got for answer—"that if they had a regard for P—C—, sure they would not refuse so small a trifle as a horse for his service." They also borrowed all the shoes and boots they could meet with, so that many were deprived of their under-shoes. On the 30th an advanced guard of the rebels marched, part for Stockport (by some called Stopford, being a market town on the edge of Cheshire; noted for its silk mills and a very ancient church; situated on the banks of the river Mersey; over it is a neat stone bridge which divides Lancashire and Cheshire) and the rest for Knutsford. The said bridge being broken down by the Liverpool Blues (already taken notice of) they crossed over above it. I will now return to the progress of the rebels, so long as they continued to persist in their wild notion of marching south. They were very industrious in collecting the excise, and that none might escape them, they had ordered officers to go about the country in footwalks. I got information of one of these sort, carrying his bag on his shoulder, whom I pursued intending if I came up with him, to have assumed the office of collector-general for that time. I set out from Ashton with a guide, who conducted me to Samuel Metham, Esq., of Melior, on the edge of Derbyshire, one of his Majesty's justices of the peace of that county; he sent a servant with me to Mr Royle's, at Bullock-Smithy, where I left my French fuzee. Thus I kept to the left of the rebels in the day, having sometimes a view of them, and the quarters they left in the day, I always came to at night, by which I obtained the most authentic accounts, as well from the best judges as from my own observations of their proceedings from place to place.

December 1. The mock Prince, with the main body of his army, and all his artillery, entered Macclesfield. The afternoon was spent in scaling and putting in order their firearms, as if expecting a battle soon to come on; but what was the real intention of the deputy-Pretender and his council of war it is impossible to say since it was first believed they intended to have marched into Wales; but perceiving if they should accomplish that scheme, they would certainly be shut up there, and reduced to great necessities in a mountainous country with which they were not acquainted, they abandoned this project as impracticable. On the 2nd, as their rear was marching out of Macclesfield, one of their boys wanting to buy a cap, was shown to a shop by one that had deserted from the King's army, who drew a dirk from the boy's side, with which he stabbed him in the thigh, and running through the Angel Inn, escaped backwards; upon which part of the rebels returned, threatening to burn the town; and as he who committed the fact could not be found, they carried away, as hostages, the landlord of the Angel, and the master of the house adjoining to the shop where the fact was committed. This shows with what injustice their arbitrary power was executed, often punishing the innocent for the guilty. That day I was accompanied by Mr Royle's son from Bullock-Smithy to within half a mile of Macclesfield, when being informed that the rebels were all gone out of the town, and thinking that I was quite safe, he left me; but as some of the rebels had returned on the above occasion, I rode into the town too soon, and a lighting at the Angel Inn, narrowly escaped being taken. I immediately applied to the Mayor, who took prompt care for my safety; but not choosing to trust much to their Highland civility I was more fond of meeting with the person who had intercepted their letters than the man who had made his escape through the Inn, was unwilling to give them that satisfaction; and as the favours for which they were indebted to me were contained in my journal I thought proper to commit it to the flames, and would have left my arms with the Mayor, but he told me if the rebels should return and upon search find any of their instruments of death, they might be provoked to burn his house; he, therefore, advised me to leave them at my Inn, they not being accountable for what a traveller left; on which I hid them in my room, and only acquainted the hostler. After I was gone (as I was informed at my return) the chamber-maid went to make my bed, and by drawing the curtains shook the bed tester, on which a hand

of bullets trundled out of a disjointed corner, which excited a curiosity in her to stand on a chair to see from whence they came, where she found my Highland pistols, which were a piece of curious workmanship, the stock, lock, and barrel being of polished steel, engraved and inlaid with silver; and on sweeping under the bed she found my sword, which was also of the Highland make, by that curious workman Andrew Ferrara; when she came downstairs she reported to the house that some of the rebels had left their arms; but the hostler told her that they did not belong to the rebels, and that he would take care of them until the owner returned.

On the 2nd of December about 2,000 of their foot passed by Gosport, and the same number of horse and foot entered Congleton.¶

*Macclesfield, or Maxfield, gives name to a spacious forest on the edge of Derbyshire, which is watered (besides other rivers) by the Bollin, on which the town stands. 'Tis an ancient fine town, one of the fairest in the county, and was erected into a borough by King Edward III. It is governed by a mayor, and enjoys great privileges and jurisdictions, by virtue of the Court and the liberties of the forest. The church, or rather chapel (it being in the parish of Prestbury) is a fair edifice with a very high tower steeple, and a college adjoining to it, with monuments of the savages, and other persons of note. There is also an oratory in it belonging to the Earls Rivers, where are two brass plates, on one of which is a promise of 26,000 years 26 days pardon, for saying five paternosters and five aves. Their chief manufacture is buttons. The free school is of an ancient foundation. It first gave title of Earl to Lord Gerrard, of Brandon, in the reign of King Charles II., but now to one of the Tellers of the Exchequer, the Right Hon. George Parker, son of Thomas Parker, who was created Earl of Macclesfield, and Lord High Chancellor, by King George I. There are several good Inns, of which the Angel is the best for good entertainment and civil usage.

¶ Congleton is a neat town in Cheshire, about seven miles from Macclesfield, on the borders of Staffordshire, pleasantly watered on all sides by the river Dan, the brook Hewley, and the Daning Schaw. It's a corporation consisting of a mayor, and six aldermen, and noted for a good trade in leather gloves, purses, and points. Mr Camden says, that in his time it had only one chapel, and that entirely of wood, excepting the choir, and a little tower; for the mother church was at Astbury two miles off. There is now a stately church besides the above chapel.

THE REV. J. GADSBY.

(No. 598—Oct. 27.

[635.] I remember Gadsby Chapel, in Heaton Lane, very well, and have often heard my father speak of the peculiarities of the minister. One story I have a vivid remembrance of, and which I have not heard any but my father relate, he being present at the time. Mr Gadsby was speaking on punishment for sin, and the certainty that a day of reckoning for the wicked would come sooner or later. It must have been in the summer time, for flies were buzzing about him as he stood in the pulpit, as will be seen by the sequel. Picturing the future of sinners, he said: "I tell you the wicked will be damned and turned into hell, as sure"—and here his gaze became fixed on a fly which was complacently resting on the desk before him—"as sure as I have caught that fly," he resumed

with great rapidity, as he made a sweep with his hand to catch it. His intended victim, however, proved too quick for him, and missing it, he added "Ah! I find I missed it, so sinners have just one chance left," and he then pointed out to his hearers where their chance of escape from eternal punishment lay.

SEMPER.

A CONGREGATION OF ONE.—It was Sunday, and it was raining very heavily in a large northern seaport city. The docks of the place boasted a little church, or Bethel, which hoisted the Union Jack every Sunday morning, in token that services would be held there chiefly for sailors. The clergyman who officiated weekly at the Bethel happened to be rather later than usual, owing to the difficulty he had in getting a cab, the rain having caused those vehicles to be in great demand. He arrived, however, a few minutes before eleven, and, hurriedly bidding the driver to wait for him till service should be over, he entered the sacred edifice—to find himself alone there. The clergyman was a zealous man, so he resolved to wait a quarter of an hour, on the chance of some waif turning up. His patience was not unrewarded, for, after the lapse of a few minutes, one very wet man came in slowly and seated himself with some hesitation on one of the back benches. The clergyman was a conscientious man, and he resolved that, had he but one solitary unit instead of a congregation, he would perform the service to the end for that person's benefit. At the end of the liturgy, touched probably by the patient endurance of his auditor, he condescended to address him personally, telling him that, since the inclemency of the weather had prevented the usual attendance at the church, he would forego the sermon he had prepared, and would content himself with "a few remarks." This however his hearer begged him not to do, and expressed a great desire to hear the sermon. So, pleased with this evidence of intelligence among the lower orders, and gratified by the effect his eloquence was producing, he complied. The text duly chosen blossomed into firstly, secondly, thirdly, fourthly, and lastly; "in conclusion" was followed by "one word more," and still that unit sat on undismayed. After it was all over, the preacher, who was very short-sighted, came down and shook hands with him, thanking him warmly for his attention, his gratification being somewhat diminished when he discovered the enraptured listener to be his cabman, the sum-total of whose "half a crown an hour for waiting" had been materially augmented by the length of the worthy divine's discourse.

There are those for whom money does everything, except to make honourable men of them.

Would you retain the love of a friend, do not be selfishly exacting.

SATURDAY, NOVEMBER 26TH, 1881.

In consequence of the great pressure upon our space caused by the visit of SIR R. A. CROSS, M.P., to Stockport, Notes and Queries were held over this week.

SATURDAY, DECEMBER 3RD, 1881.

Notes.

BIOGRAPHICAL SKETCH OF JUDGE BRADSHAW.

[636.] The following article appeared in the first volume of *The Stockport Monthly Magazine*, published in 1840:—

Amongst those individuals who have risen to eminence from our own town and neighbourhood, we find the celebrated judge, commonly called President Bradshaw—a man who has been exalted by his own party as one of the most upright and impartial judges that ever graced a Bench; whilst others have characterised him as an ignorant and cruel fanatic. There are some parts of his life, however, from which we may gather instruction—some in which we may

Catch the living manners as they rise.

He was one of that peculiar class of people who were distinguished by the name of Puritans, or round-heads; and, in order that the youthful portion of our readers may form some idea of this body of men, we present them with their character, drawn by one of the most profound thinkers of the present day.

'The Puritans, were, perhaps, the most remarkable body of men which the world ever produced. The eccentric and most objectionable parts of their characters lie on the surface. He that runs may read them; nor have there been wanting attentive and malicious observers to point them out. For many years after the Restoration, they were the theme of unmeasured invective and derision. But the Puritans were men who had derived a peculiar character from the daily contemplation of superior beings and eternal interests. Not content with acknowledging, in general terms, an over-ruling Providence, they habitually ascribed every event to the will of the Great Being, for whose power nothing was too vast, and for whose inspection nothing was too minute. To know Him, to serve Him, to enjoy Him was, with them, the great end of existence. They rejected with

contempt the ceremonious homage which other sects substituted for the pure worship of the soul. Instead of catching occasional glimpses of the Deity through an obscuring veil, they aspired to gaze on the intolerable brightness, and to commune with Him face to face. Hence originated their contempt for terrestrial distinctions. The difference between the greatest and the meanest of mankind seemed to vanish, when compared with the boundless interval which separated the whole race from Him on whom their eyes were constantly fixed. They recognised no title to superiority but His favour; and, confident of that favour, they despised all the accomplishments and all the dignities of the world. If they were unacquainted with the works of philosophers and poets, they were deeply read in the oracles of God—if their names were not found in the registers of heralds, they felt assured that they were recorded in the Lamb's book of life—if their steps were not accompanied by a splendid train of menials, legions of ministering angels had charge over them. Their palaces were houses not made with hands—their diadems crowns of glory which should never fade away! On the rich and eloquent, on the nobles and priests, they looked down with contempt; for they esteemed themselves rich in a more precious treasure, and eloquent in a more sublime language—nobles by right of an earlier creation, and priests by the imposition of a mightier hand. The Puritan was made up of two different characters of men; the one all self-abasement, penitence, gratitude; the other calm, sagacious, inflexible. He prostrated himself in the dust before his Maker; but he set his foot on the neck of his king. In his devotional retirement he prayed with convulsions, and groans, and tears. But when he took his seat in the Council, or girt on his sword for war, these tempestuous workings of the soul had left no perceptible trace behind them. People who saw nothing of the Godly but their uncouth visages, and heard nothing but their groans and their whining hymns, might laugh at them; but those had little reason to laugh who encountered them in the hall of debate, or on the field of battle. The intensity of their feelings on one subject, made them tranquil on every other, one overpowering sentiment had subjected to itself pity and hatred, ambition and fear. Death had lost its terrors, pleasure its charms. They had their smiles and their tears, their raptures and their sorrows, but not for the things of this world.'

Nothing could irritate the people so much—nothing could be so unfavourable—nothing so injudicious, as the innovations in religion made by Archbishop Laud.

The people appear to have been in a great degree enlightened, and their humour to run in a channel perfectly reverse to that of superstition. Hence the introduction of the ceremonies of the fourth and fifth centuries caused bitter and deeper feelings against Charles than the impolitic measures of his government. Even the ceremonies sanctioned by the first reformers could scarcely be retained in divine service. And yet in the face of the people, and contrary to their feelings, their wishes, or desires, he chose this time, of all others the most improper, for renewing the rites of the fourth and fifth centuries, when the Christian Church, as is well known, was sunk into those superstitions which were afterwards continued and augmented by the policy of the Church of Rome. So openly were these tenets espoused, that not only the discontented Puritans believed the Church of England to be relapsing fast into the Romish superstition, but the court of Rome itself entertained hopes of gaining its authority in this island. To forward Laud's good intention, an offer was twice made to him, in private, of a cardinal's hat, which he declined accepting. It must be confessed, however, that though Laud deserved not the appellation of a Papist, the genius of his religion was, though in a less degree, the same with the Romish.

Equal respect was exacted to the sacerdotal character—the same submission to creeds, synod, and councils was required—the same pomp and ceremony was effected in worship—and the same superstitious regard was paid to days, postures, meats, and vestments. Orders were given, and rigorously insisted on, that the communion table should be removed from the middle of the area, where it had hitherto stood in all churches, except cathedrals. It was placed at the east end, railed in, and denominated the altar; as the clergyman who officiated commonly received the name of priest. All kinds of ornaments, especially pictures, were found to be the very same as those in the mass book. The crucifix, too, that perpetual consolation of all pious Catholics, and terror to all Protestants, was not forgotten on this occasion.

Thus it will be seen that the religious measures introduced by Laud, tended more to irritate and inflame the feelings of the great mass of the people against Charles, than all the unwise schemes, adopted by that ill-fated and unfortunate monarch, to extend and establish his prerogative.

John Bradshaw, president of the Court which tried King Charles I., was of a good family in Cheshire, his mother being the daughter and heiress of Ralf Winnington, of Offerton. Both the time of his birth and

the place of his education have been much disputed but partly set at rest by his will, in which he has left legacies to several schools where he received his education. He was a student in Gray's Inn, where he had considerable chamber practice, especially among the partisans of Parliament, and was undoubtedly a man of considerable ability and legal knowledge, as is admitted by Lord Clarendon, one of his bitterest enemies. In October, 1644, he was employed by the Parliament, in conjunction with Messrs Prinne and Nudigate, to prosecute Lords Macquire and Macmahon, the Irish rebels. In October, 1649, by a vote of the House of Commons, in which the peers were desired to acquiesce, he was appointed one of the commissioners of the great seal, for six months; and in February following, by a vote of both Houses, he was appointed Chief Justice of Chester. About this time our illustrious neighbour seemed to bask in the sunshine of popular and public esteem—for in June, 1647, he was appointed, by Parliament, one of the counsel to prosecute the royalist judge, Jenkins; and in October 12, 1648, by order of the Parliament, he received the degree of serjeant. On January 1st, 1649, it was adjudged by the Commons, that by the fundamental laws of the land, it is treason in the king of England, for the time being, to lay war against the Parliament and kingdom. On the 4th a law was passed, for erecting a high court of justice, for trial of the king. The commissioners chosen for trying the king, elected Sergeant Bradshaw for their president. He was much surprised, and resolutely refused it. The refusal and acceptance of it are very strong evidence of his courage, and the staunchness of his republicanism.

The Court ordered that John Bradshaw, Serjeant-at-Law, who is appointed President of this Court, should be called by the name and have the title of Lord President, and that as well within, as without, the said Court, during the commission and sitting of the said Court. The Deanery House, in Westminster, was given him as a residence for himself and his posterity, he had the sum of five thousand pounds allowed him to procure an equipage suitable to his new dignity, and Parliament settled four thousand pounds yearly upon him and his heirs, in landed property. He was now made Chancellor of the Duchy of Lancaster, besides being Lord President of the State. The accumulation of so many offices in one man certainly looked something like pluralism in the Commonwealth.

When Cromwell seized the Government, Bradshaw was one of the few that opposed his ambitious

supported by stone columns. In the south-east angle of this front is the domestic chapel of Adlington, fitted up in a handsome and appropriate manner; and in the opposite front, to the north, is the great hall of the mansion, which appears to be of the time of Elizabeth. A court leet and court baron are held twice in the year for the manor; to the former of which all tenants and residents within the manor owe suit and service. Adlington House was garrisoned for King Charles, in the civil wars, and besieged by the Parliamentarians after the raising of the siege of Nantwich. It is noticed as follows in Burghall's Diary:—"Friday, 14th (Feb., 1645), Adlington House was delivered up, after being besieged a fortnight. A younger son of Mr Legh's, and 150 soldiers, had all fair quarter, and leave to depart, leaving 700 arms and 15 barrels of powder."

Replies.

THE PRETENDER'S MARCH.

(Query No. 632 - Nov. 12.)

[634.]—The following local particulars, taken from an old work (the title-page, date, &c., of which have unfortunately been lost), will give some interesting particulars on this subject:—

The rebels were at Wigan on the 28th, when a party of them went through Leigh, and an advanced party entered Manchester the same day. Manchester was taken by a sergeant, a drum, and a woman, about two o'clock in the afternoon, who rode up to the Bull's Head on horses with hempen halters (a just emblem of what they deserve!), where they dined. After dinner they beat up for recruits, and in less than an hour listed about 80. They were likewise joined by several others, some of desperate fortunes, who were modelled into what they called the Manchester Regiments; mostly people of the lowest rank and the vilest principles, which occasioned him who called himself the Duke of Perth to say "that if the devil had come a recruiting, and proffered a shilling more than his price, they would have preferred the former," which no doubt was a great disappointment to them, for they had flattered themselves with the hopes of a considerable insurrection in their favour. On the 29th a considerable number of rebel horse entered Manchester, about 10 in the forenoon, and the bellman was sent about the town requiring all such as had any public money in their hands to bring it in. About two in the afternoon the Pretender, at the head of a party of picked Highlanders, and in their dress, marched into Manchester; he took up his quarters at Mr Dickinson's, in Market-street Lane, and was proclaimed in form. In the evening the bellman was again sent about to order the town to be illuminated; and at night the rear of the army arrived, where they continued for two days. On the 3rd I got to Rochdale, where I very narrowly escaped being taken by a party of the rebels, who were there to demand the militia arms, land tax, &c. Near the end of the town I met with some men that had made their escape, who told me the rebels were in pursuit of them to take their horses; on which I turned back with what speed I could make until I got to a mill. The miller showed me a path leading out of the road to a village where one Dr. Bentley lived, to which I hastened, stripped my horse, hid the furniture up in the hay-loft, and drew off my boots, that if the rebels chanced to see me I might pretend that I lived there by which I escaped. In the dusk of the evening I set forwards towards Rochdale, and in my way thither met with a man, who told me that he had been round the adjacent country to order the arms to be brought in and sent to the rebels next day, on which I resolved they should not have mine, so throw them over a garden hedge near

the end of the bridge, where I went late in the night with my landlord and brought them from thence; and by the resolution of Robert Entwistle, Esq., and some other gentlemen, the arms were not sent to the rebels as agreed on. At Rochdale I met Mr P. M., a gentleman well affected to the Government, who gave me a list of the road to Macclesfield, by which direction I got safe, although not without difficulty. The rebels carried off all the horses they could find about Manchester, not excepting their friends', who, if they solicited on that score, got for answer—"that if they had a regard for P. C., sure they would not refuse so small a trifle as a horse for his service." They also borrowed all the shoes and boots they could meet with, so that many were deprived of their understanders. On the 30th an advanced guard of the rebels marched, part for Stockport (by some called Stopford, being a market town on the edge of Cheshire; noted for its silk mills and a very ancient church; situated on the banks of the river Mersey; over it is a neat stone bridge which divides Lancashire and Cheshire) and the rest for Knutsford. The said bridge being broken down by the Liverpool Blues (already taken notice of) they crossed over above it.

I will now return to the progress of the rebels, so long as they continued to persist in their wild notion of marching south. They were very industrious in collecting the excise, and that none might escape them, they had ordered officers to go about the country in footwalks. I got information of one of these sort, carrying his bag on his shoulder, whom I pursued intending if I came up with him, to have assumed the office of collector-general for that time. I set out from Ashton with a guide, who conducted me to Samuel Hetham, Esq., of Melor, on the edge of Derbyshire, one of his Majesty's justices of the peace of that county; he sent a servant with me to Mr Royle's, at Bullock-Smithy, where I left my French fuzee. Thus I kept to the left of the rebels in the day, having sometimes a view of them, and the quarters they left in the day, I always came to at night, by which I obtained the most authentic accounts, as well from the best judges as from my own observations of their proceedings from place to place.

December 1. The mock Prince, with the main body of his army, and all his artillery, entered Macclesfield. The afternoon was spent in scaling and putting in order their firearms, as if expecting a battle soon to come on; but what was the real intention of the deputy-Pretender and his council of war it is impossible to say since it was first believed they intended to have marched into Wales; but perceiving if they should accomplish that scheme, they would certainly be shut up there, and reduced to great necessities in a mountainous country with which they were not acquainted, they abandoned this project as impracticable. On the 2nd, as their rear was marching out of Macclesfield, one of their boys wanting to buy a cap, was shown to a shop by one that had deserted from the King's army, who drew a dirk from the boy's side, with which he stabbed him in the thigh, and running through the Angel Inn, escaped backwards; upon which part of the rebels returned, threatening to burn the town; and as he who committed the fact could not be found, they carried away, as hostages, the landlord of the Angel, and the master of the house adjoining to the shop where the fact was committed. This shows with what injustice their arbitrary power was executed, often punishing the innocent for the guilty. That day I was accompanied by Mr Royle's son from Bullock-Smithy to within half a mile of Macclesfield, when being informed that the rebels were all gone out of the town, and thinking that I was quite safe, he left me; but as some of the rebels had returned on the above occasion, I rode into the town too soon, and a lighting at the Angel Inn, narrowly escaped being taken. I immediately applied to the Mayor, who took prompt care for my safety; but not choosing to trust much to their Highland civility I was afraid of falling into their clutches, being sensible they would be more fond of meeting with the person who had intercepted their letters than the man who had made his escape through the Inn, was unwilling to give them that satisfaction; and as the favours for which they were indebted to me were contained in my journal I thought proper to commit it to the flames, and would have left my arms with the Mayor, but he told me if the rebels should return and upon search find any of their instruments of death, they might be provoked to burn his house; he, therefore, advised me to leave them at my Inn, they not being accountable for what a traveller left; on which I hid them in my room, and only acquainted the hostler. After I was gone (as I was informed at my return) the chamber-maid went to make my bed, and by drawing the curtains shook the bed tester, on which a hand

sided at Hexham, in Northumberland, since the 8th of March; left that place on the 4th of June, with his wife and family, with whom he parted at Darlington; and, after transacting some business at the two banks there, came to London in the mail-coach, where he arrived on Monday, the 7th of June, and negotiated a bill with Messrs Smith, Wright, and Gray, since which he has not been heard of." (Vol. 60, p. 663.)

ALFRED BURTON.

MATTHEW LAWTON: A STOCKPORT WIT.

[638.] In the *Stockport Advertiser* for March 25th, 1824, appears the following regarding a worthy of this name, under the head of Poetry:—"To the Editor of the *Advertiser*,—Sir,—Where is the man who does not know Matthew Lawton, the eccentric shaver, the facetious fruiterer, and the ingenious compounder of ginger beer, for which he deserves a patent? The following *jeu d'Esprit* is sent you by one who has often visited Matthew's shop, and whilst quaffing his imperial or sucking a real saville, has admired his oddities, and laughed at his whimsicalities. The proposed plan of diverting the turnpike road through the town has caused much serious discussion, and at last attracted the notice of Matthew. He attended the town's meeting, and made a speech, short but pithy, and, as the lines below will testify, not without a seasoning of wit. They are sent to you by one whom Matthew has often, in his tonsorial capacity, taken by the nose, but who bears him no malice, nor wishes that his good things should blush unseen, and waste their sweetness on the desert air.—W. B.

A meeting was conven'd the other day,
Composed of almost all the Hillgate talent;
To guard their interest in the ancient way,
And Matthew came, a fruiterer gay and gallant.

Of all the schemes by various pens proposed,
The *Orange line* appears the most excelling;
But every Hillgatonian seems disposed
To keep the road before his own dear dwelling.

Warm grew the words, both *con* and *pro*.
When Matthew rose, and much amused each gazer;
He shook his locks, and then, in accents slow,
He made a speech, keen as his own good razor.

"Most worthy Mayor and friends, I do opine—
'The plan propos'd is good, and beg you'll try it;
Nought, in my mind, can beat the *Orange Line*,
I've tried it long, and gained a living by it.'"

We should like to hear further of this Hillgatonian worthy, whose wit was so famous in our fathers' days.

Ed.

COMING OF AGE FESTIVITIES AT ALDERLEY.

[639.] The following paragraph is taken from the *Stockport Advertiser* of January, 1824:—

ALDERLEY FESTIVITIES ON SIR JOHN STANLEY'S TWO SONS COMING OF AGE.—On this joyous occa-

sion, which continued the whole week, at Alderley Park, the following is a short account:—*Monday, Jan. 5.*—This morning at an early hour the bells at Alderley Church began a merry peal, which continued at intervals the whole day, and which was also the case at the following churches, viz., Macclesfield Old and New Church, Prestbury, Wilmslow, and Mobberley. At twelve o'clock several rounds of cannon were discharged from the Park, previous to which a large company had assembled to witness the joyous scene, which was additionally enlivened by an excellent band of music, and various flags displayed on the lawn and church steeple. At two o'clock dinner was announced in the great hall, at which upwards of 150 sat down to an excellent dinner, consisting of gentlemen from Macclesfield, Congleton, Knutsford, Northwich, and Wilmslow, and also of the farming tenants of Sir John, and others of the neighbourhood. After dinner, Sir John and his two sons each addressed the company by excellent speeches suited to the occasion, which were received by the company with continued and hearty cheers, and they continued together in the greatest harmony, over the flowing bowl, with the band of music playing at intervals, and many excellent songs, till a late hour in the evening. Previous to the bonfire and fireworks, which commenced at six in the evening, about a thousand persons, who had assembled in the Courtyard, were regaled with several hogsheads of strong ale, brewed for the occasion. The bonfires, one of which consisted of forty loads of faggots and gorse, illuminated the whole neighbourhood. The village of Alderley was also illuminated, and various devices were exhibited in the windows. *Tuesday.*—The wives of the farmers and others of the neighbourhood, and their sons and daughters, consisting of nearly 200, met in the great hall, in the afternoon, and partook of tea and an excellent supper. Dancing began at an early hour, and was kept up with great spirit till one in the morning. At intervals, the company received much pleasure from various amusements, such as the hermit, (the character of which was admirably supported), the wild man, old hob, &c., &c. *Thursday.*—The great hall was this day tastefully and elegantly fitted up as a dining room for more than 40 gentlemen of the county, who partook of a most excellent dinner. The company appeared much gratified by an excellent speech from each of the young gentlemen after his health had been drunk, and the evening was spent with great hilarity and pleasure till a late hour. *Friday.*—On this day the labourers and cottagers sat down to an excellent dinner in the great

hall, at least one hundred. After dinner, many loyal toasts were given, and the company were highly delighted with many excellent songs, and the various amusements, some of which were similar to those of Tuesday evening, and broke up at a late hour—*Saturday*.—At twelve this day, about one hundred and fifty children from the two Alderley Schools, attended by their master and mistress, assembled in the great hall to dinner. After dinner, they enjoyed themselves with their usual amusements till four o'clock, when they partook of cake and wine and then returned home. Two fat oxen were also distributed among the working people and poor of the neighbourhood, upon the present occasion.

[We shall give next week a more lengthy account from the same source of the proceedings in the following week.—ED.]

Replies.

OTTERSCOE.

(Query No. 617.—Oct. 27.)

[640.] Otterscoe probably signifies otters' haunt. The modern equivalent given in most of the maps of the district is otterspool, and there are several places of that name in the neighbourhood, two being on the Mersey and its tributaries. The etymon of coe is very doubtful, but among words possibly akin to it there may be suggested—the Welsh *corian*, *cwr*, a corner or den. The German *kau*, a narrow place, a retreat, or den; also *kauchen*, and *kauen*, to cower or squat. Anglo Saxon *cofa*, a cove, cave, den, or recess.

Reddish.

ADDISON CROFTON.

WELT.

(Query No. 556.—Oct. 1.)

[641.] Welt v. trans. signifies to beat severely; it is a slang term corrupted from an older cant word "quilt," to slash or beat. "Quilt" was used by the old stage coachmen as a term for whipping up the team, and is to be found in one of the early caricatures in *Punch* which represents a stage coach on bad ground endeavouring to keep pace with a railway train; the guard of the coach is at the horses' heads and is saying, "Quilt 'em, quilt 'em, [and we'll pass them yet!]" evidently meaning that the coachman is to whip up his horses. Quilt is given in the slang dictionary as meaning to beat.

Reddish.

ADDISON CROFTON.

GRIMLOW.

(Query No. 369, 561.—June 25, Oct. 8.)

[642.] For the information of "E.H." and others I forward the following respecting Grimlow, which appears to have been in possession of the Birch family about 1340. I believe representatives of the Birches are still residing near Manchester:—"1340, April (14 Edw. 3rd). John la Warre, lord of manor of Manchester, granted to Margaret Sherples 12 acres of land in Grenelowemeth (which William de Birches held) for a term of 16 years; rent 16s 9d." S.F.C.

7, Molyneux-street, Stockport Road.

REV. W. GADSBY.

(Query No. 598, 685.—Oct. 27, Nov. 19.)

[643.] Someone has sent me a copy of your paper of 19th ult., containing an anecdote of my late father Mr W. (not Mr J.) Gadsby. The anecdote is simply absurd as far as my father is concerned; for, in the first place, he did not believe in a "chance" religion. He believed that the purposes of God according to election were fixed and settled (Rom. ix., ii.), no "chance" work about them; and in the next place, the anecdote was in existence long before my father was known as a minister. The writer of the anecdote says his father was the only person he ever heard tell the anecdote. This I can believe, as his father may have heard it of some other person; but I should be sorry to believe his father told him he really heard my father make the remark; as I am sure he never did. If Mr "Semper" would like to see a fund of anecdotes about my father, who was certainly an original, he may buy a shilling book from John Heywood, Oldham-street.

JOHN GADSBY.

THE OLD STOCKPORT WINDMILL.

(Query No. 176, 224, 258, 259.—April 9, 23; May 6.)

[644.] The following advertisement, copied from the *Macclesfield Courier and Stockport Express*, or *Cheshire General Advertiser*, Saturday, March 15, 1817, marks a period in the history of the old windmill, at the top of Edward-street:—"Peremptorily, to be sold by auction (under and by virtue of a deed of trust for that purpose), at Mr Robert Downing's, at the Castle Inn, at Stockport, on Friday, the 28th day of March, 1817, at five o'clock in the afternoon, subject to such conditions as will then be produced, the inheritance in fee-simple of and in all that capital windmill, for the grinding of corn, comprising two wheat mills, one meal mill, one shelling mill, a flour machine, a pair of

malt rollers, a drying kiln, and other the appurtenances thereto belonging, situate in Stockport aforesaid, at or near the top of a street called Edward-street, now in the possession of Charles Bolsover, subject to a yearly chief rent of nine shillings and sixpence halfpenny. For further particulars apply to Mr Chetham, solicitor, Stockport."

ALFRED BURTON.

AN A MENAGERIE.—In the course of an interesting conversation with the keeper, the writer learned some facts about elephants. "They are wonderfully cunning," he said. "I have seen an elephant untie a chain from the stake to which he was fastened and make for a cornfield. And he was too cunning to walk through the fence from the road, where he could have been tracked. He struck off into the woods, where his steps would leave no tracks on the dead leaves, and carried his chain with his trunk, so as to prevent its dragging and making a trail. In that way he went round to the back of the field, entered from the woods and went to eating. On one occasion our largest elephant quietly untied himself, one morning, and started off for a promenade through the country on his own account. He strolled out to the suburbs of the town, was attracted by the appearance of a little garden, went in, found it to his liking and ate it up. Then he went around to the back of the house that the garden belonged to and found there a half barrel of soft soap, which he took up with his trunk and showered all over him. Next he pushed open the door of a little summer kitchen at one end of the house, and there he found a barrel of flour. The flour he used as he had the soap, dusting it all over him. You can imagine how he terrified the family that lived in the house. They are revengeful, too. One of the elephants that I have been obliged to punish has tried to kill me at various times. I interfered once to prevent a big elephant called Bismarck getting out of his stable. He was at the door when I met him with a club and drove him back, for which he always had a grudge against me. After that season I lost sight of him for two years. Then one day I was in the Cincinnati Zoological Gardens, when a great stone came flying just past my head. Somebody yelled, 'Look out!' and I did 'look out' just in time to see an elephant throw another large stone at me, which, if I had not dodged, would have killed me. That elephant was Bismarck, who, though he had not seen me for two years, still owed me the grudge, and did his best to kill me. He could throw as straight as a man could, and the stones came as if fired out of a cannon."

SATURDAY, DECEMBER 10TH, 1881.

Notes.

BIOGRAPHICAL SKETCH OF JUDGE BRADSHAW.

Concluded.

[645.] Bradshaw's power and popularity must have been very great, for, notwithstanding his having been engaged in several designs against Cromwell, one of which was connected with the fifth monarchy men, who were to "destroy and pull down Babylon, and bind kings in chains and nobles in fetters of iron," Cromwell did not dare to seize him, but watched and defeated his designs with his characteristic policy; and he soon after deprived him of the office of Chief Justice of Chester. The two former friends watched each other with the vigilance of two crouching tigers, each waiting the decisive spring that was to destroy the other. And some credit may be given to the assertion of some of the Royalist rulers that Bradshaw would have had no objection to perform for Oliver, the "unhereditary tyrant," the same office he had performed for Charles, the hereditary one; and he would not have been sorry to have had an opportunity to convince the world he was no respecter of persons. On the death of Cromwell, and abdication of his son, Bradshaw obtained a seat in the Council of State, was elected Lord President, and appointed one of the Commissioners of the Great Seal; but his health, which had been some time declining, became so precarious that he was unable to perform the duties of that office.

The last act of Bradshaw's life was consistent with the free and brave spirit which he had always shown. The army had again put a force upon the House of Commons, by seizing the Speaker Lenthall, whilst passing through the street on his way thither, which at once suspended all further proceedings of the existing Government. The expiring but unsubdued spirit of Bradshaw felt the insult; he repaired to the Council of State, which sat that day; and when Colonel Sydenham, one of the members, endeavoured to justify the army in its proceedings, and concluded his speech according to the cant of the day, that they were "necessitated to make use of his last remedy by particular providence," Bradshaw, weak and extenuated as he was, yet animated by his ardent zeal for the common cause, stood forward, and, interrupting Colonel Sydenham, declared his abhorrence of that detestable action, and told the Council that, as he

was about to appear before his God, he had not patience to sit there and hear His great name openly blasphemed. He then abruptly left the Council, and finally withdrew from public employment. The quartern ague, which had afflicted him nearly a year, caused his death a few days after this event, on November 22nd, 1659. He was buried in Westminster Abbey, with great pomp; whence his body was dragged, at the restoration, to be exposed upon a gibbet, with those of Cromwell and Ireton.

The leading feature of Bradshaw's life, and that which makes his name the property of history, was his acting as presiding judge on the trial of the king, a transaction, in the words of Hume, "the pomp and dignity of which corresponded to the greatest conception that is suggested in the annals of human kind—the delegates of a great people sitting in judgment upon their supreme magistrate, and trying him for his mismanagement and breach of trust." How did he conduct himself to fallen majesty? Was it with the mixture of firmness, moderation, and humanity, which befitted his high office, or, as Clarendon says, "with all the pride, impudence, and superciliousness imaginable?" What was the fact? Charles, having repeatedly refused the authority of the Court, Bradshaw addressed him thus:—"Sir,—This is the third time that you have publicly disowned the Court, and put an affront upon it; but truly, sir, men's intentions ought to be known by their actions; you have written your meaning in bloody characters throughout the kingdom." Ludlow says that "to Charles's repeated assertions that he was responsible only to God," Bradshaw answered that, "seeing God had, by His providence, over-ruled that plea, they were determined to do so too."

Bradshaw, on giving sentence, resorted to precedents. He instanced cases of many kings who had been deposed and imprisoned by their subjects, particularly in Charles's native country, where, out of a hundred and nine, the greater part had either been dethroned or proceeded against for misgovernment; and alluded to the case of the king's own grandmother, in which his father, while an infant, was crowned in her stead.

COMING OF AGE FESTIVITIES AT ALDERLEY.

[646.] In the issue of the *Advertiser* the week following to that in which the paragraph referred to in Note 639 appeared, we found the annexed further account of the proceedings in celebration of the coming of age of the two sons of Sir J. T. Stanley, Baronet:—The former week having been devoted to true old English

hospitality, Lady Maria Stanley in her turn undertook the amusement of the neighbourhood, all the houses of which were filled with the beauty and fashion of the country, who, on Tuesday, were all invited to a fancy ball. The whole suite of rooms, including the long gallery, were brilliantly lighted, and at nine o'clock the company began to assemble. Soon after, dancing commenced, which from the variety and beauty of the dresses presented an appearance as novel as it was charming. It continued with unabated vigour for some hours, when the party, consisting of upwards of 200 persons, were ushered into the great hall, through a temporary passage fitted up for the occasion. It would be a vain effort to attempt any description of the scene that now presented itself from the gallery, which seemed rather to belong to the description of eastern splendour and magnificence related to the Arabian tales, than to a hall which so lately had resounded with the shouts of a happy tenantry. The walls and roof were ornamented with artificial flowers and evergreens, which contrasted with the crimson cloth with which the whole was covered, and being well lit by numberless lamps formed a canopy according well with the gorgeous dresses beneath. Here all the splendour that jewels and art could add to beauty were combined, to present a *coup d'œil* at once imposing from the brilliancy of the effect, and gratifying from the unceasing life and spirits of the wearers. Costumes of different nations rivalling the originals in magnificence, together with all that fancy could desire to set off the beauty and figure of the ladies, were mixed indiscriminately; whilst the gentlemen, having cast off the sober garb of the present fashion, were shining in all the gaiety of uniform, and of embroidered dresses of the last century. Among the company were present. From Capes-thorne:—Lord Kilmorey, Ladies Alice and Georgiana Needham, Mr and Mrs Egerton and two sons, Mr, Mrs and Miss Davenport, Mr E. Davenport, Mr Bromley, Captain Crewe, Mr Willoughby Crewe, Captain Greville, and Mr Brooke Greville. From Henbury:—Sir R. and Lady Brooke, Lady, Mrs and two Miss Brookes, Mr and Mrs Luxmore, Mr and Mrs Halton, two Miss Cunliffes, two Miss Blackburns, Mr Townley, Parker, Colonel Arden, Mr Wilson Patten, and Mr H. Brooke. From Toft:—Mr, Mrs and Miss Leycester, Miss Leigh, Mr and Lady A. Wilbraham, Mr Powys Mr Norbury, and Mr Tomkinson. From Astle:—Colonel and Mrs Parker, Mrs and Miss Patten Bolds, Sir Jeremiah and Lady Dickson, Mr and Mrs Shakespeare Philips, Miss Philips, Mr S. and Mrs T. Philips Miss Barnston, Mr H. Barnston, Mr H. Dixon, Miss

Cholmondeley, Mr H. Cholmondeley, Miss Davidson, and Mr Mawdesley. From Withington:—Mr and Mrs Baskerville Glegg, Sir Thomas and Lady Stanley, Mr and Mrs J. Blackburne, Miss Hoghton, Miss Glegg, Mr France, and Mr Wickstead. From Twemlow:—Mr and Mrs Corbett, Miss Leigh, Captain Leigh. From Peover:—Sir H., Lady and two Miss Mainwarings three Mr Mainwarings, Colonel and Mrs Egerton, Miss Egerton, Miss P. Egerton, two Miss Humberstons, Miss H. Townsend, Miss F. Tomkinson, Miss Cotton, Major Tomkinson, Mr Lee Townshend, Mr Suberkrub, and Mr Price. From Hulme Watfield:—Lady Warburton, Miss Warburton, two Mr Warburtons, two Miss Dixons, Miss Hinchcliffe, Mr Legh of Lyme, Miss Legh, Mr C. Stanley, and Mr Hardern. From Somerford Booths:—Mr, Mrs and Miss Swetenham, Mr and Mrs Buchanan, two Miss Townshends, Miss Massey, Miss Trafford, Mr Sneyd, Mr Kinnersley, Mr G. Shakerley. From Birtles:—Mr, Mrs and Miss Hibbert, Mr and Mrs T. Hibbert, Captain Hibbert, Miss H. Hibbert, Mr and Mrs Tipping, Mr and Mrs Townshend, Mr Mrs and Miss Mallory, Miss Brooke, Miss Crosse, Miss Barker, Miss Nimberd, Mr Rigby, Mr Brooke, Mr T. Cholmondeley, Mr G. Cholmondeley. From High Leigh:—Mr and Miss Leigh, Mr Cornwall Leigh, Mr and Mrs T. Blackburne, two Miss Blackburnes, Mr Isaac Blackburne, Miss Hesketh, Mr G. Pitt, Mr Brounker, and Captain Burnaby. From Knutsford: Mrs Johnson, three daughters, and four sons; Miss Fielden, Miss Taylor, Mr Congreve Mr Earle, Mr Holland, Mr C. Cholmondeley, Mr T. L. Brooke, Mr J. Townshend Brooke, Mr Townshend Ince, junr., Mr Winter, Mr Greaves, Captain Mercer, Mr Chalmers. During supper many toasts were given, but the one that was drunk with the greatest enthusiasm was Lady Maria Stanley, whose exertions had been so indefatigable during the whole of the festivities in promoting everything that would add to the comfort and elegance of the fete. Among the various dresses, we have only room for the few following:—Lady Brooke, Norton, Polish; Mrs Egerton, a handsome Court dress; Lady A. Wilbraham, Swiss; Lady Rowley, rich Mexican embroidered dress; Lady Maria Stanley, Turkish; Miss Stanley and J. Stanley, Priestesses of the Sun; Miss Lucy and Miss Louisa Stanley, Spanish dresses and mantillas; Miss Alethea, Miss Matilda Stanley, Spanish dresses and mantillas; Miss Rowley, Polish; Miss M. Leicester, French ballet; Miss Bolds, Court dresses of Henry II. of France; Mrs Parker, of Astle, handsome old-fashioned dress; Mrs Shakespeare Philips, a Sultana; Mrs Leycester,

Spanish; Miss Leycester, Roman Paysannes; Lady Stanley, Turkish; Mr and Mrs Thomas Hibbert, Katherine and Petruchio; Miss H. Hibbert, Iris; Lady Mainwaring and two Miss Mainwarings, two Miss Humberstons, Mr Mainwaring, Mr P. Egerton, and Mr H. Johnson, Quadrille of Peruvians; Mr Price, Spanish Don; Mr Luberscrub, German miller, in his wedding dress; Mr Legh, of Lyme, Eastern; Mr Glegg, North American Chief; Mr Denison, Mameluke; Mr Parker, of Audlem, Albanian; Colonel Arden, Albanian; Miss Johnson, Polish; Mrs Edward Stanley, Turkish; Miss A. Dixon, Bernois; Miss H. Townshend, Sultana; Miss Townshend, Turkish; Miss Brooks, Spanish; Mr G. Brooke, a Highlander; &c., &c. On Thursday, the same company again assembled to try their powers in supporting their various characters at a masquerade, in which they showed they were by no means deficient in the wit and humour necessary for the parts they had undertaken. The following were among the best-supported characters:—Lady Rowley, an old French lady; Miss Rowley, a match girl, a French paysanne; Mrs L. Brooke, Friday, a Japanese figure; Mr L. Brooke, Robinson Crusoe, a Japanese; Miss M. Leycester, Georgian Prince; Miss A. Dodd, a gipsy; Lord Sheffield, a poacher, afterwards a clown; Miss Louisa Stanley, a Welsh woman; Miss A. Stanley, a Cheshire farmer's wife; Mrs Stanley, old lady; Mr William Stanley, an old-fashioned lady; Mr Denison, housemaid, an old French gentleman; Mr Stracey, an old Court dress; Mr F. Curran, female fortune-teller; Mr Cameron, a French hairdresser; Mr Munroe, Sir Percie Shafton; Mr Neave, hermit of Himalaya Mountain; Lady Brooke, of Norton, Lady Leycraft; Miss Cunliffe, Mrs Hannah, her attendant; Miss Brooke and Miss E. Brooke, gipsys and Grecian ladies; Miss Blackburne, old-fashioned lady; Mr H. Brooke, French postilion; Mr Townley Parker, Jew pedlar; Mr Legh of Lyme, Bedouin Arab; Miss M. Cotton, Irish beggar woman; Miss Humberston, Miss Townshend, Miss C. Mainwaring, Mr P. Egerton, and Miss A. Townshend Christmas groups; Miss Barnston, Queen of Night; Mrs Bold, Quaker; Miss Bolds, Cossack dresses; Mr Dixon, lawyer; Mr Greaves, Dr. Bolus; Mr Brook, harlequin; Mrs Wintour, female gipsy, with a child; Mr Hulton, an exquisite; Lord Kilmorey, ploughman; Mrs Egerton, a farmer's wife; Sir Richard Brooke, Cornelius Kit Cat; Mrs Hibbert, old beggar woman; Mrs T. Hibbert, a French lady; Miss Hibbert, a French milliner; Mr Thomas Hibbert, a corpulent dragoon, carrying his head under his arm, a sailor; Sir H.

Mainwaring, old-fashioned lady; Miss Hinchcliffe, Norman costume; Mr Warburton, young lady; Mr Corbet, Cheshire farmer; Mr Swettenham, bellman; Mr Glegg, a pieman; Mrs E. Stanley, schoolmistress; Mrs G. Leycester, old-fashioned lady; Mrs Tatton, old-fashioned lady; Miss Dixon, female Bedouin; Miss A. Dixon, Louisa of Savoy; Colonel Egerton, beggar woman and Cheshire farmer; Miss Egerton, Miss F. Tomkinson, Sir H. M. Mainwaring, old ladies; Mr H. Mainwaring, brother to the latter; Major Tomkinson, pedlar; Lady Mainwaring, a sugar loaf and Albanian; two Miss Mainwarings, Swiss peasants; Mr T. Mainwaring, Mr P. Mainwaring, hermits; Mrs and three Miss Johnsons, old ladies; Miss Taylor, Lymm, a lovely Quaker; &c., &c. The appearance of the whole assembly, when their masks were taken off, was truly ludicrous and grotesque. The dancing was kept up till five o'clock, when the motley group dispersed, and thus finished a series of festivities that will be long remembered by all who were present as surpassing in magnificence and liberality anything that had been seen in Cheshire in the memory of the oldest of them.

THE REV. KELSALL PRESCOT.

[647.] The following biography of the son of the late esteemed Rector of Stockport, will be read with interest. It is taken from the "Gentleman's Magazine" for February, 1824, the year, we believe, when this highly-esteemed divine died:—"The Rev. Kelsall Prescott was born at Stockport, passed through the ordinary course of classical education, was admitted in 1805 a scholar of Brazenose College, Oxford, and in the usual time obtained his degree with academical distinction. In a few years afterwards he was admitted into holy orders, and assisted his father in the spiritual superintendence of his extensive and populous parish. Long before this, however, he had viewed with sorrow and anxiety the deplorable condition of the working classes, and had resolved to exert himself in the attempt to ameliorate it. Those whose experience has not made them conversant with the names of the people in a manufacturing district, can scarcely appreciate the almost heroic zeal of one who undertakes a task like this. But he was not daunted by the difficulties of the work. Opposition could not quench his zeal, nor disappointment damp his energies. His first care was to establish a Sunday school for the instruction of the young in their religious duties, and in the principles of the Established Church. He would not behold, without regret, thousands of the younger population wandering in the darkness of ignorance, and polluted

with the grossest vice; nor could his zeal for that church of which he was a minister, endure, what to him appeared but 'in the next degree,' that they should be seduced by active sectarists, and tossed by the gusts of fanaticism. Under his auspices and superintendence the schools attached to the establishment, which then afforded instruction to about 50 children, soon numbered on their books 300. From the year 1810, until the time of his death, he continued always their principal, and latterly their only support. Nor was his care confined to public instruction. In private, also, by admonition, by exhortation, by entreaty, by example, by every means that zeal and affection could suggest, he endeavoured to reclaim the vicious, to confirm the good, and lead his flock into the way of peace and salvation. He attended the bed of sickness, awakened the hardened sinner, and consoled the dying and penitent. Neither business nor pleasure was permitted to interrupt these holy employments,

For in his duty prompt at every call,
He wa ch'd and wept, he pray'd and felt for all.

Nor was he less careful to minister, perhaps even beyond his means, to the temporal wants of the afflicted. His unsuspecting goodness rendered him liable to the practices of imposture, but to him the rule of conduct was to satisfy his conscience and to leave no cause for self-reproach. For some years past the sphere of his exertions had been enlarged. He was called to the ministry of a church in the vicinity of Stockport. But whilst he discharged with more than scrupulous fidelity the new duties which had thus developed upon him, he did not discontinue those labours which had occupied him before. In the midst of this truly Christian career of active piety, he was suddenly cut off by a fever in the brain; and then the usefulness of his life received a public and unfading testimony from the universal mourning with which the sad intelligence of his death was received. At his funeral, although studiously private, about 700 children of the working-class spontaneously attended, most of them clad in the habiliments, and evincing by their tears their sense of the irreparable loss they had sustained. Crowds of people pressed to view his grave and pay the last tribute of affection to the mortal remains of their benefactor and friend. The whole population mourned. His own immediate congregation instantly entered into a liberal subscription for the erection of a monument to his memory, and a general eagerness is displayed to honour in his death the man who was esteemed and beloved in his life. In

his private relations the subject of our memoir shewed himself a dutiful son, an affectionate brother, and a faithful friend. Many are the acts of beneficence and generosity which he performed, studiously concealed by himself, and known only to the objects of his bounty."

DR. CHALMERS AND THE STOCKPORT SUNDAY SCHOOL.

[648.] In a short biography of Dr. Chalmers, issued in a series, entitled "Men worth remembering," and published by Messrs Hodder and Stoughton, is an account of his visit to Stockport Sunday School, in the year 1824. After referring to the reputation of the famous preacher, and a meagre description of the school and its work, the writer (Dr. Donald Fraser) goes on to refer to what he calls the horror of Dr. Chalmers at the "quackish advertisement" of the anniversary, regarding which the doctor is quoted as saying, "They have got the sermon into the newspapers, and on reading the advertisement I was nearly overset by the style of it. They are going to have a grand musical concert along with the sermon, to which the best amateurs and performers of the neighbourhood are to lend their services. This is all put down in their gaudy manifesto." Describing his experience after, he remarks, "Will you believe it? An orchestra of at least a hundred people, three kinds of female singers, a number of professional male singers, a number of amateurs; and I now offer you a list of the instruments, so far as I have been able to ascertain them: One pair bass drums, two trumpets, bassoon, organ, serpents, violins without number, violoncellos, bass viols, flutes, hautboys. I stopped in the minister's room till it was over, went to the pulpit, prayed, preached, retired during the time of the collection, and again prayed. Before I left my private room they fell to again with most tremendous fury." In the *Stockport Advertiser* for the week ending October 15th, appears the following paragraph referring to the event:—

THE ANNUAL SERMON, for the support of the Stockport Sunday School, was preached on Sunday last, in the large room of that institution, by the Rev. Thos. Chalmers, D.D. We are not prepared to give an analysis of his sermon, which was replete with sound argument elucidated in the simple yet elegant language so peculiar to this preacher, and delivered with a force and pathos carrying irresistible conviction to the minds of the hearers. In stating the claims of this institution to the support of his audience, the rev. doctor was peculiarly happy and impressive. He glanced at vari-

ous objections made against giving learning to the poor, and lamented that some merchants and manufacturers, as well as some of those in higher life, had been accustomed to estimate the value of human beings as they did the value of their machines, merely by the quantity of labour they could effect, without any reference to their moral and religious condition, and said it was a most cheering reflection to every benevolent and well-ordered mind, that in the present instance, in the very heart of a district of manufacturers, such provision was made for the instruction of the working classes, as the establishment in which they were now assembled, with its various auxiliaries, afforded. He condemned the narrow and ill-judging policy which would restrict the scholarship, even of artisans, within certain prescribed limits, and insisted that the wisest and safest policy both for masters and monarchs to pursue, was to diffuse knowledge among their dependents and subjects, as the only effectual preventive of their being led astray by mischievous demagogues who would be found in every society, ready to prompt to acts of insubordination against the one, and of sedition and rebellion against the other. He reprobated the conduct of those governments which had tried to impede the progress of learning amongst the people, and hoped that many of them saw their error, and that a better state of society was fast approaching; here the rev. gentleman paid a most elegant tribute to the memory of our late revered monarch, whose anxious solicitude that "all his people should be instructed," he said, deserved more to be emblazoned on the pages of history than all the other achievements of his reign. The collection amounted to upwards of £400.—Dr. Chalmers preached another sermon on the Monday evening, addressed principally to the teachers and parents. On both occasions the room was much crowded, notwithstanding the very unfavourable state of the weather.

It would seem that Dr. Chalmers' horror of music, and especially on this occasion, had caused some commotion, as in the *Advertiser* for December 3rd, appeared the following advertisement from the committee of the school:—

Stockport Sunday School.—The committee of the Stockport Sunday School, having noticed the various misrepresentations and falsehoods which have been put forth by certain anonymous writers in some of the newspapers, and particularly in the *Manchester Gazette*, respecting their late anniversary, judge it necessary for the satisfaction of their friends, and in order to remove any improper impressions from the

minds of the public, explicitly to state that they feel under the greatest obligations to the Rev. Dr. Chalmers, for having undertaken so long a journey to serve the interests of this charity, and for the two excellent sermons he delivered on the occasion;—that he did not set his face against their selection of music, or give any interruption to it; but such a practice being contrary to the customs and regulations of the church to which he belonged, he thought it prudent, in order to avoid all censure or ill-natured remarks, not to appear to take any part whatever in it; and that the trifling change which took place in the order of the performance was by mutual previous arrangement for the personal convenience of the doctor. The committee have every reason to be satisfied with the result of the doctor's visit, as all the interviews which took place between them were of the most friendly and gratifying nature; and they have only to regret that his other engagements prevented his longer stay amongst them. The committee can also confidently state, both from the doctor's approbation when here and from his correspondence since his return home, that he feels the most lively interest in the object and success of the institution. The committee embrace this opportunity to express their grateful acknowledgments to the ladies and gentlemen who composed the orchestra on that occasion, and who have so often and so essentially promoted the interests of this charity. They trust the absurd attempts to ridicule their laudable exertions will be treated by them with that contempt they deserve, and that they will continue to render their valuable services on future occasions as heretofore. The committee are not at all anxious to rebut the calumnies and insinuations thrown out against themselves; their conduct is before the public—their works are not done in secret—and their proceedings are candidly reported to their friends in their annual report, and to the public on various occasions; and so long as they shall continue to receive the very handsome and liberal support which has hitherto been afforded them, they should think themselves traitors to the cause of education in which they are embarked to abandon or materially change those plans which have been so successful. The committee assure those friends who have expressed some apprehensions lest these little controversies should injure the institution, that there is no ground whatever for their fears; being able to state to them that its resources are both strengthening and extending, and they trust that its usefulness will keep pace with its increased means. Truly thankful for the many tokens of the Divine favour which have been manifested to this institution,

earnestly seeking in all their ways the direction of blessing of Him who alone can make their work to prosper, and confidently relying on the continual support of a liberal and enlightened public, the committee intend not to relax in their efforts till their object is accomplished, viz., the universal education and religious instruction of all the children of the labouring poor in this town and neighbourhood.—By order, and in behalf of the committee, J. L. Cheetham, secretary. November 29th, 1824.

The whole incident will probably serve as an interesting illustration of the march of progress as regards the public estimation of religious musical services in the present day. And the concluding paragraph of the advertisement conclusively proves, at least, that the Stockport Sunday School mission in that day was identical with its aims in the present.—

Ed.

Queries.

[649.] CHESHIRE SOUP.—I see in a north country paper an enquiry as to the ingredients for Cheshire soup. What particular kind of soup is referred to? I never knew that there was any distinctive soup that bore our county name. OWEN JOHNSON.

[650.] OLD CHESHIRE CUSTOMS.—In the *Palatine Note Book* for August, reference is made to an old custom which existed at Davenham of the parish choosing the official known as the Parish Clerk. Is this custom general in Cheshire? The people of Mobberley, who have just lost their clerk, claim the right referred to, and are in dudgeon because the Rector has appointed a successor himself. Is it simply custom, or is a legal point involved?

[651.] THE "MAD PARLIAMENT."—English history records a national assembly known as the "Mad Parliament." Some details of this body would be interesting. J. MACCLESFIELD.

If mortals could discover the science of conquering themselves we should have perfection.

The universe is but one great city, full of beloved ones, divine and human, by nature endeared to each other.

Honourable age is not that which standeth in length of time, nor that which is measured by number of years. But wisdom is the grey hair unto men, and an unspotted life is old age.

SATURDAY, DECEMBER 16TH, 1881.

Notes.

STOCKPORT PEOPLE AND THE MANCHESTER MARKETS

[C52.] The following essay on this subject, which appeared in the December number of the *Stockport Monthly Magazine* in 1840, being as applicable in the present as then, will be of interest to our Stockport readers:—"It is an invariable practice with mankind, when in pursuit of an object of gratification, to render it as worthy and as plausible as possible in the eyes of others. Thus, when we are speculating in an enterprise of mere pleasure, or in obedience to the dictates of passion alone, we are desirous to couple with it some end of utility, laying stress upon that as the design, which is, in truth, but its apology; and having satisfied the world of its sincerity and wisdom, we at first content ourselves with the skilfulness of the imposition, and ultimately triumph in its success. By repetitions of the same artifice its palpability becomes blunted, we forget the reality of the deception, and, joining in the applause we have created, we become the voluntary dupes of our own folly and cupidity.

On some such a principle as this do the majority of those of our townsmen and townswomen act, who, with an assiduity and perseverance scarcely before witnessed, are weekly, and, in some cases, almost daily being conveyed to the town of Manchester, as the market of commodities "unequalled in cheapness and unrivalled in excellence" down from the splendid brocades of the haberdasher, or the prime fitting surtout of the tailor, to the click of the barber, a penny loaf or a potatoe. It is not with respect to the justice or injustice of it, that we have been induced to offer a few brief observations on the prevalency of this custom. We are too well aware of the nature and principles of trade, and of the fact that self-interest is the main spring of all business, to offer any argument on such grounds. Indeed, if we could be persuaded that the Manchester shops offered articles of purchase really so far superior, in cheapness and quality, to those of our own town, as to render them deserving of our preference—and that our own shopkeepers could not by any means compete with them—we should say at once, let the tradesmen of Stockport close their houses and establish themselves in some locality where there is a greater likelihood of dealing to the satisfaction of their customers; and let the population of this impor-

tant borough and its neighbourhood—the gentleman, the artisan, and the peasant—transfer their patronage to the barbers, drapers, milliners and chapmen, at the north end of the Manchester and Birmingham railway; while the unfortunate tradesmen who have been squandered by the crush of competition, console themselves for the wreck of their capital by the benevolent reflection—that their loss has been the benefit and advantage of the public.

But is that the case? Can the retail dealers at Manchester, with rents and taxes from double to six times the amount—and many other incumbrances incident only to themselves—under-sell those in Stockport? We think it is easy to show to the contrary; many instances have come to our knowledge of persons subjecting themselves to a considerable loss from having acted under this delusion; that it is a delusion of a gross and complete nature will appear from a slight investigation, except in a few cases, compared to the whole number, in which goods of scarce and unpopular descriptions have been demanded; one or two instances have come beneath our own immediate cognisance.—Not many weeks since we fell in with a company of ladies on our way to Manchester, whose object was to obtain a quantity of drapery, millinery, &c., and for this purpose they had formed themselves into a sort of club. Since then we have been told by one of the party that in an article, the cost of which was not quite thirty shillings, a saving of five might have been effected, had the same been bought at one of the shops in this town; the same person assured us that she had suffered considerable loss in several other articles which she had been taught to look upon as remarkably cheap. The fact is, that within the last two or three years, almost every article of sale has suffered a reduction in value, and what was previously thought cheap, will now be considered dear, either in one place or the other.

A few days after the above another instance occurred of a rather more ludicrous character:—We had then alighted at this end of the station, and were briskly making our way homeward. November showers began to descend copiously, and we were about to claim the indulgence of shelter, when our compassion was suddenly excited by a decently attired female who appeared struggling with the weight of two huge bundles, and at the same time suffering the merciless pelting of an increasing storm. As soon as we had assisted her to make a partial escape, we were made aware, by our fellow-passenger, of the contents of the parcels—"for," said she, "my husband always goes

by the railway on a Saturday evening, to make his markets, and when the stuff is done, which is often the case towards the middle of the week, then I go;" at the conclusion of this—unfolding to our astonished view a cargo of varieties, sure enough! There was or ought to be a sufficient stock to fit out a moderate sized family for a voyage to the rocks of Fingal. A couple of tolerably good sized cabbages she had obtained for the "low price of sevenpence-halfpenny;" but in reply to our enquiries respecting some potatoes, just discoverable beneath a host of innumerable, she answered—"Well! I don't say that we can get them altogether cheaper, Mr — in our street sells these sort exactly at the same price, but my husband likes Manchester potatoes better, somehow!" A pretty sample this of the tastes and feelings by which those people are actuated who ramble from town to town in search of cheap markets. Thus had this poor creature exposed herself to the spouting elements at this inclement season of the year, expended a portion of her strength, her carriage fare, some hours of her time in the most precious part of the day, and incurred a thousand risks by a temporary desertion of her domestic hearth, and all for the only ostensible reason, that her husband had taken a fancy to things bought at a distance from home.

We would address a few words to this class of persons. First assuming your principles are just—let us suppose, for a moment, that the general inhabitants of this town were to follow your example; that the manufacturers, manual labourers, and the independent portion of the community henceforward conferred their favours in trade solely and restrictedly on the Manchester houses. In such a case your own tradesmen, who take the lead in every project for your benefit—who are the safeguard of public security and peace—the framers and supporters of your public schools, and places of worship—who are the very prop of the best and loveliest of your institutions, either foreseeing the approaching catastrophe, or waiting till they became actual sufferers in the wide spread ruin, would be driven to seek shelter for the fragments of their property and the exercise of their skill in some more genial locality. Would they carry away with them the public burdens which they were assisting you to support? Would the great body of paupers, with all its wearisome attendances, depending alike on them and you for subsistence, go with them? And the arduous duties which these men have frequently to sustain on your account and that of the public, cease in their absence? Would they carry off with

them the dregs of society likewise, the base and evil-disposed of both sexes, against whose fearful propensities the machinery of law and justice is reared and kept in action at a vast expense? Most certainly not; their own absence alone would be felt, while the accumulating weight of these burdens would fall with redoubled force upon the shoulders of those they had left behind. Deserted Sunday schools, neglected churches and chapels, delapidated and desolated houses, warehouses, and streets, would be sufficient tokens of your error—but, an embarrassed state of public affairs, increasing crime and ignorance, sabbaths desecrated and the peace broken with impunity, with tumults of riotous and discontented people—would add to the gloom and wretchedness of the scene.

We hope, however, that without carrying the scrutiny of this subject any further, this brief but earnest appeal will not be lost; but that we may, with some degree of success, advise the good people of Stockport to preserve the use of their money in their own vicinity a little longer, and give the merits of their own townsmen a fair and impartial trial; not doubting that in so doing they will secure to themselves a much greater reward for their prudence, than they would otherwise reap for their trouble.—

ED.

POETICAL PARAPHRASE OF THE LORD'S PRAYER.

[653.] The following composition is extracted from Hunter's "History of Hallamshire." It was written by the Rev. Thomas Toller, who was instituted to the vicarage of Sheffield in 1597. This gentleman was held in high esteem:—

1. If any in distress desire to gather
True comfort, let him ask it of—*Our Father,*
2. For we of hope and help are all bereaven,
Except Thou aid us, Lord—*which art in Heaven,*
3. For Thou dost aid us, therefore for the same,
We praise Thee, singing—*hallowed be Thy name.*
4. Of all our miseries cast up the sum;
Shew us the joys, and let—*Thy kingdom come.*
5. Thou dost dispose of us e'en from our birth,
What can we wish?—*Thy will be done on earth,*
6. Thine is the earth, and more than planets seven,
Thy Name be blessed here—*as it is in Heaven.*
7. Nothing is ours, either to use or pay,
But what thou giv'st, Lord—*Give us this day*
8. Wherewith to clothe us, wherewith to feed;
For without Thee, we want—*our daily bread;*
9. But want no faults, no day without sin passes;
Pardon us, good Lord—*and forgive us our transgressions,*

10. No man from sinning free did ever live;
Forgive us, Lord, our sins—as *we forgive*
11. If we pardon not another, Thou disdain'st us:
We pardon—*them that trespass against us*;
12. Forgive us what is past, a new path tread us:
Direct us always in Thy path—and *lead us*
13. As Thine own people, and Thy chosen nation
Into all truth, but—not *into temptation*;
14. Thou that of all good graces art the Giver,
Suffer us not to wander—but *deliver*
15. From the dangers of the world, the flesh, the devil,
So shalt Thou free all—*us from evil*.
16. To these petitions let all church and laymen,
With one consent and voice say to it—*Amen*.

LINDOW.

ON THE NATURAL EXPEDIENTS RESORTED TO BY MARK YARWOOD, A CHESHIRE BOY, TO SUPPLY THE WANT, WHICH HE HAD SUSTAINED FROM BIRTH OF HIS FORE-ARMS AND HANDS.

[654.] The following strange account appeared in the *Manchester Guardian*, about 1824; it will be most interesting to our Altrincham and Knutsford readers particularly:—

“We were some time ago favoured by Dr. Hibbert, of Edinburgh, with a copy of a paper bearing the above title, which was communicated by him to the Wernerian Natural History Society; and we have since been waiting for a favourable opportunity of making some extracts from it, which we flatter ourselves will be interesting to our readers. Mark Yarwood, the subject of the memoir, is the son of poor but respectable parents, residing at Ashley, in the parish of Bowdon, about nine or ten miles from this town. He was born without fore-arms and hands, has arrived at the age of twelve years, and is a fine, stout, healthy-looking boy. On each of the *ossa humeri*, there are prominences bearing a slight resemblance to those of the external condyles, whence there are two prolongations, in neither limb much more than an inch in length, and slightly bent inwards. These processes, though projecting so little, enable the stumps to come into close junction, convert them into no mean organs of prehension, and supersede the necessity of exclusively using the toes, as substitute for the hands. Further, whilst the extremity of the right limb is well protected with muscles and cellular substance, that of the left is thinly covered with an integument of skin. Thus any solid substance, which the boy purposes to carry, is, by the bony and unyielding extremity of the left stump, so pressed against the fleshy cushion at the termination of the right limb, as to form for its reception a hollow or bed, where, whether its shape be angular or spherical, it is equally well retained.

The extremities of the stumps, too, are gifted with a sensibility and accuracy of touch, which has been conceived to be peculiar to the hands. When Dr. Hibbert first saw Mark Yarwood, he was playing at marbles, and with a conjunct motion of the arms, seldom failed to hit his mark, having the reputation of the best marble player in the school. As the united effort of the two stumps can only exercise the function of one hand, the lad's ingenuity is continually on the alert in devising means for the execution of projects, which in others require the aid of all the fingers. Thus, when it was proposed to him to thread a needle, he infinitely facilitated the performance of his task by a very simple yet striking expedient. He lifted the needle between his stumps and stuck the point of it into the felt of a hat, so as to fix it steadily. He then took up the thread, rubbed it between his stumps, as the good housewife does between her finger and thumb, to make it taper to a point, and on the first trial insinuated it through the small eye of the needle. Other organs, particularly those connected with the mouth, are often pressed into the boy's service. For instance, on being requested to receive and put into his pocket a sixpence, which a gentleman held in his open hand, he first placed the extremity of his right arm on one side of the gentleman's palm, removing the piece of silver with his left limb, to the position necessary for taking it up between his stumps. It was then transferred to his mouth, until having inserted one of his stumps in his waistcoat pocket, he held the latter wide open and dropped the coin from his mouth into it. In the operation of tying a knot or bow, both the tongue and teeth are brought in aid of the stumps. The description of the case is complicated; but Dr. Hibbert remarks that all the motions incidental to the operation are performed with such celerity and adroitness that it requires the utmost attention to trace the work in its progress. In stirring the fire the chin was brought into use. The lad grasped the poker between his stumps at about middle distance from its extremities, then, having obtained a *fulcrum* by pressing the head of the lever under his chin, insinuated the point of the poker between the bars, and the defective limbs acting as the moving power, stirred the fire with as much agility as it could have been done by any individual possessing the use of both hands. In eating, the handle of his spoon being passed a little way between the coat-sleeve and his arm, is pressed downwards by the application of the left stump; the implement is steadied in its position by the resistance it meets with in the

hollow caused by the short bending process that terminates the *ossa humeri*; it is then plunged into the trencher, filled, and elevated to the lips. Occasionally the boy varies his mode of using the spoon; the stumps securing it by the middle of the handle, whilst the extremity of the haft is steadied by being pressed against the lower ends of the cheek bone. To close upon such substances as are of larger bulk, or lower situation, than the teeth can secure, the knees are often employed. The feet and toes too are often used to do their *quota* of duty towards supplying the want of fingers. Thus, before he can put his foot into a stocking, he has to open the orifice by means of the other foot, after which with his toes and teeth he drags the stocking up to its proper height. It is pleasant to find that this poor boy labours under no mental depression, arising from a sense of his deficiency. "I do not wish to have arms," said he, "for I have never known the use nor felt the want of them." Yet he is not quite so independent as he conceives of the manual offices of his friends. Buttoning his clothes, for instance, is an art which has entirely eluded his skill. Many of the operations which have baffled him, however, might be easily surmounted by artificial means. But as the circumstances of his parents are not adequate to these, it is to be hoped that opulent individuals in his neighbourhood who have witnessed his ingenious expedients, will assist him in increasing these resources, to which nature has herself so largely, and so happily prompted him. With respect to his education, he was some time ago placed at the National School belonging to the parish of Bowdon, with the view of being taught merely to read. Having been since removed to the neighbouring town school of Hale, he has there made such progress as to be able with very little assistance, to read a chapter in the Bible. But the most interesting incident belonging to his education is his learning to write; the highly laudable attempt of his present master to teach him having been attended with complete success. The paper he is about to use is retained steadily on the table by means of a small weight. The boy then seizes the pen with his teeth, from which he lodges it in a proper position on the soft integuments of the right stump, retaining it by the pressure of the left; then by a conjoined motion of both arms, particularly by the guidance of the left, the pen is drawn along the paper with surprising facility. The *fac simile* which Dr. Hibbert has furnished of the boy's writing after six months instruction, displays a degree of proficiency more than equal to that of the average of boys of twelve years old, who have their arms in perfec-

tion. The importance of which the ability to write may be to this poor lad in after life is too evident to need mentioning. We may observe, however, that when some of his friends suggested his being qualified to undertake the superintendence of a village school, his inability to make a pen was mentioned as a great obstacle to such a design. This impediment the boy has since surmounted, and Dr. Hibbert has detailed from an account furnished to him from Dr. Jordan, surgeon, of this town, the manner in which the process of pen-making is accomplished. The lad places the quill between his knees with the barrel upwards, then with a knife held between his stumps cuts off the end, and forcing the blade within the barrel makes the slit. He next cuts away due portions from each side of the quill, the direction of the parings being from below upwards, until a point is formed. Lastly, by placing the pen on a flat surface of some hard substance, he is enabled to perform the finishing act of snipping off the point. Of the acquirement of the capacity to make a pen the boy is represented to have been very proud. We have now completed an abstract of Dr. Hibbert's memoir, so far as it relates individually to Mark Yarwood. If our readers peruse with as much interest as we have done, an account of the astonishing devices (for so we may fairly call them) which the severe privation he labours under has driven the poor boy to have resource, they will not grudge the space we have devoted to the subject; and if this notice should have the effect of procuring for a child whose ingenuity, quickness of apprehension, and good conduct are so favourably spoken of, the attention of a single judicious, benevolent and constant friend, the chief object which we have had in view will be fully answered."

ED

SALE OF A WOMAN AT FULSHAW IN 1811.

[655.] The following curious paragraph is taken from the *Stockport Advertiser* of August 20th, 1824:—

COPY OF AN AGREEMENT FOR THE SALE OR PURCHASE OF A WOMAN—(*verbatim et literatim*)—The person who purchased her afterwards died, and the latter part is his (the husband's) case which he brought to this town to have advice upon:—

Mr Samuel Browton December 21 1811.

Sir—Thiss is to In Form you that i Betty Browton your wife and Daniel Burges of Fulshaw Whe are Both willing and do agree If you are Willing to meet you where and When you Plase to make agreement with you For The Sade Bettety Browton to Quit you for Ever And The sooner the Better for Whe are all unset For Things are Broat to such a State and so far that

the sooner it Is Settled The Better and if you Will fix your Plase of meeting Whe will atend Both of us And Send Word By The Bearer When you In Tend to meet And as Whe Have Sade Before the Sooner the Better and then all the Nise of the Countrey Will Be over And Whe shall All Be Happy And Whe Will make A Firm Agreement Not to In Trude One Anoder No More For Whe Hav Agreed And All Is Setled Whe Will Go And you Shall Deliver her And Whe Will Go With You to Aney Plase Where you Will Fix at The Plase When Met But Whe Was Thinking of Meeting at The Grove In and Delivering at Macclesfield But those Things Whe Can fix When Whe Meet But Whe Will acquaint as fue Piple as Possobile Whe Can Till all Is over So No More But When Ever you Plase to fix When and Where Whe Will atend for Whe Are Both sincare About the matter Whe Do not Need to Say Aney Thing about The Monney Or The Prise Not Here Whe Can fix Those Things When Who Meet—So No more at Present from your Wifo

Betty Browton ✕ Her Mark
Daniel Burgess

As Witness Thomas Simpson ✕ His Mark
the Beaver of Woman to or Husband Not Pot Way Butleft him and Whent to leave with another man and had three Children By him and Confest Before Men that the Ware is Children And the Man is Ded that She Lived With and New She is Com apou the town Wether the Town Can forse Me to Soport or and Whether if I cannot Pay the Can impreson Me or not And Wether any Man Con old With Paying to Such a woman or not I think that it is Verry Hard

Replies.

CHESHIRE ARCHERS.

(Query No. 595—October 21.)

[656.] Stow, in his "Survey of London, 1603," tells us that Richard II. kept "a most royal Christmas" in Westminster, in 1398, and that "he was guarded by Cheshire men." He further says that in 1397, the great hall of Westminster being out of repair, and having occasion to hold a Parliament, the King "caused for that purpose a large house to be built in the midst of the palace court, betwixt the clock tower and the gate of the old great hall. This house was very large and long, made of timber, covered with tile, open on both the sides, and at both the ends, that all men might see and hear, what was both said and done. The King's archers (in number four thousand Cheshire

men) compassed the house about, with their bows bent, and arrows knocked (notched) in their hands, ready to shoot: they had bouch of court (to wit, meat and drink), and great wages of sixpence by the day." That the Cheshire archers were highly valued and well paid, therefore, is seen when it is remembered that masons and carpenters only received a penny a day, and common labourers little more than their food and clothing.

ALFRED BURTON.

DIFFICULTY IN GETTING MARRIED IN FRANCE.—The matter is one for very serious reflection. The French formalities preceding marriage are so numerous and vexatious that French people living abroad are often glad to dispense with them, and until now this has frequently been done under the mistaken impression that a marriage solemnised in any country according to the laws of that country was valid anywhere. But from this time the delusion will have to be discarded. Thus: Supposing a Frenchman has emigrated to America, and there wants to marry an American; before he can do so in a manner that will remain binding upon him in his own country, he must send to France to ask for the consent of his parents, or, if they are dead, of his grandparents. Should this consent be refused, he cannot marry at all if under twenty-five; if over that age he must petition them three times through a public notary, a fortnight elapsing between each petition; and after these formalities have been accomplished, he must get a notarial document setting forth that the parents have been asked for their consent and have refused it. This done, he must have banns published for a fortnight at the Mairie of the commune where he was born; and not till then will he get the license which will enable him to be married before a French consul abroad. It will be seen that in the case of a Frenchman residing in some inland American State these formalities would be very expensive as well as tedious; and yet if they be not fulfilled, the Frenchman who has married abroad may, on returning to his own country, treat his marriage as null and marry again. It must be added that even when a Frenchman's parents and grandparents are dead, he is bound to produce certificates of their decease before he can have banns published; and if he be a deserter from the army or navy, or a criminal flying from justice, (even though he be a political offender,) he cannot, so long as he is absent from France, have banns put up at all. The disability affects men who have been Roman Catholic priests. If they should change their religion, French law still debars them from marriage at home or abroad.

Cheerfulness or joyfulness is the heaven and which everything not poisonous thrives.

SATURDAY, DECEMBER 23RD, 1881.

Notes.**CHRISTMAS CUSTOMS AND GAMES.**

[657.] In the following extracts from "The Black Knight of Ashton," one of Roby's traditions of Lancaster, are described several Christmas games. I should be glad to know whether Roby was describing traditional customs, or merely relying on his own fertile imagination. It is possible that such games may still linger on in country places. Roby then tells us how:—

In those days, when the gentry went little from home, set times of mirth and recreation were constantly observed in their spacious and hospitable mansions. Yule, or Christmas, was a feast of especial note and observance. The great hall was mostly the scene of these boisterous festivities; where, from the gallery, the lord of the mansion and his family might witness the sports, without being incommoded by the uncouth and rustic manners of their guests. It was the custom to invite all who were in any way dependent on the proprietor, and who owed him suit and service.

The Christmas but one following the elevation of Richard to the throne, in the year of our redemption—1483, was a season of unusual severity. Many tenants of Sir Ralph were prevented from assembling at the Yule feast. A storm had rendered the roads almost impassable, keeping most of the aged and infirm from sharing in the glorious pastime.

The Yule-log was larger than ever, and the blaze kept continually on the roar. No ordinary scale of consumption could withstand the attacks of the enemy, and thaw the icicles from his beard.

The wassail-bowl had gone freely about, and the company—Hobbe Adamson, Hobbe of the Leghes, William the Arrowsmith, Jack the Woodman, Jack the Hind, John the Slater, Roger the Baxter, with many others, together with divers widows of those who owed service to their lord, clad in their holiday costume—black hoods and brown jackets and petticoats—were all intent upon their pastimes, well charged with fun and frolic. Their mirth was, however generally kept within the bounds of decency and moderation by a person of great importance, called the Lord of Mis-rule, who, though not intolerant of a few coarse and practical jokes upon occasion, was yet, in some measure, bound to preserve order and decorum on pain of being degraded from his office. To punish the refractory, a pair of stone handstocks were

generally used, having digit-holes for every size, from the paws of the ploughman to the taper fingers of my lady's maiden. The instrument was in the especial keeping of the dread marshal of their festivities.

As it drew on towards eventide the mirth increased. The rude legendary ballads of Sir Lancelot of the Lake, Beavois of Southampton, Robin Hood, the Pindar of Wakefield, and the Friar of Fountain's Abbey, Clim of the Clough, Ranulp of Chester, his Exploits in the Holy Land, together with the wonderful deeds of war and love performed by Sir Roger of Calverly, had been sung and recited to strange and uncouth music. Carols, too, were chanted between whiles in a most unreverend fashion. A huge Christmas pie, made in the shape of a cratch, or cradle, was placed on the board. This being accounted a great test of orthodoxy, everyone was obliged to eat a slice, lest he should be suspected of favouring the heretical tenets then spreading widely throughout the land. Blindman's buff and hot cockles had each their turn; but the sport that seemed to afford the most merriment was a pendulous stick having an apple at one end, and on the other a lighted candle, so that the unfortunate and liquorish wight, who bit at this tempting bait, generally burnt his nose on the rebound, as the stick bounced to and fro on its pivot. The hall was now cleared for the masks. In this play the Black Knight himself generally joined, laughing heartily and hurrying on the mishaps of the revellers. Many horrible and grotesque-looking shapes and disguises soon made their appearance, but one more especially than the rest, excited no small degree of distress and alarm. His antics proved a continual source of annoyance to the rest of the company. He singed well the Arrowsmith's beard, poured a whole flagon of hot liquor in the wide hosen of Hrbbe Adamson; but the enactor of St. George in a more especial manner attracted his notice; he crept between his legs, and bore him right into the middle of the pigstye before he could be stayed; from whence the heroic champion of England issued sorely shent with the admixtures and impurities of the place.

In this passage there are many points of interest which seem worthy of annotation; some few of them have already been touched upon in these notes; but a wide field is still left open to such as have knowledge enough to occupy it.

K. E.

**ON VIEWING THE NEWLY RE-BUILT PARISH CHURCH
OF ST. MARY, STOCKPORT.**

[658.]—The following lines appeared in the *Chester Chronicle*, Friday, May 16th, 1817:—

That modern pile, devoted unto truth,
Design'd to lead the mind in duties' path,
How it recalls events, when first arose,
Its predecessor, but in ruder times!

Whilst this I view, imagination flies
To that eventful era when our fires
First dar'd with LAWS to curb the thirst of power,
And consecrate to Freedom—RUNNEMEADE, a
In splendour from its Saxon Mæcen's ashes.

How near allied your origin appear;
Perhaps the former dome did early stand
With bursts of joy for liberty regain'd—
Thou first art filled with youth who raise their voice
To Heaven, in anthems for the days they see,
When knowledge shines profusely on the mind,
And shows them how to PRIZE WHAT they ENJOY! b

Then may'st thou stand the wasting tooth of years
Long as thine elder,—and may truth divine
Realways taught within thy sacred walls:
May all thy votaries seek divine applause,
And walk the Christian's path which leads to Heaven.
Should unforeseen events embroil the State,
May'st thou again succeed to arm the mind
With FORTITUDE, to bear each adverse blast
Thy sons may meet with LOYALTY and ZEAL—
Like that which crown'd the efforts of thine elder:
And when with age thy walls to dust shall moulder,
When those who built thee up shall be forgotten,
May future ages see thee rais'd again
In splendour bright—till time itself shall fail,
And fane and temples shall be merg'd in one.

May 1st, 1817.

CLIO.

a It appears the first rector (Allen) died A.D. 1292, which brings the erect on of the former church to be somewhere not far removed from the era of the signing of Magna Charta.

b The galleries of the new church were opened for the Sunday scholars belonging to the establishment on Easter Sunday, 1817.

ALFRED BURTON.

Replies.

STOCKPORT STREETS AND THEIR ANTIQUITIES.

(Queries Nos. 572, 581, 604—Oct. 15, 22, 29.)

[659.] The Great Underbank furnishes to the antiquarian plenty of food for reflection. The legend of "Dangerous Corner" has already been recorded. The shop occupied by Washington has evidently been re-fronted, so all traces of its antiquity are lost. Those adjoining it bear the marks of great antiquity. The third house from the corner attracts our attention, for it has upon the spout the letters I L, 1729. It appears this property was once in the hands of the Lingard family, whose residence amongst us will be well remembered. Two of the family were members of the well-known firm of solicitors, practising in Tiviot Dale, under the style and title of Lingard, Vaughan, and Lingard. The remains of many of this family lie interred within the Parish Church of St. Mary. By the kindness of a friend, from information furnished to me in 1870, I am enabled to give the following interesting particulars:—"At the Court Leet and Court Baron, for the Manor and Barony of Stockport, held on the 3rd of October, 1728, the fol-

owing entry appears on the verdict of the Court:—
'Wee, the said Jury, doe find and admit tenants Mr George Nicholson, burgess for his houses and lands in Stockport; Mr John Lingard, for his lands and houseing in the Underbank, lately bought from Ralph Royle.' Then follows a list of other names of property holders, in various parts of the town, and this interesting document concludes, 'and doe order them to do their suit service and releif accordingly.'"
The John Lingard herein mentioned was the relative of John Lingard Vaughan, Esq., who, in 1870, owned the property, and continues to do so, for anything I know to the contrary. The letters I. L., previously mentioned and referred to, allude to John Lingard, whose name appears in the Court-Call Book for many years before the above-named admittance, and he is afterwards described in the books as an alderman; and in the books his son's name appears amongst the list of burgesses as "John Lingard, junr., gentleman." John Lingard the elder died 24th November, 1748, aged 73. His son John died 17th July, 1786, aged 41 years; and John Lingard, the grandfather of the present John Lingard Vaughan, practiced as a solicitor in the town of Stockport, and in Heaton Norris, at the close of the last, and for a lengthened period in the present century. He died, at his residence, Dodge Hill House, on the 24th of May, 1814. These three John Lingards were buried in the middle aisle of the Parish Church. The eldest child of the last-named John Lingard was Elizabeth, who was married to John Vaughan, Esq., late town clerk of the borough of Stockport, and the father of John Lingard Vaughan, Esq., recently mayor of the borough of Stockport, who now holds a commission as a justice of the peace. Mrs Vaughan died on 22nd of September, 1829, and Mr Vaughan married again, some years afterwards. Mrs Vaughan had a brother, who was a clergyman. In vol. 73 of the Chetham's Society's publications, being the second series of the Manchester Grammar School Registers, part 228, the following will be found:—"1801, June 30th, John, son of John Lingard, attorney, Manchester," to which is added "John Lingard held a school exhibition, at Brasenose College, from 1804 to 1807, and after graduating B.A., on the 14th of June, 1808, succeeded to one of Hulme's exhibitions.* He took the degree of M.A. on the 10th of October, 1810, and B.D. on the 16th of June, 1820. He served the curacies of Chadkirk, Marple, and St. John's, Liverpool, and died on the 14th of January, 1833." On the fly-leaf of the

* This family were the Hulmes, of Hulme Hall, now known as Broadstone Hall, who instituted an exhibition for poor curates.

register of St. Michael's Church, Liverpool, is the following memorandum:—"Died, after a protracted illness, at Dover, the Rev. John Lingard, B.D., curate of St. Michael's Church, Liverpool.—*Liverpool Courier*." He had been appointed curate to the Rev. Ambrose Dawson, B.D., on the 3rd of October, 1832, and officiated for four Sundays only. Mr Lingard left a benefaction of about £70 to Brasenose College, the interest of which is paid, according to his will, for a sermon in the College Chapel, on Good Friday. He attended the anniversary of 1811, when Dr. F. Hodson was in the chair; and again in 1820. Such records as these of the old families in the town are very interesting, and I should be glad to receive more of them. addressed, under cover, to "E. H., *Advertiser* Office, Stockport." I may add, the beautiful east window which adorns the venerable chancel of our Parish Church, was the gift of J. R. Lingard, Esq., as a memorial offering from the various branches of the family.

E. H.

Queries.

[630.] PRONUNCIATION OF THE WORD "STOCKPORT."
—What is the correct way of pronouncing this name?
K. E.

[631.] J. CLARKE'S PRINTING PRESS.—What is known of Mr Clarke, and during what years was his press at work.
K. E.

[632.] CHURCHWARDEN ROBINSON AND MR WRIGHTON.—Can anyone supply references to, or give an account of the legal proceedings which arose in consequence of the occurrence referred to in [603] and [568]?
K. E.

[633.] LOCAL ACTS OF PARLIAMENT.—It would be interesting to form a list of the local Acts of Parliament, in the same way as a list of the locally-printed books is being gradually formed in these columns.

K. E.

SATURDAY, DECEMBER 31ST, 1881.

Notes.

INTRODUCTION OF SEATS IN CHURCHES.

[634.] In the introductory remarks to Roby's "Tradition of the Black Knight of Ashton," I find a curious passage, which gives an account of the cause of the introduction of seats in the churches of this district. I do not know whether seats were usual

elsewhere at earlier period. "Sir John Assheton, in the fifth of Henry VI., became possessed of the manor on payment of one penny annually. He is generally supposed to have founded the church about the year 1420. We find him assigning the forms or benches to his tenants, the names for whose uses they were appointed are all females. From this it may be seen that they were first put up for their convenience. Eighteen forms or benches are mentioned for the occupation of one hundred wives and widows, who are named, besides their daughters, and servant wenches. Their husbands had not this privilege, being forced to stand or kneel in the aisles, as the service required."

K. E.

SIR RICHARD PEPPER ARDEN, BARON ALVANLEY.

[635.] Richard Pepper Arden, the second son of John Arderne, or Arden, of Harden, Esq., was born at Harden Hall, and baptised at Stockport, 20th June, 1744. He was educated at the Manchester Grammar School, where he entered 20th June, 1752. He proceeded thence, in 1763, to Trinity College, Cambridge, and graduated, in 1766, in the Mathematical Tripos, being twelfth and last wrangler. It is a coincidence, perhaps, worthy of noting, that a native of Stockport this year also held a similar position in the same tripos, Mr E. T. Southworth, of Caius College, being the last of the wranglers. Mr Arden was in due course elected to a fellowship. Mr Earwaker, to whose work I am indebted for the foregoing dates, further states, "He studied for the bar at the Inner Temple, and in 1782 was elected M.P. for Newton, and subsequently represented the boroughs of Aldborough, Hastings, and Bath, in Parliament. In 1783 he was appointed Solicitor General—the same year that his intimate friend, William Pitt, was Prime Minister—and the following year he became Attorney General, and Chief Justice of Chester. In 1788 he was appointed by Pitt Master of the Rolls, and was knighted at Whitehall on the 18th June. In 1801 Sir Richard Pepper Arden succeeded Lord Eldon to the Chief Justice of the Common Pleas, and was created Baron Alvanley of Alvanley, county Chester, on 22nd May of that year. He was married in 1784 to Anna Dorothea, daughter of Richard Wilbraham Bootle, of Rode, county of Chester, Esq., and sister of Edward, Lord Skelmersdale by whom he had three sons, one of whom died young, and the other succeeded in turn to his title and estates; and four daughters. He died 19th March, 1804, aged 59, and was buried in the Rolls Chapel, without any memorial." His son was a favourite of George IV. The title is now extinct, but

the present Countess of Haddington is his granddaughter and heiress. Such is a bare outline of the career of one of the most successful men this neighbourhood has produced. Further particulars of the man and his career would be of interest. The motto of his peerage was "Patientia vincet." K. E.

RURAL CUSTOMS.

[666.] From Mrs Louisa Potter's amusing "Lancashire Memories," p 51, I make the following extract, which relates to the beginning of this century:—"Our visits to my grandmamma occurred at all festivals connected with good things to eat. Christmas had its mince pies, Shrovetide its pancakes, Mid-Lent its simnels, a particular kind of spiced currant bread, made into cakes, small or large, but all of one pattern, turned up at the edge with a hem and the centre garnished with candied lemon-peel and sprinkled with shot comfits. The popular name was "cymblin," but whether cymblin is a corruption of simnel, or simnel a corruption of cymblin, I leave to any antiquarian head that likes to solve. Easter had its little heavy spiced currant dumplings, made without suet and boiled without a cloth, called Easter balls. These were eaten cold, and there were always as many as grandmamma had been years married; the last year of her life we had 50. Whitsuntide brought the Sunday school's treat, besides the excitement of the races; for though we never went the bulk of the population did. And in August we had the rush-bearing, which was the annual gathering of rushes to strew the ailes of the parish church and keep it warm during the winter. The rushes were most artistically piled on a cart in the form of a haystack; the front was covered with a white cloth, and adorned with silver tankards, cream jugs, teapots, spoons arranged in patterns, and whatever could be borrowed in the way of plate, which was always cheerfully lent. These were interspersed with flowers, and always a large "G.R." in marygolds, sunflowers or hollyhocks; dahlias were unknown. The cart was drawn by four and sometimes six horses, adorned with ribbons and bells, that jingled merrily as they walked; a dozen young men and women streaming with ribbons and waving handkerchiefs preceded the cart, dancing the morris dance. There was the shepherdess with a lamb in a basket and a crook in her hand, dressed in white, with a green bower borne over her head, and always two watches at her side. There was the fool, a hideous figure, in a horrid mask, with onions for ear-rings and a cow's tail for a pig

tail, belabouring the crowd with an inflated bladder, at the end of a very long pole. It was a point of honour to appear very much in use with his antic but many a little heart quaked under its assumed bravery. The procession was closed by two garlands, carried aloft, of coloured paper cut into familiar devices, and at the close of the day the rush-cart was taken to pieces, the rushes strewed in the church, and the garlands hung in the chancel, to remain until replaced by new ones the following year. The peculiar eatables for the 5th of November were treacle-toffy and "hard-cake," a mixture of oatmeal and treacle, baked in thick cakes—an abominable compound when the meal was coarse. Then the bonfire at night in the "little orchard," of all the sticks and rubbish that could be gathered together, beside pilferings of coal and wood. How good those apples and potatoes were, half-baked, half-charred, seasoned with occasional tugs at the tough treacle-toffee that would draw out into strings, and could not be got rid of. And by the time these memories had faded from the memory Christmas and the mince pies had come again."

And again at page 80:—"At the rushbearing, the morris-dancers danced their best in the courtyard behind the house, to a tune of their own, that I could furnish at this moment to anyone who wants it; and though accompanied by all the children and rabble in the country, that swarmed on the horseblock, drank from the pump, climbed on the gate-posts, invaded the porch, and turned the steady decorum of the premises upsidedown, giving Charles and old Diggle a world of trouble to get all straight again. In spite of all this the rushbearing was as welcome as ever again next year. At Easter the pace-egggers were admitted into the kitchen and went through their performances in the presence of the family. A group of young men dressed in frightful masquerade, some in women's clothes, one with a horse's head, and each furnished with a flat wooden sword, went through a sort of drama, the plot of which at this distance of time seems somewhat complicated; but I know that one was St. George, and fought the dragon with the horse's head and slew him; then everybody fought with St. George. And there was a little man called Jack, that they all struck with their flat wooden swords, and the blows had a particularly cheerful sound suggestive of harlequin; Jack fell down dead, and then a cry was raised of "A doctor! a doctor! £10 for a doctor!" The doctor, arrayed in

a wig and spectacles, came in at the back door, with a bottle in his hand, which he applied to Jack's mouth with

'Here, Jack,
Take a little out of my bottle
And let it run down thy throttle;
And if thou be not quite slain,
Rise up, Jack, and fight again.'

So Jack rose up and the performance was concluded."

K.E.

OLD DOCUMENT.

[637.] The document, of which the following is a copy, I found among some waste paper, over 40 years ago, perhaps some correspondent can give some reference to the names of the parties. J. OWEN.

These presents witness that I Jeremiah Stonham citizen and merchant taylor of London executor of the last will and testament of Benjamin Stocham late of Macclesfield in the county of Chester gent dec'd have remised released and for ever quit claimed and by these presents do fully clearly and absolutely remise release and for ever quit clayme unto Thomas Smallwood of Charley in the said county of Chester gentleman all and all manner of actions and causes of action suites debts duties sume and sumes of money bonds bills specialties mortgages reckonings accompts trespasses matters claymes and demands whatsoever from the beginning of the world unto the day of the date hereof In witness whereof I the said Jeremiah Stonham have hereunto sett my hand and seale the sixteenth day of February Anno Dom 1670. In the thre and twentieth year of the reign of our Sovereign Lord Charles the second by the grace of G d King of England Scotland France and Ireland Defender of the faith. &c.

Sealed and delivered
in the presence of us

John Jackson
Wm Henrys

JERE: STONHAM.

Enforced on the back Mr: Jeremiah Stocham his release to me.

Replies.

STOCKPORT STREETS AND THEIR ANTIQUITIES.

(Nos. 573, 581, 601. Oct. 15, 22, 27.)

[638.] The next premises in order is the White Lion Inn, which was once one of those beautiful houses in the Tudor style of architecture, with its black and white front and quaint gables and finials. This house has also been repainted, and has undergone considerable alterations at various times. It was once a hostelry of considerable size. In the *Advertiser* of April 12, 1822, it was advertised for sale as follows:—"To be sold by auction, on the premises, Thursday, April 25, at six o'clock in the evening, the White Lion Inn, situate in the Great Underbank, in Stockport, on the London, Manchester, and Buxton Road, comprising five sitting rooms, a commodious travellers' room, bar, taproom, nine bedrooms, three servants' chambers, excellent kitchen, brewhouse and eight offices, 24 stalls open stable and coach houses, and every necessary accommodation for an inn of extensive business. The house, which is in full custom, is admirably

situated for the posting business, and the public coaches call every day for passengers and parcels. There is very valuable ground behind the Inn, extending to the river. Mr Lomas, the tenant, will show the premises, and particulars may be had by applying to Mr Thomas Robinson, in Stockport; or Mr Hamberston Friars, Chester." At that time, Vernon Bridge and the mill on the Cheshire side of the river, had no existence, or the tavern opposite. The stables were situated on the back part of the sites now occupied by shops, the whole being known as White Lion Yard. For many years Mr Elias Jenkinson carried on the business of a carrier, and occupied a large portion of the yard with his carts, and the stables were used for his horses. During the past 60 years a complete change has taken place in this locality, the making of a passage through and across the Mersey to Heaton Lane by the Stockport Philanthropic Society, by means of a wooden bridge, the foundation stone of which was laid on the 16th of September, 1828, having contributed very much to the increase and prosperity of this thoroughfare, which is greatly appreciated by the public. The bridge was several times repaired by the Corporation, and not many years ago was found to be in such a dilapidated state, it was taken down in 1858, and about 12 or 14 years afterwards was again replaced by a good substantial iron bridge; the construction of which is such that the wet is carried off, and it thus becomes a pleasant thoroughfare. We may mention that the White Lion was refronted about 1832, and the yard before its occupation by Mr Jenkinson, was known as Moorehouse's Yard, for it was occupied by him as a coach proprietor's yard and stables, and reports says he was a politician and had obtained a name by being mentioned in a work entitled the "Plebeian Politician." This was before Vernon Bridge was built, which was a structure of wood, each side being filled in with iron rails. It is called Union Road because it joins together a thoroughfare between Lancashire and Cheshire.

E. H.

CHESHIRE WORDS.

(Query 579. Oct. 15.)

[669.] I should be glad to be supplied with the meanings, derivations, and examples of the use of the following words. I have heard most of them used in this neighbourhood, and many of them I have failed to find in standard dictionaries. I give the list now without comment:—Boggarts, bosgin, curlings, clem, cop, croddy, fratch, hobnob, noo give over, gradely, oddin, pikel, potwolloper, shippon, throttle (n)?

K. E.

FELLOWSHIPS.

(Query 591. Oct. 22.)

[670.] Some of the natives of Stockport who have become Fellows of Colleges at Oxford or Cambridge are, at Oxford—Rev. Kenrick Prescott, son of the late rector, Fellow of Merton; Rev. P. G. Medd and C. S. Medd, both Fellows of University College. At Cambridge—Richard Pepper Arden, afterwards Baron Alvanley, and Horace Lamb, Professor of Mathematics, at Adelaide, both Fellows of Trinity. This list, I hope, is very incomplete. K. E.

POPULATION OF STOCKPORT.

(Queries No. 452, 517. August 6. September 10.)

[671.] The subject of the growth of the population of this town is one of much interest, though comparatively little has yet appeared on it. E. H. has, in [517], given us the number of those baptised, married, and buried during four years, separated by intervals of 10 years. This leads me to hope that he has the number or has a memorandum of similar events in other years. If these were published, we might roughly approximate to the population of Stockport at any required period. In 1754, we learn from [452], the population of the parish of Stockport was 8,328. Now, if we started from this year and worked backwards and forwards the difference between the births and the deaths would give the increase or decrease of population during any year, if we neglect the variation due to emigration and immigration, which would, I think, during the years of the last century, give rise to but a small error. At any rate, we could estimate what was the extent of the error when its operation extended over a period of nearly 50 years, for we know the population in 1754 and in 1801; and might then use the result to obtain a second approximation. I trust that any who have worked at this subject of our population will publish the results of their labour. K. E.

THE MERSEY.

(Query 580. October 22.)

[672.] "And even one of the rivers, even the monarch of the Mancunian currents now resigned up its original name of Belisama and received another, from the marshes and marshy meadows that skirt its channel on both sides in one continued line to the sea, and obtaining the descriptive denomination of Merc-ey, Mers-ey, or marshy water."—Whittaker's "history of Manchester," vol. —, p. 238. This passage, from the above-named history, will probably enlighten your correspondant "K. E." as to the origin of the name of the Mersey. W. E. B.

Queries.

[673.] STOCKPORT NEWSPAPERS.—Will anyone supply a list of the newspapers which have been published in Stockport, and give the dates at which the first numbers appeared, and the last in cases where the newspaper is no longer published? K. E.

[674.] THOMAS LEGH CLAUGHTON, BISHOP OF ROCHESTER.—This divine held the see of Rochester from 1867 to 1877. Am I right in presuming him to be the son of Maria Legh, daughter of Thomas Peter Legh of Lyme, Esq., who married at Winnick, 2nd October, 1806, Thomas Claughton, Esq? (See Earwaker, II., 306). If so, when and where was he born? K. E.

DIFFICULTY IN GETTING MARRIED IN FRANCE.—The matter is one for very serious reflection. The French formalities preceding marriage are so numerous and vexatious that French people living abroad are often glad to dispense with them, and until now this has frequently been done under the mistaken impression that a marriage solemnised in any country according to the laws of that country was valid anywhere. But from this time the delusion will have to be discarded. Thus: Supposing a Frenchman has emigrated to America, and there wants to marry an American; before he can do so in a manner that will remain binding upon him in his own country, he must send to France to ask for the consent of his parents, or, if they are dead, of his grandparents. Should this consent be refused, he cannot marry at all if under twenty-five; if over that age he must petition them three times through a public notary, a fortnight elapsing between each petition; and after these formalities have been accomplished, he must get a notarial document setting forth that the parents have been asked for their consent and have refused it. This done, he must have banns published for a fortnight at the Mairie of the commune where he was born; and not till then will he get the license which will enable him to be married before a French consul abroad. It will be seen that in the case of a Frenchman residing in some inland American State these formalities would be very expensive as well as tedious; and yet if they be not fulfilled, the Frenchman who has married abroad may, on returning to his own country, treat his marriage as null and marry again. It must be added that even when a Frenchman's parents and grandparents are dead, he is bound to produce certificates of their decease before he can have banns published; and if he be a deserter from the army or navy, or a criminal flying from justice, (even though he be a political offender,) he cannot, so long as he is absent from France, have banns put up at all. The disability affects men who have been Roman Catholic priests. If they should change their religion, French law still debars them from marriage at home or abroad.

SATURDAY, JANUARY 7TH, 1881.

Notes.

ROBERT DE STOCKPORT.

[675.] In Lieut.-Col. Fishwick's History of Kirkham (Chetham Society, vol. xcii), page 10, is the following:—

"Bryning with Kellarmergh—The first landowner here of whom we have any record is Matilda, the wife of Robert Stockhord, who with others held in 2 John (1200-1) a charter for two caracutes in Brechscrath Brun and one in Kelmersberg, by service of a fourth part of a knight's fee; (a) and in the next year Robert de Stockport paid 10 marks to the King, instead of two palfreys, in confirmation of (probably the same land) three caracutes in Birstafbrun and Kelgrimesberg" (b).

The same Robert de Stockport, Roger Gernett, and Thomas de Bethuin, a little later, held the fourth part of a knight's fee in Bustard Brining and Kelgrimisarhe" (c).

HENRY GRAY.

25, Cathedral Yard, Manchester.

STOCKPORT AND ITS NEIGHBOURHOOD IN 1656.

[676.] William Smith, of the Herald's College, Red Dragon, pursuivant, in King's Vale-Royal of England (Bk. 2, p. 89, pub. 1656), thus describes Stockport:—

"Upon one round hill hath this town of Stockport been built, the summity, or top whereof, affords the Market Place and convenient room for the church, and for the parsonage; which are very fair ones; the right of presentation belonging to the worshipful house of Poynton, the skirt of the hill beautified with many fair buildings; and half about the skirt of it runs Mersey with great force or rather fury, under a great stone bridge, which divides them from Lancashire. It is a great market, and much frequented by dwellers far remote, their government by a Maior and Aldermen; but the Seignory there, belonging chiefly to the ancient barony, here having been one of the barons of the Earls of Chester, called the Baron of Stockport, which hath descended to the Warren's of Pointon, whose heir is now in minority."

And again:—"We will but take a little view of a fair house at Myle-end, the mansion of William Davenport, Esq., and heir to Sir William Davenport; and next to that of Offerton where was an ancient race of

Winningtons, gentlemen of good worth; but now by marriage come unto Lawrence Wright, gentleman, and another part of the same Lordship to Henry Bradshaw, a gentleman deservedly well-esteemed. And here passing over the Goit to the Goit-hall, a mansion of the Davenports of Henbury, we take view next of Bredbury, the lands now of the Arderns, Esquires."

"And now upon that water which not far off meets with Merzey, and is called Tame, coming out originally from Yorkshire, but here divides Cheshire from Lancashire. We see first Portwood-hall, on the other side of the river, but entering into that long inlet we spake of, which makes the stretched-out first feather of our eagle's wing, we go over at the new bridge beyond Stockport; and not far thence we see Hardon, a fair house and great demean of the Arderns, men of good place and long continuance, now Henry Ardern's, Esquire; from which leaving on our right hand, that great mountain, called Whermith Low, where the Davenports have goodly possessions; and at the foot of which towards the Merzey, lies an old Dearn and Deavly Chapel, so people call desert places out of company and resort; called Chad-chappel, where seems to have been some Monkish cell, we come to Dokkenfield, a very ancient seat of Esquires of that name."

At page 44 of book I we have:—"Stopford (commonly called Stopport) and I find it also written Stokeport and Storeport, extendeth on the south side of the river Mersey, which there parteth Cheshire from Lancashire, and is six miles east north-east from Altrincham. It hath market every Fryday, and yearly three fairs; that is to say on Ascension Day, on Corpus Christi Day, and St. George's Even. This town in times past belonged to one of the same name, Baron of Stopford, who had a daughter and heir married to Sir — Warren, Knt., about the days of King Henry IV. and therefore Mr Warren, of Pointon, is called Baron of Stopford."

K. E.

ENGLISH TAVERN SIGNS.

[677.] The following which is cut from a periodical, will perhaps be interesting to readers of "Notes and Queries:—"The cognisances of many English royal and noble houses are to be found represented over tavern-doors side by side with "Reid's Stout" and "Barclay's and Perkin's Porter" on the gaudy boards affected by brewers. Thus the White Hart with the Golden Chain was the badge of the ill-fated Richard II.; the Antelope was that of his deposer, Henry IV.; the Feathers of Henry VI.; the White Swan of Edward of Lancaster, his heir, slain at Tewkesbury.

a. Rot. Char., 2 John, m. 8, n. 25.

b. Rot. Cancell., 3 John, m. 5.

c. Nesta de Nevill, fol. 379.

The Star was the heraldic bearing of the Lords of Oxford; the Lion of the House of Norfolk; the Sun of the House of York. The White Horse—a common sign, especially in Kent—was the standard of the Saxons. The Puritans, in their fanatic zeal for the suppression of aught appertaining to Popery or heathendom, changed the sign of “The Salutation of the Angel and our Lady” into “The Soldier and Citizen,” and “The Bacchanals” into “The Bag o’ Nails.” Other signs have suffered like corruption. “The Bull and Mouth” in St. Martin’s-le-Grand, was a corruption of “The Boulogne Mouth,” which sign was put up in honour of the destruction of the French flotilla at the mouth of Boulogne Harbour in the Reign of Henry VIII. “The Swan with Two Necks” is nothing more than the swan with two nicks or marks cut from its upper mandible, in token of its belonging to the Vinters’ Company; and so on.”

J. MACCLESFIELD.

STOCKPORT WORTHIES.

[678.]—A paragraph relating to worthies of Stockport and the neighbourhood which is given in the *Stockport Advertiser* in 1825, will be read with interest:—“The late Sir Charles Saunders, who accompanied Lord Anson round the world in 1740-44. who was afterwards raised to the rank of admiral for his services to his country, and who brought a prize valued at half-a-million through the combined fleets of France and Spain, was born at Wood Hall, Reddish, now occupied by S. Jowett, Esq.—Thomas Lowndes, Esq., librarian to the Queen of his late Majesty, was born in the neighbourhood of Stockport.—Edward Astley, train-bearer to his late Majesty, was born at Duckenfield.—Philip Wyatt Crowther, Esq., Solicitor-General to the city of London, was born in Heaton Norris.—Samuel Dixon, Esq., one of the Common Council of the city of London, was born in the Hillgate, Stockport.—S. Cooper, Esq., Comptroller of the Customs in the port of London, was also born in this town.—R. Pepper Arden, Lord Alvanley, was born in the Underbank, in this town.—The late Sir George Warren was born in the Millgate.—John Bradshaw Esq., who passed sentence of death on King Charles the First, was born at Wibbersley Hall, near this town.—John Shaw, a very popular divine in the reign of Richard III.; and Edward Shaw, jeweller to Henry VII., who, we believe, was one of the founders of the Grammar School in this town, were born at Duckenfield, in this parish.—Sir Cloudesley Shovel, admiral in the reign of Queen Anne, who, after a long cruise, was wrecked with five vessels of the line on Scilly Rocks, was born at Levenshulme, near Stockport.”

AN OLD STOCKPORT SUNDAY SCHOOL TEACHER.

[679.]—The *Stockport Advertiser* for January 7th, 1825, announced the death, “On Monday last, in the 80th year of his age, Thomas Platt, of the Dark Lane House, in Bredbury.” On the 4th February the following memoir of this gentleman was given as read after a sermon at the Stockport Sunday School the previous Sunday evening:—“In his early days he became a partaker of experimental religion, and during a long life adorned the doctrine of God our Saviour by his Christian deportment and unblemished character. For more than 40 years he was a most active, zealous, and indefatigable teacher of youth. When a young man he cultivated a taste for music, and was a singer at the Parish Church. Wishing to increase the choir he invited a number of boys and girls to come after the service to learn to sing; but he found amongst them many who could not read. He began to instruct them, and spent his Sabbath evenings in teaching these youths to read the Bible, and to sing psalms. Thus, in effect, he had established a Sunday school before the celebrated Mr Raikes promulgated his plans, and when the scheme was adopted in Stockport, as in Manchester and other large towns, he was among the very first to engage as a teacher, and for many years had the management as head master of one of those Sunday schools, which were at that time all conducted by one general committee. At this post he remained, till being deserted by those who should have supported him, and being discouraged by their decay of zeal, he relinquished his pay, and joined himself to this institution (Stockport Sunday School) as a gratuitous teacher, about the year 1800; of which he remained a worthy member till his death, which took place on the 4th of last month. His funeral sermon was preached by the Rev. Mr Bennett, of Hatherlow, near whose chapel he lived, and whose ministry he had attended in the latter years of his life. The life of the deceased was marked by an unusual degree of activity and zeal. ‘He was diligent in business, fervent in spirit, serving the Lord.’ He had a peculiar talent for the instruction of children, and the affectionate simplicity of his manners, added to the happy art he possessed of unfolding the truths of religion to the apprehension of the youthful mind, rendered him a most successful teacher. Many in this school give witness to the effect of his instructions; and all the teachers can bear testimony to his indefatigable labours amongst them, till within the last four years, when through infirmity he could seldom attend. Occasionally, how-

ever, he visited the school of his former exertions, and rejoiced in the prosperity of this institution in which his heart and his prayers were engaged to his latest moments. After a long life of benevolence, he died in peace, and like as the corn that is fully ripe, was gathered into the garner of his God, in the 80th year of his age."

Replies.

STOCKPORT STREETS AND THEIR ANTIQUITIES.

(Nos. 572, 581, 604, 659, 668. Oct. 15, 22, 27. Dec. 24, 31.)

[680.] Many of our readers will recollect the awkward curve of the turn into Great Underbank out of Bridge-street, on the right, before the alteration in Bridge-street was made. These premises at the corner were used, in 1816, by Mr James Lomax, who carried on the business of a printer, bookseller, book-binder, and stationer, and from there the first number of the *Stockport Advertiser, and Cheshire, Lancashire, and Derbyshire Weekly Journal*, was issued on the 29th of March, 1822. Its price was sevenpence, and it was the first newspaper published in Stockport. At that time it was a perilous venture, for trade was not over brisk, and social and political excitement were rife, and harassed the minds of the people. The altered premises are now occupied by Mr J. H. Hooley. When Mr Lomax was there, it was numbered 47, Great Underbank. When the premises were taken down, along with those adjoining in Great Underbank, the *Advertiser* office was removed to Warren-street. Several alterations in the directory occurred during the period between 1836 and 1848, when he is described of No. 35, Great Underbank. The thoroughfare, both at the top of Great Underbank and in Bridge-street, was narrow and inconvenient, and the alteration was considered a great boon. Of the premises next door—No. 49, Great Underbank, in 1816-17—we have no definite account. I have been informed they were occupied by a Mr John Lee, as a baker and flour dealer, and in 1826 by Mr William Wright, in the same business. In 1832, Mr William Barber was there carrying on the business of a chemist and druggist. It is a remarkable fact no one of this name can be found in the previous directories, but in 1832 we find four of that name, two of whom were bakers and flour dealers in Chestergate; a third a hairdresser in Lower Hillgate; and the chemist and druggist above-named; in subsequent directories, this name can be traced. In 1836 they increased to eight, and in 1841 dwindled down to three; and the family of this name can be traced to a very recent period.

In 1836, a watch and clock maker, whose eccentricities excited public attention, was located here up to a period beyond 1848. In 1851 his name disappears from the directory. A laughable anecdote is told of his sojourning to the Wellington Bridge Inn, where the free and accepted Masonry Lodge, Unity, was held, for the purpose of finding out the grand secret. The lodge was held in the lower room, which looks over Chestergate. There is an entrance from the old Wellington Steps, which was also used by them. At that time there were some young professional gentlemen who were members, who loved a joke; and we may say, when the vigilant Tyler came to make his inspection, he cried out, "A coward, a coward," whereupon a rush was made. He was tied by the arms and blindfolded; his hat was filled with soot, to which water was added, and placed upon his head, and it ran down his face and clothing, and after this indignity he was thrust out of the door and released, and managed to find his way home. Luckily, the night was dark and stormy, and no one observed his condition. There was an archway adjoining, which afforded an entrance to the back premises in Underbank, leading to those of the adjoining building. Some old premises were taken down, including, I am told, a portion of Ardern Hall, to make way for the New Cloth Hall, a neat row of shops. In Great Underbank, there dwelt other worthies—Mr Newton, brushmaker; Mr Scott, ironmonger; Mr Bithell, White Lion; Mr James Smith, printer; and Mr Turner, music-seller, and others, who have now passed away.

E. H.

THE GOYT AND THE TAME.

(Nos. 502, 508, 568. Aug. 27, Sep. 2, Oct. 8.)

[681.] In [563], the description of the course of the Mersey, from King's "Vale-Royal of England," has been already given. I now subjoin those of the Goyt and the Tame. They are to be found Bk.I., p. 24. "The Goyt springeth in Maxfeld Forrest, and keepeth his course directly north, to Taphall and Shawcross, taking in on the east side two or three small rivers, and is a limit between Cheshire and Derbyshire, until fall into the Mersey, which is not far from Goyt Hall; the space of nine miles or thereabouts," "The Taume springeth in Yorkshire, at a village called Taume, and parteth Lancashire and Cheshire asunder. All his course, which is from Michelhurst to Staley Hall, Ashton-under-Lyne, Duckenfield, Denton, Redish, and so near Stopford falleth into the Mersey, where it giveth over both name and office. The whole course is about 10 miles." There are two other passages which are worth adding: "Between this

(Norbury) and the Goit water lies Torkinton, giving name to gentlemen that there have their seat, and have had their breeding; beyond which we come next to Merpool, and there the Goit with Merzey." p. 91. At page 3, Bk. 2, Mr William Webb, M.A., says that "Cheshire, upon the east, is bounded by a river falling from high mountains in or near to the aforementioned part of Yorkshire, whose name I find to be Erwin Brook; or as some have it Erwel Brook, though others also call this by the name of Mersey, which parts the shire of Derbyshire on the said east side so far as till it yield up that office unto another river called the Goit." K. E.

Queries.

[682.] THE PRINCE OF WALES'S INCOME.—I see in the "Gentleman's Magazine" of May, 1818, the following:—"A.D., 1329. Edward, the heroic Black Prince, created Duke of Cornwall, the first creation of a duke in this kingdom; and 1337, the Duchy settled, by Act of Parliament, on the eldest son of the King, who from the day of his birth has the entire livery of all the possessions connected with the Duchy, including the duty on the coinage of tin. Can any of your readers inform me whether the present Prince of Wales receives duty from all tin or tin-ore got in Cornwall at the present time?"

THOS. WINTER LOMAS.

SATURDAY, JANUARY 14TH, 1881.

Notes.

STOCKPORT IN 1825.

[683.] In 1825 Mr Edward Baines published his "History, Directory, and Gazetteer," and coupled with a list of the principal residents, manufacturers, and tradesmen, gave the following account of

STOCKPORT.

Though not strictly within the prescribed limits of this work, Stockport is so closely connected, both by trade and local situation, with the county of Lancaster as to claim a brief notice. The Lancashire township of Heaton Norris, though separated from Stockport by the Mersey, is generally considered as a component part of the town, in the same way that Salford is considered as a part of Manchester.

Formerly the town was incorporated, and even now a mayor is now appointed, but the office is nominal,

the government of the town and the direction of the police being in the hands of the resident and neighbouring magistrates,† and three constables, who in turn sit daily at the Police Office, and once a fortnight hold a petty sessions. The lord of the manor (or the lady, as at present) holds a court leet and a court baron twice in the year. The jurisdiction of the leet is co-extensive with the township of Stockport; and at the Michaelmas Court, the mayor, constables, and other officers of the town are annually appointed. The lord or lady of the manor appoints the two constables; but the mayor is chosen by the jury at this court, out of four burgesses, nominated by the head of the manor, and by him or her returned to the jury who appoint the other officers to the number of 50, all of whom are sworn into their respective offices by the steward at an adjourned court for that purpose.‡

In the time of civil wars Stopworth, as it was then called, was occupied by the Parliamentary forces from Manchester, but Prince Rupert, after a smart conflict, carried the town at the point of the sword, and made the garrison prisoners. On the advance of Prince Charles and his forces from Manchester, in the year 1745, Stockport Bridge, like the bridge at Warrington, was broken down to impede the march of the rebels, and the prince was obliged to ford the Mersey at this place, immersed to the waist in water.

The Parish Church of Stockport, dedicated to St Mary, is a modern building, erected under the authority of the Act of George III. cap. 165, on the site of the ancient edifice, which, being built of friable stone, had become ruinous. The living is a valuable rectory, in the patronage of Lady Viscountess Bulkeley, and the Rev. Charles Kenrick Prescott, M.A., is the incumbent. St. Peter's Church is a plain but handsome brick building, erected at the sole expense of William Wright, Esq., in the year 1765; the new church dedicated to St. Thomas, built by the commissioners under the Million Act, at a cost of £1,600, was begun on the 7th of September, 1822, and is now nearly finished.

The Wesleyan Methodists have three chapels here: Hillgate chapel, built in 1762, rebuilt in 1778, and enlarged in 1790; Park Chapel, built in 1807; and Edgeley Chapel, built in 1817. This community have also a new and commodious chapel now erecting in Tiviot Dale, which will be opened in the course of the present year, 1825. The New Methodist Connexion

† Thomas William Tatton, Esq., Peter Marsland, Esq., Salisbury Pryce Humphreys, Esq., G. W. Newton, Esq., and T. P. Leigh, Esq., Iym Hall.

‡ Ormerod's Cheshire, vol. iii. p. 388, on the authority of the steward of the manor.

have a chapel in London Place, called Mount Tabor, built in 1798. The other places of worship are a Baptist chapel, in Heaton Lane; three Independent chapels, namely, one in Heaton Norris, a second in Waterloo Road, and the third, called the Tabernacle Chapel, in Hillgate; the Unitarians have a chapel in High-street; the Catholic Chapel is in Edgeley; and the Friends' Meeting-house in Hillgate. To every church and chapel in Stockport a Sunday school is attached, and the emulation and zeal manifested in this place for the education of the children of the poor is highly exemplary, as will appear from the subjoined returns of those schools in May, 1825:—

Church.	Children.
High-street	800
Edward-street	760
Churchgate	950
	—2510

Schools for all denominations.	
Stockport	2698
Brinksway... ..	255
Heaviley	240
Heaton Mersey... ..	432
Lancashire Hill	340
	—3965

Wesleyan Schools.	
St. Petersgate	773
Portwood	483
Edgeley	302
Brentnall-street	548
Newbridge Lane	250
	—2356

Methodist New Connexion Schools.

Mount Tabor	339
Heaton Lane	180
	—549

Making a total of 9,330 children instructed by about 700 teachers, principally gratuitous.

A spacious school-house of brick, four stories high, 132 feet long and 57 feet in width, was erected by subscription for the use of children of all denomination in 1805 at a cost of £5,500, which is said to be the largest in the world.

The Free Grammar School of Stockport was founded in the year 1487, by Sir Edmund Shaa, goldsmith and alderman of London, and is free "to all manner person's children, and other that woll come to lerne."§ The Dispensary, of which Lady Viscountess Warren-Bulkeley is patroness, was established in 1792, and the small handsome edifice in which it is now held

was erected five years afterwards. To this institution a House of Recovery has been added, and the expenditure for the support of both amounts to about £1,000 per annum. Of the benefit it confers some estimate may be formed from upwards of 2,000 patients having been admitted from the 25th March, 1824, to the 25th March, 1825, the principal part of whom were discharged cured.

Silk was the original manufacture of this town, and the first mills in England for winding and throwing silk on the Italian principle are said to have been established here. The superior advantages of the cotton trade induced the proprietors, at a subsequent period, to turn their machinery to the spinning of that article, and cotton is now the staple manufacture of the place. There are, indeed, a few silk spinners still, but there is not one silk mill in the parish, while in the town of Stockport, including Portwood and Heaton Norris, there are 47 cotton factories, worked by 62 steam engines and water wheels of the aggregate power of 1,880 horses, exclusive of four steam engines used in calico printing, one in grinding corn, and three in machine making, forming a total of 70 engines of the power of 1,960 horses. Within the same limits there are 5,730 power looms, chiefly worked by steam engines. A woollen manufactory, unique in its kind, has been recently established here by Peter Marsland, Esq., wherein woollen cloth is woven by machinery, and the fabrics, which have not been thought unworthy of the Royal countenance, are said to be equal in texture to the finest and most silky of the French cloths. There is also an immense calico-printing establishment connected with blue-dye works, said to be the most extensive in Europe. Some idea may be formed of the magnitude of this establishment from the average duty paid on the goods printed, amounting at each six weeks sitting to from £11,000 to £12,000, estimated at 1,270,000 yards. The concern is carried on by Messrs T. Marsland and Son. The manufacture of hats has long been a considerable branch of business in Stockport, and all these various trades and processes are much facilitated by the abundance of coal brought from Worth, Poynton, Norbury, and the neighbouring districts on the Manchester and Ashton canal, which joins the Peak Forest canal, and a branch of which extends to Stockport, thus opening a water communication with all the principal trading towns of the kingdom. An attempt was made some years ago to establish a Muslin Hall in this place, and a large circular brick building, erected by the late Sir George Warren on the site of the ancient castle, was appropriated to that purpose, but

§ So says Sir Edmund Shaa's will; but the school is not free at present, all the scholars pay.

the project failed, and the building is now an inn.

The population of Stockport attained an increase of one-third within the first 20 years of the present century. In 1801 the numbers were 14,830, in 1811 they amounted to 17,545, and in 1821 to 21,726, and the ratio of augmentation has by no means diminished during the last four years. Wealth and numbers give rise to public improvements. During the session of Parliament of 1825, an Act of Parliament was obtained for incorporating a coal gas light company in Stockport, and another Act was obtained by Peter Marsland, Esq., for the better supply of the inhabitants of that place with water. A very important improvement is also now in progress, involving an expense of £30,000, by which the Manchester and Buxton Road will be carried from Heaton Chapel, half a mile north of Stockport, over a bridge at an elevation of 47 feet above the Mersey, with arches over several streets, extending to Rowcroft Smithy, at the southern extremity of the town a mile beyond the bridge, thereby avoiding the narrow, precipitous, and dangerous road through the streets of Stockport.

On the 29th of March, 1822, a vehicle of public communication was established by Mr J. Lomax, called the *Stockport Advertiser*, which newspaper continues to be published weekly by him on the Friday.

The ancient chartered market is still held on Friday, at which a large quantity of cheese, the staple product of the county of Cheshire, is sold, and the market continues till Saturday night for butchers' meat and other provisions. There are now four annual fairs, namely, on the 4th of March, the 25th of the same month, the 21st of May (for cattle), and the 23rd of October.

Stockport has all the characteristics of a manufacturing town; it is close built and irregular, in some parts very precipitous, with an ascent from the north which renders it difficult of access. At a distance the houses on the hill seem piled upon those in the valley, the base of the one ranging with the roofs of the other. The surrounding scenery is, however, bold and beautifully picturesque. The prospect on every side is rich in wood and water. The Tame and the Goyt are seen winding through the valley at the east of the town to their confluence a little below Portwood Bridge, where their united stream takes the name of The Mersey—the ancient boundary of the Saxon kingdoms of Mercia and Northumbria, and the continually expanding division line between Lancashire and Cheshire, till it is lost in the Irish Sea. The town stretches along the south bank of the river in the form of a large amphitheatre; and the manufactories, rising in tiers above each other, when lighted with the

brilliant gaseous vapour of modern discovery, present in the evenings of the winter months a towering illumination of the imposing grandeur of which it is difficult to convey an adequate idea.

The reference made to Mr Peter Marsland, and Royal patronage is borne out in a paragraph taken from the *Globe* and *Traveller*, which appears in the *Stockport Advertiser* for March 18, 1825.

Mr Peter Marsland, of Stockport, has for some time past been weaving woollen by steam, an undertaking in which he is eminently contributing to the welfare of his country. We have had an opportunity of seeing a piece of blue cloth, which he has woven for his Majesty, and it appears to us to be the finest and most perfect fabric ever exhibited. His Majesty's tailor, Mr Weston, has compared it with some French cloth worn by the Emperor Alexander, when here, and woven expressly for him, and which he then thought the finest he had ever seen. He says Mr Marsland's is much superior, and that indeed there is no comparison in quality. It has long been a common boast in France and the Netherlands that we could not equal their broad cloth. Mr Marsland has answered it, and he is proving more and more that the industry of that neighbourhood is far from its climax.

J. R.

MRS MATTHEW MAYER.

[684.] The *Advertiser* for May 27th, 1825, records the death of Mrs Mayer, relict of the late Mr Matthew Mayer, of Cale Green, in the 77th year of her age. Mrs Mayer was the mother of Mr Joseph Mayer, whose name is so honourably associated with the Stockport Sunday School, and the following particulars are given of her:—

This excellent woman was a native of the city of Bristol, but for more than half a century she lived in our town an ornament to her Christian profession. Endowed by nature with a strong and vigorous mind, which had been cultivated by a liberal education, and enlarged by her extensive reading, her general information rendered her company and her correspondence both entertaining and highly valuable. In early life her heart was imbued with religious principles, and her character formed on the Christian model; and adding great urbanity of manners to an ardent and unaffected piety, she strive to make all about her good and happy. By her death, not only her immediate friends and dependents, but her poor neighbours, to whom she was a constant benefactress, have sustained an irreparable loss. Of her it might truly be said that kindness, meekness, and comfort were on her tongue, and if there was any virtue, or if there was any praise, she thought on those things.

A correspondent, under the signature of "T. B." communicated the following elegaic verses on Mr Mayer's death:

Funeral honours wait the illustrious dead.
Emblazon'd sentinels and mariners rest;
Deeds of renown in words of wisdom told,
Virtue's fair form in classic language dress'd.
Honours immortal wait upon the good,
The memory of earth—the bliss of heaven;
Eternity for them no odds a page,
And there by seraphs their names are grav'd.
Thy form no monumental shrine unfolds,
No courteous epigraph thy worth records;
Nor eloquence in winning grace array'd,
To tell thy virtues lands her silvery words.
But, oh! affection's tribute—silent tears,
Virtue's fair meed—the praises of the just,
Charity's hours—blessings from the poor.
These follow thee, as shades their substance must.
There lives a bird—or a tradition tells—
Of noble port in glorious plumes array'd;
Colours, most brilliant, cover all its form,
And sparkling eyes burst forth its crested head.
It seeks the depths of unfrequented shales,
While ages roll away it lives and sings;
At length it builds its own funeral pile
And fires it with the wafting of its wings.
It dies—quiet from its dust ascends
Another Phoenix brighter than before;
Thus thou art gone, but lives thy image still,
In fond remembrance, and in Christian store.
Yes, thou art gone—gone to a happier scene,
To taste bliss from the fount—to live on high;
To exchange tedious, sinful world below,
For bright, eternal mansions in the sky.

J. R.

Replies.

THE MERSEY.

(Nos. 584, 672.—Oct. 22, Dec. 81.)

[685.] I have received the following interesting letter from Professor Walter W. Skeat, who holds the chair of Anglo-Saxon at Cambridge. I had written to ask his opinion of the etymologies suggested in (584) and (672):—

Cambridge.

Dear Sir,—I really can't tell the etymology of *Mersey* without documentary evidence, which I cannot find. Some old charter might tell us; but there is no mention of it in Kemble's charters. But I know enough English to see that both the etymologies you mention are simply impossible. "*Mercia's river*" would have been *mercna ea* in Anglo-Saxon, in which there is no *s* whatever. *Marsh* is A. S. *mersc*; this would be *mersc-ea*; and it would now be called *Marshes*, which it is not. There is a place called *Mersey* in Essex, of which the etymology is distinctly declared in the A. S. Chronicle (under the year 895) to be from *Meres ig.*, i. e., island in the mere or pool; where *meres* is the gen. case of *mere*, a mere, pool. Of course the same etymology would be quite possible for the river too; only it makes no sort of sense. I suppose you can hardly explain it as named from any island therein; and then, again, where is the mere? I am sorry I cannot help you; however, this is better than guess-work.—Yours sincerely, W. W. SKEAT.

K. E.

LAST MEETING OF THE STOCKPORT COURT LEET.

(Nos. 512, 583.—Sep. 2, 17.)

[686.] On Thursday, 21st October, 1858, the last

meeting of the Court Leet of the Manor and Barony of Stockport, was held at the Court House. The deputy-steward on this occasion was Mr Henry Coppock, and on his right hand sat the Mayor, Mr Wm. Williamson. After the usual proclamation was made by the Bailiff, Mr Larkum, for opening the Court, the following jury answered to their names:—Mr Alderman Chapman (foreman), Mr Alderman Orme, Mr Alderman Brooks, Mr Alderman Hallum, Mr Alderman Waterhouse, Mr Councillor Heginbotham, Mr Councillor Sanderson, Mr Samuel Bann, Mr William Bottoms, Mr Joseph Braddock, Mr Thomas Haigh, Mr John Heginbotham, Mr Samuel Walker, and Mr Thomas Whalley. After the jury had been sworn, the Deputy-steward charged them, telling them how in former times the presentments of that Court would have enabled the Lord of the Manor to send felons for trial at Chester, and on conviction to receive them, and, if the crime were capital, execute them on the Castle Hill. "That Court had," he said, "in days gone by, other duties to perform. It had to receive suit and service, to fine tenants of the Manor for nuisances and other matters, in reference to their respective duties. Where other Courts were not held, and where distance was an object, the Court had supplied a want to the community. But at that time, with the assizes and the sessions, with the facilities of railroad communication, and by the legislation of the previous 25 years, every useful power of the Court had been taken away; it had, in fact, no vitality for good." He referred to a publication by Mr Ashworth, formerly steward of the Court, and told how he, as Town Clerk of Stockport, had once been summoned to do suit and service and to take up his freedom as a burgess, and how he had decided. The purchase of the manorial tolls and rights had, at length, vested all power in the Borough Corporation, and the only useful function left the Court Leet was the appointment of constables. After the charge the jury retired, and the Court adjourned till four, at which hour, through their foreman, they reported they had no presentment to make; on which the Deputy-steward thanked the jury for their services, and adjourned the Court to Saturday morning, at 11 o'clock, to swear in the constables and proclaim the fair. For further details see the local papers of the day.

K. E.

STOCKPORT STREETS AND THEIR ANTIQUITIES.

(Nos. 572, 678.—Oct. 15, Dec. 81.)

[687.] Much more information might be gathered up respecting Great Underbank but time and space will not allow it. We cannot, however, pass unnoticed two shops which stand opposite us when

coming along towards the White Lion Inn, now occupied as a tobacco shop and the other portion as a shoe shop, where the late Mr Joseph Rayner, chemist and druggist, for a long period carried on the business of a chemist and druggist very successfully. We find his name recorded in the directory for 1816-17, amongst nine other worthy competitors. In 1825 there were 10 and Mr Rayner, and Mr Haywood, Lower Hillgate, are ranked as apothecaries. Mr Rayner was much respected by those whose lot it is to earn their bread by the sweat of their brow; amongst these and others he obtained considerable fame as a dentist. Many flocked to him for aid, and he applied his skillful hand very successfully in allaying the dreadful pangs of that plague of our human nature by the extraction of the "old and convicted foe," as he termed decayed teeth. Over his door was placed the arms of the Company of the Apothecaries, with its Latin motto, "Opiferque per orbem dicor," which in the days of youth I was wont to read out with considerable pride, in order to show some proficiency had been made in the dead languages. He was a man whose heart was full of the milk of human kindness, and one who did not fail to use his talents for the benefit of those around him, for he was always ready to take an active part in promoting the welfare of his fellow-citizens. A remarkable event occurred to him in consequence of his supposed complicity in the production of a certain pamphlet, the publication of which was occasioned by the great turnout amongst the operatives employed in the cotton trade, which began on the 10th of October, 1828, and continued for 30 weeks. This contained a series of stinging, satirical, poetical effusions; its title is "The demagogues Bate Hall family, or a peep at the times; a collection of poems by Coriolanus Steam Loom, of Bullock Smithy. Shark, printer, Newfoundland, 1829." The first is entitled "A mysterious dream," and bears the date, Stockport, 3rd March, 1829, in which, under the guise of heathen mythology, the doings of those who were foremost in the fight against the operatives are attacked with unmerciful severity, but it fanned the flame of discontent and increased the bitterness and acrimony between the contending parties. The dream consists of 26 lines, and this is followed by the "Bate Hall family," 30 verses, in which the leading manufacturers of that day are described in anything but complimentary terms, alluding to a placard issued by them. Another poem, filling over three octavo pages, follows a continuation of the "Bate Hall family"—"A peep into the Budget;" and "The slave driver's dialogue" concludes this singular pro-

duction. It matters not who the writer might be but the stinging lash of truthful satire did its work. Enraged and baffled by this letter and cutting rebuke, the vengeance of the law must fall on the miscreant's head. Its effects were manifested by an indictment for libel against this respectable tradesman at the Chester Assizes. It is a voluminous document, containing several counts in which his offending is particularly described, but it failed and he came off victorious.

E. H.

STOCKPORT PRINTED PAMPHLETS.

(No. 2. Feb. 12.)

[688.] "The glorious first of February, 1849, containing observations on the beneficial effects already experienced from the partial abolition of monopolies, and the probable future extraordinary advantages likely to result in a commercial, economical, fiscal, social, and political point of view, from their entire extinguishment.—Stockport. Printed and published by Edwin H. King, 14, Bridge-street. May be had at all booksellers. 1849." This forms the title page of an anonymous pamphlet of 18 pages, dated February 27th, 1849.

K. E.

 **Queries.**

[689.] TEUCERIAN ARCHERS OF STOCKPORT.—What is known about this body of men.

K. E.

[690.] STOCKPORT CHURCHYARD.—May I ask Notes and Queries if anyone remembers the churchyard, Churchgate, opposite the Dog and Partridge being open, that is, improved with a fence, as in many country places where thoroughfares pass through the yard, as I have reason to believe that the present fence, iron and stone, were not there, say 70 years ago. Last year when a sewer was put in I am told that human bones were turned up by the workmen, and I can remember being told when a child that people were buried in the road.—What is the age of the present church, I believe it is one of Sir C. Wren's?—Can anyone say when the old red sandstone church was erected, and what portion was removed for the present structure, leaving the old chancel.

Cheltenham.

C. W.

AUSTRALIA AS A TEA DRINKING COUNTRY.—Recent returns show that Australia is, next to China, the greatest tea drinking country in the world, the consumption per head being 7lb., as against 4.8 lb. in the United Kingdom.

SATURDAY, JANUARY 21ST, 1882.

Notes.

THE LAW OF SABBATH BREAKING.

[691.] The following extracts, given many years ago in our columns, will probably be interesting. They comprise laws relating to Sabbath breaking:—

Tradesmen, Artificers, and Labourers in General.—Tradesmen, artificers, labourers, or other persons, doing or exercising any worldly labour, business, or work of their ordinary callings, on the Lord's Day; or any person who shall sell, shew forth, or expose any wares, fruit, herbs, or goods of any kind, for sale on Sunday, will be severally liable to a penalty of 5s, and the forfeiture of the goods so exposed for sale, on conviction before a justice of the peace, who may order the penalties and forfeitures to be levied by distress, and may allow one-third to the informer.—Stat. 29, Car. 3, c. 7.

Barbers.—Under the above enactment, any barber who shall keep his shop open for shaving or dressing hair, on the Lord's Day, will be liable to a penalty of 5s.

Butchers.—Butchers selling meat on the Lord's Day are liable to the penalty of 6s 8d for each offence.—Stat. 3, Car. 1, c. 11.

Porters, Carriers, Waggoners, Carters, and Drovers of Cattle.—Porters, higlers, carriers, waggoners, carters, or drovers of cattle, or any of their servants, who shall exercise their callings on the Lord's Day, are liable to the penalty of 20s for each offence.—Stat. 3, Car. 1, c. 2.—Stat. 29, Car. 2, c. 7.

Alehouse-keepers, Tipplers, and Drunkards.—Any alehouse-keeper allowing tippling in his or her house during any part of the Lord's Day will incur the penalty of 10s for each offence, to be recovered by distress of the party offending, and to be committed till payment. Also, any person found tippling in any alehouse on the Lord's Day shall forfeit 3s 4d for each offence, or be set in the stocks for four hours; and any person convicted of drunkenness on the Lord's Day shall forfeit 5s for the use of the poor, or shall be set in the stocks for six hours.—Stat. 4, Jac. 1, c. 5, sec. 4, 7 Jac. 1, c. 10, 21 Jac. 1, c. 7.—1 Car. c. 7.

Groups of Idlers.—All persons collecting together in groups at the corners of the public streets, to the great annoyance of individuals going to or returning from public worship, are liable to the penalties attaching to common nuisances, and may be proceeded against accordingly.

Gaming.—Any person using any unlawful exercises or pastimes on the Lord's Day shall forfeit 3s 4d for

each offence, and, in default of payment, shall be set publicly in the stocks for three hours.—1 Car. 1, c. 1.

Swearing.—Any person profanely cursing or swearing shall forfeit for every offence 1s, 2s, or 5s, according to his degree in life; on a second conviction, double; and for every offence after a second conviction, treble; and if any person shall curse or swear in the presence and hearing of any constable or other peace officer, (and such offender be unknown to him), he is authorised and required to seize and detain such offender, and carry him before the next justice of the peace; and if the offender be known to the constable, he is required speedily to make information, in order that he may be convicted and punished; and all charges of information and conviction shall be paid by the offender, over and above the penalties, or, in default of payment, the offender to be committed to the House of Correction to be kept to hard labour.—19 Geo. 2, c. 21. Ed.

FESTIVITIES AT HIGH LEIGH.

[692.] The following appears in the *Stockport Advertiser* of September 9th, 1825:—

Distinguished as the Cheshire gentry have been for ages, for the splendour and hospitality they display in the celebration of any high festival, we can safely challenge the records of the county to exhibit such a fete, or, rather, succession of fetes, as have taken place during the last week at the mansion of George John Legh, Esq., of High Leigh. On Tuesday, the 30th ult., the heir of this distinguished family, George Cornwell Legh, Esq., attained the age of 21 years, and on this joyful occasion the good old English spirit of hospitality and magnificence was manifested in a style more nearly approaching to the days of chivalry than anything which modern times can produce of a similar nature. It is true that the tilts and tournaments which added splendour to the magnificence of those times were wanting; but the spirit which animated those combats was there, burning as brightly in the breasts of our Cheshire nobility and gentry as ever it did in the rudest times; and though the bright eyes which once beamed with rapture on the deeds of valour performed by the favoured knight, were no longer beaming, yet as bright a galaxy of beauty was assembled to gaze on more peaceful scenes, as ever minstrel sang in the days when "lady's love and chivalrie" were the delightful themes of every tongue.

We are perfectly aware that in attempting to describe the festivities on this occasion we can but furnish our readers with a sketch—a very slight sketch—of the splendour and magnificence with which

they were celebrated; we must leave that sketch to be filled up by the imagination of those who did not witness the joyous scene, and we can assure them that fancy in its warmest flights would form but a very imperfect idea of the reality.

On Monday, as a prelude to the general rejoicings, a family party, of about 40 distinguished individuals, dined with Mr Legh, and did not retire to rest until the ringing of bells, the firing of cannon, and the loud-mouthed voice of congratulation and rejoicing announced the dawning of the auspicious day.

During the early part of Tuesday, while preparations were making for the splendid display of hospitality within the hall, two oxen, which were killed for the occasion, and had been previously paraded through the village and neighbourhood, fancifully decked with ribbons and garlands, were distributed to those of the neighbouring yeomanry who had tickets, with a plentiful supply of yeoman's beverage, strong home-brewed ale. In the evening, a party of 150 noblemen and gentlemen, including the heads of the principal families in Cheshire, sat down to a splendid entertainment, prepared in a style of elegance which we should vainly attempt to describe. After dinner, the health of the young gentleman was given, accompanied by the heart-felt congratulations of every individual present. Mr G. C. Legh acknowledged the compliment in a speech, which, for eloquence of diction, and eloquence of delivery, has seldom been surpassed even by those who have made oratory their study, and have practiced it successfully at the bar or in the senate. Several other animated speeches were delivered on the occasion, many of them excellent, but all breathing one spirit of gratulation and sincere friendship towards the hero of the day and his distinguished family. The festivities of the evening were conducted with spirit and animation until a late hour.

Amongst the company present were—The Earl and Countess of Derby, Earl Stamford and Lady Jane Grey, Lord and Lady Delamere, Lord Kilmorrey, Hon. R. Grosvenor, Sir Thomas, Lady, and Mr Stanley; Sir Thomas, Lady, and Miss Hesketh; Sir P. and Lady Egerton, Sir H. and Lady Mainwaring, Sir J. and Lady Dixon, Lady and Miss Brooke, Lady Warburton and Miss Dixon, Mr and Mrs Glegg, Mr and Mrs Cholmondeley, Mr and Mrs Egerton, Gen. and Mrs Heron, Misses Hesketh, Mr and Mrs H. Hesketh, Mr Egerton Legh and Miss Legh, Mr P. Mrs, and Miss Legh; Mr and Mrs Leicester, Mr, Mrs, and Miss Trafford; Mr and Mrs E. Stanley, Mr and Mrs Mallory, Mr W. and Mr T. Hibbert, Mr and Mrs Tipping, Colonel and Mrs

Parker, Mr and Mrs I. I. Blackburne, Mr and Mrs T. Blackburne, Trafford Trafford, Esq., and many other highly distinguished individuals, whose names we are not able to add.

The public festivities on Wednesday were confined chiefly to the tenantry, and the rustics of the neighbouring villages. The early part of the day was occupied by a succession of gymnastic feats and rural sports, which, in the "good old times," were the delight of the sturdy English yeomen, but now confined solely to those parts of the country into which the refining spirit of this age has not penetrated. In those, Mr G. C. Legh took a very active share, and the delight which his familiarity and condescension gave to the happy peasantry will, doubtless, lay the foundation of a feeling of grateful attachment and respect, which time will but serve to strengthen and confirm. At five o'clock about 200 of the tenantry retired into the interior of the mansion, where they shared the hospitality of their landlord, and drank in bumpers, "pottle deep," to the health and prosperity of his heir and family. In the evening their wives and daughters were regaled with tea, (of which one worthy old dame, in the grateful overflowing of her heart, drank no less than 24 cups,) and at 10 o'clock a brilliant display of fireworks was exhibited by the celebrated D'Ernst, from London.

A grand ball and supper formed the attraction of Thursday, and certainly the splendour of the scene bids defiance to all attempts at description. The lawn and pleasure grounds were brilliantly illuminated by thousands of variegated lamps, which shed an artificial glare over the naturally beautiful scene, and the effect produced by this apparent contest between nature and art strongly reminded us of the gorgeous creations of enchantment which form the subject of many an eastern tale. Nor was the power of enchantment confined to the exterior of the mansion. The splendid suite of rooms which were thrown open for the reception of the party were decorated in a style of tasteful elegance; and amongst the company assembled "to chase the glowing hours with flying feet" might be mentioned all the beauty, fashion, and rank of the county. Upwards of 300 joined in the dance at intervals; and at the supper, which consisted of every delicacy that the season affords, not less than 250 were seated at one time. The band of the Royal Cheshire Militia and the celebrated Manchester Quadrille Band contributed much to enliven the evening; and upwards of 60 splendid equipages were in attendance to convey the visitors.

to their respective homes. On Friday several of the distinguished inmates retired from the bustling scenes; but the conviviality of those who remained seemed to have abated little in its ardour, and the hospitality of their respected host and hostess was incessantly displayed on every occasion.

That no class might be excluded from a participation in the general rejoicing, on Monday a ball and supper were given to the sons and daughters of the tenantry and their acquaintances, of whom about 300 were assembled. The dancing was kept up with great spirit until six o'clock on Tuesday morning, when the party separated, highly gratified with the kind attention they had received. Ed.

SATURDAY, JANUARY 27TH, 1882.

Notes.

NOTES RELATING TO THE CHURCH AT HOLMES CHAPEL.

[693.] The following items of information are extracted from Barlow's *Cheshire and Lancashire Historical Collector*, published in 1853:—"I was induced some time ago to put together, in pamphlet form, a few memoranda relating to the above church; since then I have carefully gone over the church accounts, which commence with 1716, in the wardenship of Randle Somerville, and some extracts tending to illustrate the history of the place are subjoined. It may be here advantageously mentioned that the registers commence in 1613. Dr. Ormrod overlooked the first, and states that they begin in 1680. 1716—Spent when Mr Duggard *a* preached, 1s; spent when Mr Brookes preached 1s (this gentleman's name occurs several times again in this year); spent when Mr Allen *b* preached, 1s; pd. the ringers' wages, for the half-year ending at Michaelmas, 15s; pd. the clerk's wages for a half-year, and for whipping dogs out o' th' church, 11s 3d; pd. for taking out and putting in the brasses, 1s. 4. Spent at the visitation, 12s—viz., court fees, 4s; for meat and ale for four men, 8s. Pd. the ringers on the Coronation Day, 5s; spent on the Coronation Day, 1s; pd. the ringers, August 1, being the anniversary of K. George's accession to the throne, 3s; spent that day, 6d; given to the ringers, October 30th, being the Prince of Wales, his birthday, 3s; spent the same day, 6d; pd. Phineas Aldred, for a set of bellropes, 13s; spent in seeing after ym., 1s 4d; spent at putting up the new bellropes, 1s; paid the clerk a quarter's wages, and for tending the clock, washing and repairing the surplice, 7s 6d; spent when the Parson of Goostrey preached, 1s; given to the ringers, at K.

George's return and spent, 8s; paid to John Whitehurst *c* for keeping the clock in repair for a year, 2s 6d; spent at choosing new officers, 6s 2d; pd. for this new church book, 3s 8d; pd. William Blackmore for glazing the chappel, 19s; spent when Mr Hall *d* preach'd, 1s; spent at a meeting to enquire into the parson's yearly income, 3s 4d; spent at visitation, pd. court fees, 4s 4d; pd. for nine men's dinners and ale 14s; pd. at delivering in the survey of the parish, 8d; spent by Randle Stubbs in going beyond Alderley, to Thomas Whittaker's, to seal his writings, 1s; pd. for entering these accounts in the book, 2s.' (Many items appearing in the account for this year, as for "Clerk's Wages," for "Whipping Dogs out o'th' Church," "Visitation Fees," "Ringers' Wages," "New Bell Ropes," "Repairing Clock." &c., &c., occur in nearly all the subsequent accounts, but will not be repeated here.) '1717—Pd. charge of a painter viewing the church, 2s 6d; spent o'th' Parson of Goostrey, 1s; spent at a meeting to agree with John Booth and Nich. Townsend, 3s 10d (this seems to refer to repairs at the church, from several items that follow in the book, but which it is unnecessary to insert here); spent of a strange north parson, 1s; pd. John Yarwood for pulling weeds up i'th' churchyard, 1s; spent carrying gravestones *e* out o'th' chancell, 3d; spent with Parson Brooks, 1s; spent with Parson Evans, 1s; spent with Parson Watwood *f*, 1s; spent with Parson Webster, 1s; pd. Jo. Allen for a fox-head, 1s.' (A good many trifling repairs seem to have been done at the church this year.) '1718—Spent when I came into office, 1s 6d; spent with Parson Harwor *g*, 1s; spent of a travelling parson, 1s; spent with Parson Webster, 1s; pd. John Allin, for putting up a role for bells, 1s 6d.' (This probably means a *Rule*, and reference is made to it again in the account for 1772.) Until very recently the following rules, in doggerel verse, graced the walls of the belfry. I am given to understand that they are to be found in one or two other Cheshire churches.

Whoever rings with Spur or Hat,
Shal. pay the Clerk a groat for that;
Whoever swears, or bell turns o'er,
Shall forfeit fourpence, if not more.
If any shall do ought amiss,
Threepence the forfeit is.
Observe th's laws and break them not,
Lest you loose your peace for that."

a Mr Duggard was Rector of Warrington, 1714—1717.

b Afterwards Vicar of Sandbach.

c This must have been one of the famous clockmakers of Congleton.

d Probably of the Hermitage family.

e This item may account for the disappearance of the Needham monuments.

f I think of Congleton.

g The R. v. Joseph Harwor, Rector of Swettenham, and afterwards of Acton.

CHEADLE IN 1825

[694.] The following particulars of this village appear in "Baines's History, Directory and Gazetteer of the County Palatine of Lancaster." published in 1825 :—

CHEADLE.—This parish consists of three townships—viz., Cheadle-Moseley, Cheadle-Bulkeley, and Handford-cum-Bosden, and contained, at the taking of the last census, 6,508. The village of Cheadle is three miles west of Stockport, partly in Cheadle-Bulkeley and partly in Cheadle-Moseley. There is here an ancient parish church, and a Wesleyan Methodist chapel. The church living is a rectory, in the patronage of the Rev. Henry Delves Broughton, of Broughton Hall, in Staffordshire, who is also rector; and the Rev. Matthew Dunn is curate. This village is remarkable for the beauty of its situation, and for its very clean and neat appearance.

The populous village of Edgeley, and that of Brinksway, both in contiguity with Stockport, are in this parish, and the names in both are incorporated with the Stockport Directory.

CHEADLE DIRECTORY.

Barrett Geo. gentleman	Tidswell and Thorp, calico printers
Baxter John, gent. Brook Lodge	Walker John, Esq., barrister
Blackburne Isaac, Esq.	Wilkinson Geo., stay maker
Boardman Miss K.	Wood Thomas, tailor and draper
Brennall Edward, baker	Worthington John, attorney
Brown Mrs Mary	INNS AND TAVERNS.
Chapman Jas. gentleman	Crown, Wm. Davies (coach proprietor.)
Cheers Miss Elizabeth	George and Dragon, Wm. Evans
Collier Samuel, clock maker	Horse and Jockey, Jas. Ford
Collinwood Wm. schoolmaster	White Hart, Mary Davies
Darby Mrs Catherine	CORN MILLERS.
Downes Charles, Esq.	Rostock Charles
Downes John, saddler, Post Office	Handford Daniel
Downes Wm., bleacher and calico printer	COTTON MANUFACTURERS.
Dunn Rev. Matthew	Gleave John
Fowden Reginald, Esq.	Lane Joseph, Belle Vue
Hall Joseph, merchant	PAINTERS.
Hallford Misses	Harrop John
Harrison Henry, Esq., Heath Bank	Mycock Thos., plumber and glazier
Higham Joseph, gent.	SURGEONS.
Higginbotham John, Esq.	Andrew Joseph
Locket John, joiner	Lupton Bew.
Mallins Wm., saddler	Vandry T. and S.
Nadin Joseph, gentlemen	The Mail to Birmingham, at noon, and to Manchr at 8 aft.
Ormerod George, yeoman	A Coach to Manchr. Tu. Th. and Sat. (Crown Inn) at 8 mg.
Pate Richard, yeoman	
Salisbury Daniel, gentleman	
Smith Mrs S., linen draper	
Smith Henry, joiner and parish clerk	

ED.

Replies.

CHESHIRE WORDS.

(No. 669—Dec 31.)

[695.] K. E. wishes to be supplied with the meaning, derivation, and examples of the following Cheshire words; he has sought for them in dictionaries, and

has not found them. It is not likely that he should do so, for they are strictly local and provincial. Their derivations I do not pretend to give; it is too far back for me to know; but the meanings may be relied upon. The order in which they are asked are :—

BOGGARTS.—Something to fear you—a ghost, a bodily appearance. The latest example of this was the famous Bramhall Lane ghost that appeared at the commencement of the present winter.

BOSGIN.—That part of a shippon or cowhouse which separates the animals from each other. Its synonym to-day is "boox."

CURLINGS.—This word has a double meaning. Sometimes it has been applied to the curds, "fleetings," a production of cheese-making; but it also applies more fully to a game on the ice called curling, in which a stone of peculiar shape is used as a sort of bowl.

CLEM.—A slow starvation, in consequence of food being withheld.

COP.—Chastisement upon detection; getting what is due to you when you deserve it. An example of this came under my notice a short time ago. Some children had been in mischief, and one had been severely thrashed for it. A little one present remarked that he had "copt it."

CRODDY.—A test example. Thus, the individual setting the "croddy" performs or does a feat, and, if his imitator can do it equally well, he has performed or done the "croddy;" otherwise, he fails. This word is scarcely ever used now.

FRATCH.—Quarrelsome, contradictory; easily offended, and when so, does not fail to mouth it.

HOB-NOB.—In accordance with each other; perfect agreement.

NOO, GIVE OVER.—Enough of that; repletion.

GRADELY.—Well done—done to perfection. Within three months I heard a lady use the word. A question had been asked and an answer given, and the reply was so appropriate that she instantly said, "Well, that is gradely."

ODDIN.—This word has its origin, or is more particularly used, when a sow farrows her litter of young pigs, and there should happen to be more mouths than teats; then the extra one is called the "oddin," odd one. I never knew or heard of more than one at the same birth; it has to be taken and fed by hand, and thus causes a lot of trouble to its nurse. Applied to mankind, it means one quite out of the ordinary way, whatever that way maybe. "Thou art an oddin" expresses a wide variety of thought.

PIKEL.—A two-pronged fork, used for making, stacking, and housing hay (a hayfork); most useful in all indoor work in the stables, shippens, piggeries, &c., for bedding purposes. The shaft or handle is from five to seven or ten feet long, just as the occasion or service to which it is put may require.

POTWOLLOPER.—Boon companion, fond of good drinking. I am not sure but that I have heard this word applied to that ancient officer the "beer-taster," formerly appointed under the court leet of the lord of the manor, now obsolete.

SHIPPON.—A cowhouse—that is, a place where cows are housed and tended.

THROTTLE.—To choke or strangle, applied to men as in fighting; a firm grip fastened on the throat and thereby the windpipe is compressed, and many have been killed. The old professional fighter watched this, and held on until his adversary, for sheer want of breath, threw up his hand and yielded. Applied to other matters, it means the course is impeded somewhere.

J. B.

THE MERSEY.

(Nos. 584, 672, 685. Oct. 2nd., Dec. 8th, Jan 14th.)

[696.] I would like to suggest to K. E. that the truest derivation of a local name is found in the simplest and most natural. Local names of places are generally given from what strikes the eye, and ancient names have become abbreviated by use until the simple origin is lost, and a fanciful interpretation is accepted. The name Mersey evidently comes from *Mere* or *Meres-ea*. A walk along its course from Stockport to Warrington will show that it pursues its way through low lying meadows or *eas*, kept in its bed by high banks, which have from time to time been raised. These low lands are bounded on both sides by much higher ground, the space between them being of variable width, in some places narrow to little more than the breadth of the stream, while in others half-a-mile or more apart. Many times have the waters asserted their former right to possession, and for miles down has the country presented the appearance of a succession of *Meres*. If this former feature of the landscape is borne in mind, we can then understand how this stream of water was an effectual boundary between the tribes Brigantes and Cornavii, two provinces of the Romans—two kingdoms of the Heptarchy, and the perpetuator of two markedly distinct dialects. Before Manchester outgrew itself and its knowledge and folk-lore, the River Mersey was invariably called by the lower orders "the Cheshire Waters," especially when approached by the Chester Road. In an old account book kept by an old resi-

dent of Didsbury in 1800-5, there is mention of a "Didsbury Banking Company," which puzzled me much at first, thinking it was something connected with former greatness—as the village had once had a statute for an annual fair, and yearly races, but the necessity for keeping the river's banks in repair explained the meaning, especially as the person who kept the book had a good deal to do with "presenting" people at the "Court Leet of Withington." In an ancient ballad of "Tarquin," time of James 1st, we are told that Launcelot du Lac (sometimes styled the Knight or Prince of Cheshire.)

From Winchester he's gone with speed,
Well mounted on his stately steed,
Until at length to the flood he came.

Then did he ride through a cloudy desert wild,
Frequented by no man or child;
Where stately trees have lain since Noah's flood,
Firwood and oak there to be found,
All in that deluge, then renowned,
Lie buried there within that trembling ground.

Though the term trembling may not tell us the nature of the ground in ancient British times, it indicates the opinion held by someone, 300 years ago, and denotes a previous possession by water.

Didsbury.

B.A.I.R.D.

Our correspondent also remarks that there are other and more ancient names for the river, such as Beli-Gama (King of Currants), SETELA (set upon the eas), llyn-pull-gus or Liv-pull, rapid water, which latter name for the estuary has given name to Liverpool, though they try to seek its origin in a bird called the liver, which never existed except as a gull.

STOCKPORT STREETS AND THEIR ANTIQUITIES.

(Nos. 572, 678, 687. Oct. 15, Dec. 18, Jan 14.)

[697.] Amongst other houses in Great Underbank is an old-looking building almost opposite Mr Fleming's, once occupied by a most useful citizen of the good old town, who was a coach proprietor, and who thus announces his business in the first number of the *Stockport Advertiser*, March 29, 1822:—"J. Parke, sensible of the decided preference his coach has obtained from the inhabitants of Stockport during the time of its running between Stockport and Manchester, returns thanks, and has added a new and elegant four-horse coach, which will commence running on Tuesday, the 9th of April." In the Directory (Baines') published 1825-6, we find "Parke John, coach proprietor, Great Underbank;" and amongst the list of coaches running between Manchester and Stockport are "The Royal George, the Tradesman, and the Hope, from John Parke's, Great Underbank." There were many who have long since passed away, but are worthy of remembrance, but whose where-

about is not recorded in the earlier directories. This applies to the whole of the town. On looking back to Great Underbank, I find, in 1816-17—

A stock of striplings strong of heart,
Brought up from babes with beef and bread

Mr William Downall carried on business as an accountant in 1825. He was in Little Underbank, and in 1832 he is announced as having retired to that quiet locality, Churchyard Side, where he was agent for the Atlas Fire and Life Insurance Company. In 1836 he is announced as of No. 73, Churchgate, and in 1841, where the writer remembers him, as a strong, hale, oldish gentleman, when he carried on the business of a general agent at No. 30, St. Petersgate, after which he disappears from the busy scenes of life. He was greatly esteemed by his fellow-townsmen. There was also Mr Lawrence Walker, who had an office at the back of Mr Brookes' premises, which were taken down in 1870, and concerning whom we may have a little more to say. His name is recorded in the Directory for 1782. An auctioneer, a bright, intelligent man, next appears. It is Mr James Moorhouse, whose witty effusions were wont to "set the table on a roar." An anecdote is told of him at one of his sales held at the White Lion. Some very desirable property was offered for sale, of which a certain party wished to become possessed. The bids had run rather higher than he expected, and, growing rather impatient, he exclaimed—

I'll tell thee what, James Moorhouse,
Thou art a strong old man;
Thou art going, going, going,
But never, never, gone.

This sally had the desired effect, the charm was broken, and a break made in the proceedings for the company to liquor-up; and the property was afterwards knocked down to the anxious bidder, as no other purchaser could be found. We find, in 1816-17 that Great Underbank possessed two bakers and flour dealers, in the persons of Mr John Lee and Mr Thomas Wright,

Who knew that Stockport folks must all be fed,
So they provided good and wholesome bread.

Of Mr John Lee's antecedents I have no personal knowledge, but in the 1192 Directory I find "Lee Charles, calenderman, and Lee William, silk throwster." He might be a descendant of one of these. In 1824, I find "William Lee, baker, Millgate;" in 1832 I find "Mark Lee, furniture broker, 17, King-street; Lee Newton, and Co., silk manufacturers, 17, Cheap-side; and Lee William and James, chymist and druggist, 32, Market Place," who the writer remembers as occupying the premises next the Boar's Head, which was approached by a high flight of stone

steps. Their shop was next Park-street. In 1836 the Lees increase wonderfully, as there are four of them scattered in different parts of the town. In 1841 we only find one Lee, and in 1851 I find Henry Lee, the hardware dealer, still carrying on business in Chester-gate. In 1825 we find Thomas Wright still remains in Great Underbank, and four others, who, with their descendants, can be traced in subsequent directories.

E. H.

Queries.

[698.] SILK TRADE AT SANDBACH.—In the *Stockport Advertiser* of August 26th, 1825, there appears the following paragraph:—"During the last week, a plot of ground has been cleared at Sandbach, for the purpose of erecting another silk manufactory in that town." Can any of our readers give us any information regarding the silk trade of Sandbach? Ed.

[699.] GEORGE FOX, THE QUAKER. — Baines's History of Lancaster states that George Fox, the founder of the sect called Quakers, began his public ministry and first preached at Manchester. Is this correct? Ed.

PNEUMATIC CLOCKS.—A paper on the "Distribution of Time by a System of Pneumatic Clocks" was read before the Society of Arts by Mr. J. A. Berly. The system advocated—the Popp Rosch system—is in use in Paris, where twenty miles of main pneumatic tubes, and 137 of branches, are laid in the sewers and communicate with 720 houses for the regulation of the clocks by means of compressed air forced through the tubes by steam power. The Compagnie Générale des Horloges Pneumatiques supply suitable clocks with all the apparatus and communication necessary for maintaining automatically uniform and correct time in all the clocks in large establishments, the public clocks of towns, churches, and so forth. The municipality of Paris have entered into a contract with the company for fifty years to distribute time through the public clocks of that city. The cost in private houses is from a farthing to a halfpenny per clock per day. Twenty clocks were fixed on the walls of the lecture hall, fitted with pneumatic tubing served by a forcing-pump, and during the two hours of the meeting the pointers of the whole twenty maintained absolute uniformity. The hall was well lighted with electric lamps, and a photograph of the assembly was taken in that light. Lord Alfred S. Churchill, the chairman of the evening, spoke highly of the system propounded in the paper. He hoped to see it adopted in London, though this city was placed at a disadvantage as compared with Paris, with her vast sewers and her better form of municipal government. Mr. Jones, of the City, admitted that the pneumatic system might have some advantages over the vagaries of time regulation by electricity.

SATURDAY, FEBRUARY 4TH, 1882.

Notes.

RISE AND PROGRESS OF OUR POSTAL SYSTEM.

[700.] Tell me, reader, if you can, what institution in the town is more useful than the Post Office? No doubt the hoary mantle of antiquity gathers round it, and, consequently, its history is obscure. It is said to have arisen slowly, and from small beginnings. Gale states that Edward IV. in his war with Scotland, in 1481, introduced an establishment of riders with post horses, to be changed at every 20 miles. By this means letters were forwarded 200 miles in two days. This system was followed by the Scottish Parliament, and in 1513 it appears a similar arrangement existed in England for conveying the despatches of the king and his government, and by which letters were received in Edinburgh on the fourth day after their despatch from London. This soon became an adopted plan for the transmission of letters for the public, and in 1548 an Act was passed fixing the rate to be charged for the post horses at one penny per mile. It appears the Government at last took the matter into its own hands, for we find in 1581 the first chief-postmaster of England, Mr Thomas Randolph, was appointed by Queen Elizabeth. In the reign of Queen Mary the office of foreign postmaster was established. The post office soon grew into a lucrative business for private undertakers, and it is a curious fact in its history, that every considerable reform by which its progress has been accelerated and its advantages increased and made more universal, down to Sir Rowland Hill's penny postage scheme, owes its origin to the capital, industry, or skill of private individuals. In 1631 an Act was passed which regulated the running of the mails. Arrangements were made for the post to all the important places in England. Letters lying in places near the road were to be taken, and bye-posts to and from the high road established, so that communication was established with all the principal towns. The postmasters in each road were required to furnish horses at twopence-halfpenny per mile. The earliest rates of postage of which we have any cognizance were fixed at twopence for a single letter for distances under 80 miles, fourpence for distances under 140 miles, sixpence beyond, and eightpence to and from Scotland. Double letters were charged double postage. In 1644 a change occurred, and the gross revenue did not then exceed £5,000. In 1649 a weekly

conveyance was established to all parts of the kingdom; but this was opposed by the common council of the city of London and other corporate bodies, who were against the conveyance of letters being confined to the post office. Notwithstanding this opposition, the House of Commons passed a resolution, "That the office of postmaster is and ought to be in the sole power and disposal of Parliament." But private carriers and undertakers still flourished, and carried letters at cheaper rates than the Government; but the latter was determined to put them down, and ordered Prideaux to lower the rates to those of the undertakers. There was a grave reason for making the post office a monopoly, for in 1653 it was farmed to John Manley, Esq. for £10,000 per annum. At last the undertakers were forcibly overpowered by the seizure of correspondence, &c. They made an ineffectual appeal to Parliament by a petition which was registered, and we hear no more of them. During the Protectorate the establishment was considerably improved. In 1683 the London penny post was commenced by a private individual, Mr Murray. It was transferred to Mr Dockura, and he disposed of it to the Government, and received a pension of £200 a year. But James II. exceeded all his predecessors, for he got all the post office revenues settled upon him, and he obtained an Act of Parliament "That the said revenue should hereafter be to him, his heirs and successors, one entire and indefeasible estate in fee simple, and, therefore, that its revenues were not to be accounted for to Parliament." The revolution of 1688 produced a change, and the post office department resumed its functions, soon after which the Scotch Postal Act was passed, which proved very unproductive for years. In Queen Anne's reign the rates of postage were advanced from 2d to 3d, and in proportion, in order to increase the revenue to meet the exigences of war. In her reign the laws as regarded the postal system of England and Scotland were repealed, and one general system for the whole of England was established. In 1720 Mr Allen improved the cross posts, which he farmed, and realised an average profit of nearly £12,000 per annum for 40 years. In 1724 the regular official accounts commenced, at which period the nett revenue was £96,339 7s 5d. Immediately after the death of George I., bills of exchange were forbidden to be sent with a letter, and other restrictions. A similar law was passed respecting writs. These Acts were passed in 1732, and continued in force until the beginning of the present century. In 1735 the franking of letters by members of Parlia-

ment was introduced, the privilege being confined to the time of session, or within 40 days before or after. In consequence of frauds being perpetrated, it was required that the whole superscription on the letters should be written by the member. Some other important changes were made which punished fraud by imprisonment and hard labour. A Mr Palmer then came upon the scene, and was manager of the theatres at Bath and Bristol. He was puzzled to find it took up a long time to transmit a letter from London to Bath, a distance of 110 miles. Letters posted in London on a Monday evening were seldom delivered earlier than Wednesday afternoon, whilst at the same time coaches were leaving London on Monday afternoon, and reaching Bath by breakfast time on the following morning. The postage of a letter was 6d, and the carriage of a parcel 2s; so the tradesmen made parcels of their letters, and were considerable gainers. He also found post-office robberies were frequent. He drafted a plan to prevent all this, and it was presented in 1782-3. Some of the objections to his scheme partook of the ridiculous, but he still persevered, and Mr Palmer's plan proved beneficial, for up to 1797 not a single robbery of mails occurred. Many gross abuses were checked and destroyed, and revenue had increased, and the number of newspapers carried free had increased from 2,000,000 to 8,000,000. Two years after, by 37 George III., the rates of postage were raised again; and in 1801 another rise occurred, the maximum being from 8d to 1s. In 1805 an additional 1d was levied on all classes of letters, and in 1812 a certain class of letters was raised again. The table annexed will show the progressive increase in the rates of postage from 1765 to 1812;—

	1765	1784	1797	1801	1805	1812
	d.	d.	d.	d.	d.	d.
Not exceeding 15 miles	1	2	3	3	4	4
Above 15, and under 30	2	3	4	4	5	6
" 30, and under 50	3	4	5	6	7	8
" 50, and under 100	4	6	8	9	10	11
" 100, and under 200	5	8	10	12	13	14

In 1816 the gross revenue was £2,418,741, which cost £704,639 to collect, leaving £1,519,196 nett revenue. Some slight alterations were made in the reign of George IV.; but in 1837—in the first year of the reign of her present Majesty—the Acts relating to the Post-office were repealed, and the people hailed with unfeigned satisfaction an Act for the further regulation of the duties on postage, until the 5th of October, 1840. An article appeared in the *Manchester Guardian*, December 7th, 1839, explaining the 4d postage on all letters not exceeding half-an-ounce. Extra charges were levied on all letters above that weight. The penny postage commenced on the 9th of January,

1840. Having given the general history of the Post-office as briefly as possible, let us glance at our own local Post-office, as it was and is. The slow system pursued in our local postal arrangements may be aptly illustrated by a passage from Baines' "History and Directory of Manchester," p. 105, vol. ii. This was in 1621:—"The regulations of the Manchester Post-office serve to show how much more patient our ancestors were than their posterity, both as regarded their political and commercial communications. The posts both to London and the North left and returned to Manchester only three times a week, and the public were officially informed, 'that it would be best to bring the letters the night before the going out of the post, because the accounts and bags were usually made up over night.'" Eight days were then required to effect the interchange of a post letter with London. In 1825 it required 60 hours, but now a very short time is required, after it has been posted, to despatch it to its destination.

E. H.

Replies.

CHESHIRE WORDS.

(No. 669, 695—December 31, January 27.)

[701.] It is scarcely correct to term the whole of the fifteen words given under the above numbers, as Cheshire words, although they may be heard in the county. Three (Nos. 5, 8, and 13) are slang words, and, as such, will be found in the *Slang Dictionary*, edition 1873; two (Nos. 7 and 15) are common in most parts of England; and six (Nos. 1, 4, 5, 9, 11, and 12) are as common, if not more so, in Lancashire, the dialect of which county bears a very close resemblance to that of Cheshire. It is not to be expected that words like the majority of the above will be found in a dictionary, owing to their being in local use only; but any diabolical glossary will give the information sought for, such as Wilbraham's *Attempt at a Glossary of some Words used in Cheshire*, 1820; Egerton Leigh's *Glossary of Words used in the Dialect of Cheshire*, 1877; *Glossary of the Lancashire Dialect*, 1875; Halliwell's *Dictionary of Archaic and Provincial Words*, 1850, &c., &c. It would, however, be very useful to forward to "Notes and Queries" such words in use in Cheshire as are not given in Wilbraham's and Leigh's glossaries. To turn to the list above:—

BOGGARTS.—Probably from the Welsh *bog*, *bogan*, a hobgoblin, spectre, &c. Spencer, in his *Faerie Queen*, 1589, uses the word *bug*; and Shakspeare ("Winter's Tale," "Hamlet," and "Cymbeline"), *bugge* and *bugges*. This seems to be the original form of the word.

BOSGIN, more correctly *boskin*, the partition between the booses; from A.S., *bos*, *bosig*, a stall. **Boose**, a cattle stall; sometimes the place where the fodder is put. **Boosing-stake** is the post to which cattle are tied; and **boosy**, the trough out of which they feed.

CURLINGS.—Also the small pieces of the leaf of a pig, after rendering.

CLEM, or **CLAM**.—To starve through want of food, probably from the old German *chlemmen*, to pinch. In Ben Jonson's *Every Man out of his Humour*, 1599, we have

Hard is the chole,
When vallant men must eat their arms, or clem.

CRODDY, **CRADDY**, and **CRADDENS**.—A trick, to do something hazardous or difficult, which no one will do after you. In common use in South Lancashire and north of England.

HOB and **NOB**.—To act together; the foot and head. Also to drink together; to clink the glasses together before drinking.

GRADELY.—A.S., *geraedlich*, level. Decently, orderly, good; a proper sort of man. *Graithely*, Chaucer's *Canterbury Tales*, 1393.

PIKEL.—Qy. from the French *piquelet*, a little pike.

POTWALLOPER; also **POT-WABBLERS**, and **POT-WALLINERS**.—A scullion. "An elector in certain boroughs before the passing of the first Reform Bill, whose qualification consisted in being a housekeeper, to establish which it was only necessary to boil a pot within the limits of the borough, by the aid of any temporary erection. This implied that he was able to provide for himself, and not necessitated to apply for parochial relief. Honiton, Tregoney, Slchester, Old Sarum, &c., had this privilege before the passing of the first Reform Bill." *Slang Dictionary*, edition 1873, p. 253.

THROTTLE.—The windpipe, to choke.

ALFRED BURTON.

Curries.

[702.] **CATTLE DISEASE**.—The cow disease, 150 years ago, it seems, took away thousands of cattle. Tar water was then used as a remedy. I think 50,000 cows were lost in one year. Is there any local record of this visitation?

HENRY FOGG.

[703.] **REV. PETER WALKDEN**.—Can any of your readers give any particulars of the Rev. Peter Walkden, who assumed the charge of the old Tabernacle Chapel at Stockport in 1744, and died there in 1769? His daughter was buried in the yard of Stockport Chapel in 1791. Some suspicion being excited, the grave was

opened, in the presence of 100 people, a month after, and it was found that the body-snatchers had removed the corpse. Her brother Henry seems to have suspected a local surgeon of inciting the theft, and offered a reward for the apprehension of the culprits. They were not found out. A diary of Mr Walkden's was discovered a few years ago, and printed by Dobsons, of Preston

HENRY FOGG.

HINDOO WIDOWS.—The Indian Mirror observes that the custom of widow-marriage among the Hindoos is fast taking root in most parts of India, where but a few years ago the idea of such remarriages was repugnant and considered tantamount to apostasy from the ancestral religion and the first step towards denationalisation. In Bombay, in Bengal, and in the Punjab especially, the number of widow marriages is stated to be increasing every year. Madras, though comparatively behind-hand in reforms, has also begun to show signs of stirring in the same direction. A healthier spirit of right and duty (adds the same authority) is growing up among our country with the general diffusion of education, and with the declining influence of traditional but unreasonable prejudices.

THE PENALTY OF CIVILISATION.—An Indian girl, who, before she went to Hampton College, believed her father's log hut but a palatial mansion compared with the surrounding tepees, and kept up the illusion, looking forward with pleasure to the grand reception her father would give on her return, burst into tears as she walked into the rude hut and realised how completely her education had isolated her from all that had been so romantic in her former surroundings. On the other hand, when her sister saw her polonaise, her jaunty hat and her high-heeled French shoes, she cried her eyes out because she couldn't be civilized, too. When the daughter began to clean up and set things to right in the old hut, her father began to think seriously about sending her back East. He couldn't stand any such nonsense as that. So it would seem that education, in this case, was rather a doubtful boon to all parties concerned.

ELEPHANTS IN CEYLON.—The Reverend Mr. Collins, a naturalist, twenty-five years resident in Ceylon, says that elephants there live about 130 years and "come of age" at forty. There are three sizes of them in the same herds, and when they are young, the sizes they will attain is pretty nearly known by the number of their toes. Those which grow to be of the largest size have eighteen toes—five on each of the two fore feet, and four on each of the hind ones. Those which grow to a medium size have seventeen toes—five on each of the fore feet and four on one hind foot and three on the other. The least size of elephant has sixteen toes—five on each fore foot, and three on each hind foot. No Cingalese elephant has a fewer number than sixteen toes.

SATURDAY, FEBRUARY 11TH, 1882.

Notes.

BENEFIT SOCIETIES.

[704.] The history and progress of benefit societies is long and interesting, going back into the long gone-past, and they may be truly said to be the offspring of the virtuous and intellectual members of the working-classes, whose brains and muscles, although strained to the utmost, did not lag in the performance of deeds of love and charity. The earlier guilds, or benefit societies, of the working-classes were quite of a quasi-religious character, their initiation, lectures, and instructions being illustrated largely by quotations from the Bible and the works of ancient historians; all this has passed out of existence with the so-called progress of the times, and the most commonplace and uninteresting illustrations have been substituted. Mr Henry Baines, in his "History of the County Palatine of Lancaster," vol. 1, page 108, makes the following remarks concerning them:—"Those laudable institutions called sick clubs, or benefit societies, both for men and women, prevail here. The benefit clubs are separate and distinct from secret societies very generally, and the provision made in this way by the poor for themselves in sickness and old age, combined with their deposits in the savings banks, materially relieve the demands on the parish funds. The contrast in the condition of those who are members of these societies and those who, in the same place, are content to rely upon the parish for relief, is often strongly marked. The former are in general comparatively clean, orderly, and sober, and consequently happy, while the latter are living in filth and wretchedness, and are often, from the pressure of casual sickness, or accident, which incapacitates from working, tempted to the commission of improper acts (not to say crimes) against which the sure recourse of a benefit club would have been the best preservatives. (a) The Legislature, well aware that the tendency of these societies is to promote individual happiness, and to diminish the public burdens, has invested them with the power and privileges of Corporations, on their rules being duly inspected at the quarter sessions, which gives them great advantage in the management of their funds, and protects them against depredation. It frequently happens that the anniversary of the establishment of these societies is observed by the members as a day of festivity and

sometimes of dissipation; but this evil cannot well be prevented, and danger might ensue, from such a reform as might take away the festive part of the ceremony. The best remedy is the general inculcation of good principles and temperate habits, which teach men to be at once merry and wise." I quite agree with Mr Baines' remarks, and may say a very great improvement has taken place in the way of festive enjoyment. The fines, lecture money, chair money, and other exactions once went to the drink fund in addition to the regular allowance of twopence a head per member for gas, rent, fire, &c., which came in in the form of drink. All this has been abolished, the twopence per head only remaining. They must have meeting places, and not being teetotallers, will have beverages to their taste. I hope to see the day when the good advice given by Mr Baines will be carried out. The legislation respecting these societies, and other interesting matter, will be given in future communications.

E. H.

(a) Sir F. Eden.

A CHRISTMAS PROPHECY.

[705.] The following is a curious extract from a poem in the Harleian MSS in the British Museum, No. 2,252, folio 153-4. It perhaps may be interesting to some of your "Snappers-up of unconsidered trifles," especially as Christmas Day this year falls on the Monday:—

If Christmas Day on Monday be
A great winter that year you'll see,
And full of winds both loud and shrill;
But in summer, truth to tell,
High winds shall there be and strong,
Full of tempests lasting long;
And great plenty of beasts shall die.
And great plenty of beasts shall die.
They that be born that day, I ween,
They shall be strong, each one and kren;
He shall be found that stealeth aught,
Though thou be sick thou diest not.

W. W.

ORIGIN OF PARISHES.

[706.] As the parochial system has greatly increased during the last 20 years, the following account of their origin will be interesting to your readers. I find it in a MS written by me in 1869:—In the year 596, Augustine came to England and preached the Christian faith; but a long time elapsed before it reached the Mercians, Penda sent his son Peada to solicit in marriage Achilfilda, the daughter of King Osway, who accomplished his object and returned to his own dominions, accompanied by a number of Danes, and exerted himself to promote their cause. Their success amongst the Mercians was very great; monastic institutions sprang up at Chester, and the clergy gained

great power and authority over the people. This kingdom was divided into parishes by Honorius, archbishop, A.D. 623. It anciently signified what we now call the diocese of a bishop, but became a carucate of land (as much as one team of oxen can plough in a year), which the people who belonged to one church do inhabit and contribute to. It is derived from the Saxons. We find the distinction of parishes so early as the time of King Edgar, A.D. 970. This division is surmised by legal and historical writers not to have happened all at once, but by degrees. Parishes were invested with considerable privileges and immunities, and as they were instituted for the benefit of the people, a tithing was, in its first appointment, a company of 10 men, bound for the peaceable behaviour of each other. E. H.

ORIGIN OF HUNDREDS.

[707.] This MS continues:—In Saxon times every hundred was divided into 10 districts. It is said to have been instituted by King Alfred. A hundred was so called because it was part of a shire containing 10 tithings (either because at first there were 100 families in each hundred), or else they found the king 100 able-bodied men for the wars—the last is the most probable. When Domesday survey was taken the county of Chester was divided into 12 hundreds exclusive of lands between the Ribble and the Mersey, containing six hundreds now part of Lancashire, but then deemed part of Cheshire. Stockport is included in the Macclesfield hundred, and contains 18 divisions. This hundred was originally called Hamstan.—E.H.

Replies.

GRINNING LIKE A CHESHIRE CAT.

(No. 472, 480.—August 18, 19.)

[708.] In the *Slang Dictionary* (edition 1873, pp. 115-116) there is a variation in the above saying, which has not been given in "Notes and Queries," "To grin like a Cheshire cat—to display the teeth and gums when laughing." Formerly the phrase was "To grin like a Cheshire cat eating cheese." A scarcely satisfactory explanation has been given of this phrase—that Cheshire is a county palatine, and the cats, when they think of it, are so tickled with the notion that they can't help grinning." The editor adds, in a foot note to the above: "There is something so extremely humorous and far-fetched about this explanation, that though it is utterly unworthy of its place in a dictionary, I, finding it there, have not the heart to cut it out." The origin of many of our common say

ings is so obscure that we can do little more than guess at it; but it is more easy to give their variations. In my note-book I have the saying, "Grinning like a Cheshire cat when it *smells* cheese;" but why a cat, and a Cheshire one above all others, should grin when it smells cheese, I am unable to conjecture, except that it is conscious of the good thing in prospect. In Pulleyn's *Etymological Compendium* (1853, pp 396), it is stated that "This phrase owes its origin to the unhappy attempts of a sign painter of that county to represent a lion rampant, which was the crest of an influential family, on the signboards of many of the inns. The resemblance of these *lions* to *cats* caused them to be generally called by the more ignoble name; but the saying is just as likely to have its origin in the Cestrian's ignorance of natural history. Another version is "To grin like a Cheshire cat chewing gravel," a feat which I have not found recorded in any work on natural history, and must be a *rara avis*.

ALFRED BURTON.

STOCKPORT STREETS AND THEIR ANTIQUITIES.

(572, 687.—Oct. 15, Jan'y. 27.)

[709.] Recently I have dealt more with persons than the antiquarian remains which surround us. Proceeding along Great Underbank, an object of great interest arrests our attention, an antiquated pile in the Tudor style of architecture. Just previous to the year 1870 the property was purchased by William Smith, Esq., solicitor, who with praiseworthy love of the few venerable piles which remain as memorials of old Stockport, caused the premises to be thoroughly renovated and restored. By his kindness an inspection of the old deeds of the property has been allowed, which enables me to give a few particulars concerning it. The earliest deed found bears the date, the 19th of September, 1657, but as it was a part of the ancient Adlington estates, and it has been supposed, and not without some show of reason, that it was occupied by a branch of the Leghs of Adlington as a town residence, the house, both externally and internally, bears the marks of considerable antiquity, the staircase and general arrangement being such as would be in vogue in the days of the Tudors. It is evident there must have been some more ancient deeds than that of 1657, as the building of which we now speak is erected in the post and petrel style, resembling in every respect Arden Hall, particulars of which I have already given. Blocks of oak timber standing perpendicularly on a red sandstone foundation, with beams of timber across in a horizontal direction, the upper part being of a more ornamental character. The spaces intervening, being filled with raddle and daub,

a mixture of clay and sticks and straw chopped, which is plastered over and whitened, the woodwork being painted black. Of course, when one part of the premises was converted into a shop, a portion of the antique lower front wall would be removed. That now occupied by Mr Smith will give a good idea of the ancient building. The windows would be the narrow diamond panes in lead, as seen at Arden Hall. The houses of a superior class have generally a gabled turret with additional decorative emblems in front, and this is one of that class. It is very probable this has been a very extensive estate, the old deeds may have gone to the purchaser of the moiety of the property, or they may have been retained by the original owner if not required for the establishment of the title. The deed of which I have spoken above is tripartite, that is, of three parts, and witnessed "that William Dickenson as well for the settling, estating, and establishing to certain uses, intents, and purposes, all that messuage, burgage, and tenement situate and being in Stockport, now or late in the tenure of the said William Dickenson, with remainder of turbary (that is right to get turf), is conveyed to and for such uses, intents, and purposes, and such sort manner and form as therein is afterwards expressed, as also for divers other good causes the said William Dickenson have granted to John Wharmby and Thomas Bancroft and their heirs the said premises." In the same deed Stockport is written Stopfort, otherwise Stopford, and the stream now known as Tin Brook is called School Brook in the deed above cited, but in Lord Vernon's plans in 1850 it is Carr Brook. It is a question which of these appellations is most proper. Tin Brook is merely a continuation of Carr Brook to the river, so School Brook must have the preference. It is very probable it obtained the name of Tin Brook from the circumstances of the workshops and places of business of two tinmen being on the stream or near it, wherein they threw their refuse. In the year 1705, also 1723, there are evidences of its having been the residence of a private gentleman and his family. There is also an indenture dated April 5, 1742, between Edward Norris, of Heaton Norris, in the county of Lancaster, yeoman, and Edward Norris, the younger, of Stockport, in the county of Chester. It is therein stated that Edward Norris, the elder, did purchase in the year of our Lord 1705 off and from Thomas Dickenson and others all that messuage, burgage, and tenement in a certain street called Underbank. It is also stated that Edward Norris, the younger, had been in possession of the said premises since 1710, and for the love and affection he, the elder Norris, had for his son

they were released to him on certain conditions and considerations. In the year 1750 we find Robert Tatton, gentleman, referred to as a former occupant. I have some further interesting particulars which are reserved for a future communication. E.H.

[711.] In addition to the Lees mentioned by "E. H." was Joseph Lees, of Hempshaw Lane, silk shawl manufacturer, the place is still known as Lee's Yard. He lies buried at Old Mount Tabor Graveyard with his wife Nancy (her maiden name I do not know). He died Oct. 4, 1813, his widow continued the business for a few years, when she died. There were three sons, James, Joseph, and John. James, the eldest, married a Miss Lingard, and left a son Joseph, of whom I can learn nothing. Joseph and John, I believe, left Stockport. I should be glad of any information relating to them, or where they went to. J. OWEN.

CHESHIRE WORDS.

(No. 669, 695, 701—December 31, January 27, February 3.)

[712.] Instead of the "diabolical" word used by our facetious compositor in my note of the 3rd, read "dialectical." As my MS is not the worst written or most unreadable of those sent to "Notes and Queries" I should like to saddle the right horse with the mistake. ALFRED BURTON.

[713.] The other day I heard a man use the old Cheshire word *strushings*. I knew the sense in which it is generally used, but I thought I would just look into an old dictionary to see if I could find it therein. I found it thus:—

STRUSHINGS—Orts. N.C. (north country.)

Well, but what are Orts? I looked again and found thus:

ORTS (ort. Teut. a fourth part) fragments, leavings, mammoaks.

What then are Mammoaks? I found that a

MAMMOCK (probably of *man*, O., Br., little, and *Ock*. Dim. means a fragment, piece, or scrap.

So that it appears that the word *strushings* means leavings or fragments, or as it is generally used, abundance and over, above what is enough, lots of it.

W. N.

CATTLE DISEASE.

(No. 702—February 4.)

[714.] I do not know of any *local* record of this visitation. If Mr Fogg has not already seen the *Gentleman's Magazine* for 1750, he may there find much information upon this subject. I have a copy in my possession, from the index of which I copy the following heads:—Order concerning cattle, page 21. Regulations for preventing murrain, page 22. Ill effects of the premium, page 23. Reasons for revoking it, page 24. Immediate killing justified, page 105. Queries,

page 106. Preventive remedy, page 107. Hospital proposed, page 174. New act concerning, page 232. Case of killing considered, page 489. Questions answered, page 490. Calamity natural, page 491. Justified, page 491. Distemper rages, page 525. Relief by boring horns, 525. W. N.

Queries.

POPULATION OF WILMSLOW PARISH.

[715.] What was the population of the *Parish of Wilmslow* in 1881, 1871, and say 40 or 50 years ago (date to be given)? It would also be interesting if the full particulars of each division could be given, viz., Fulshaw, Chorley, Pownall Fee, and Bollin Fee.

AJAX.

[716.] QUARRY BANK MILL was formerly called "Disley Kirk," and when I was young it was commonly spoken of as "The Kirk." Can any of your correspondents explain this? I asked this question once before in your paper, but got no reply. I should much like to have an explanation. W. N.

THE BOOT PARADE.—In the German Army the Fatherland kindly provides very roomy boots for its warriors. There is a very serious inconvenience however attending the disproportion between the sizes of boots and feet. In very soft tenacious ground the boots are left sticking, while the man goes on, casting an affectionate farewell look behind him; but halt he cannot. When the Fifteenth Army Corps, two years ago, defiled before the Emperor at Strasburg across a stubble-field which rain had rendered very sticky and muddy, the boots of the infantry were pulled off by the hundreds, so that a fatigue party had to be told off, amid great laughter, to gather up the lost property in foot-coverings. This is no exaggeration, and in military history the occasion is still known as the "boot parade."

THE TRUNKS OF TREES.—Recent botanical research has shown that the trunks of trees undergo daily changes in diameter. From early morning to early afternoon there is a regular diminution till the minimum is reached, when the process is reversed, and the maximum diameter is attained at the time of twilight; then again comes a diminution, to be succeeded by an increase about dawn—an increase more marked than that in the evening. Variations in diameter are believed to coincide with the variations of tension, but they are shown to be inverse to the temperature, the maximum of the one corresponding roughly to the minimum of the other, and so on. In connection with these investigations it may be remarked that the height of a man is greater in the morning than in the afternoon, and, again, that, other influences suspended, the barometer is higher in the morning than in the afternoon.

SATURDAY, FEBRUARY 18TH, 1882.

Notes.

STOCKPORT IN 1816 AND 1817.

[717.] The following is a description of Stockport given in the directory for 1816-17:—"Stockport is a principal manufacturing town in the county of Chester, is 176 miles from London, and six from Manchester. There is not in England a more irregular spot than that on which this town stands. The Market Place is commodious, but difficult of access, being on the summit of a hill, and the few streets leading to it steep and narrow, yet greater quantities of corn, oatmeal, cheese, &c., are sold here on the market day (Friday) than at any other market in the county." The progress of the trade of Stockport has been thus delineated by Dr. Aikin:—"Here were erected some of the first mills for winding and throwing silk, on a plan procured from Italy. The persons concerned in the silk factories were reckoned the principal people in the place; but on the decline of this trade the machinery was applied to cotton spinning, and the different branches of the cotton manufacture are now the chief staple of the town. The people of Stockport first engaged in spinning of reeled weft, then in weaving checks, and, lastly, fustians and the general cotton. Trade is now very considerable. The making of hats is likewise a considerable branch of employment. To this may be added that few towns in the kingdom have carried the spirit of industry and improvement to a greater extent than Stockport; and that its manufactures now hold a principal rank in all the markets of the country. The removal of articles of traffic is greatly facilitated by the canal to Manchester, which, uniting with the Duke of Bridgewater's at that place, communicates with most of the navigable rivers and canals in the kingdom. Busy and active in trade as the inhabitants of this town are known to be, they are not indifferent to the best interests and feelings of humanity. By their exertions one of the most extensive Sunday school establishments in England is liberally and admirably supported. A large and commodious room has been erected, and many children here receive the rudiments of religious and moral instruction. A free Grammar School was established here in 1487. There are also six alms houses for six poor men, inhabitants of Stockport, and an Auxiliary Bible Society has been established. There

are two churches, and various meeting houses for Dissenters. The Old Church has been recently taken down, and is now nearly re-built in a very handsome style. Fairs, March 4th and 20th, May 1st, October 23rd—chiefly cattle. The population of Stockport has been variously stated. We believe it to be little less than 20,000. Market day, Friday." Your correspondent, "J. R.," in No. 683, has given an elaborate description of the town in 1825, but I may be permitted to add to it a classified list of the tradesmen, manufacturers, &c., in 1817 and 1824 respectively. Before giving this, I may state that in the directory for 1817 no list of gentlemen is given, although there can be no doubt of their existence; and in that of 1825 (at its commencement) about 129 names are given, which are said at the head not to be classified. As some time is required in getting them out, I purpose sending them on the earliest opportunity.

E. H.

FIVE HUNDRED YEARS AGO.

[718.] Recently there appeared in the *Manchester Guardian* three letters, which are, I think, worthy of preservation as local notes:—

I.

In looking into the Army accounts of the reign of Edward III. I alighted upon the retinue rolls of several gentlemen who did service for that King in Ireland, some of whom came from Lancashire and the neighbouring counties; and I made the following transcript from one of them, thinking that the perusal of it might be interesting to some of your readers:—

"*Rotulus Retinencie Roberti de Ashton milit existant ad vadia Regis in partibus Hibernie xvj die Aprili anno regni dicti domini * Regis tricenisimo septimo usque xliij diem Octobris prox sequenti utroque die comput.*

* Edwardi tercii post conquestum.

Milites	{	Dus Robertus de Asshton
	{	Dus Johannes de Kyngeston
		obitus Savage
Scutiferi	{	Johes de Peterton
	{	Thomas de Weston
	{	Johes de Newburgh

Sagittar:—

Johes Banent, Ricus Hennsbrigge, Hems Bradeley, Oweyn Gray, Alex Pymor, Wills Walker, Jones Kynbold, Johes Yonge, Jones de Conyngton, Nichus de Burgh, Nichus Henestoke, Johes Lumburgh, Johes Attie Mede, Hugo Attie Knols, Hugo de Kilbery, Johes Walsh, Johes Payte Robertus Fulkeier, Wills de Thorp, Waltus Chibery."—WHITWORTH ST. CADD.

II.

The family of Assheton, of Ashton-under-Lyne, was carried on by the next branch Assheton of Middleton, from 1440 to 1756, when it closed on the death of Sir Ralph Assheton, bart. from whose two daughters and co-heiresses came the Earl of Wilton and Lord Suffield. The first of this line was Sir Ralph Ashton, Knight-Marshal of England, &c., 12 and 13. Edward VI., whilst his grandson, Sir Richard (with his Lancashire Bowmen) gave powerful help at the battle of Flodden Field. Coloured glass effigies of him, and some of them are yet in Middleton Church. An Assheton, of Middleton, with other neighbouring gentlemen, successfully held Manchester for the Parliament against Lord Strange, when he besieged it for King Charles I. The Asshetons, Baronets of Whalley Abbey, and those of Down-

ham are now represented by Ralph Assheton, Esq., of Downham Hall; Assheton of Croston, by Sigismund Cathcart de Trafford, Esq. The Asshetons were a powerful and wide-spread family. (See Wm. H. Ainsworth's "Lancashire Witches.") Mrs Lin. Banks says that the very name of Assheton reads like a page of romance.—I am, &c., J. B.

III.

Referring to the letter of Mr Whitworth St. Cedd in this day's *Guardian* under the above title, on the subject of Lancashire men who served the King in Ireland in the reign of Edward III. The Robert Assheton whose name he has discovered, was at that time the head of the distinguished family of Assheton, of Ashton-under-Lyne, a man famous in his day, and the recipient of many honours during the reigns of Edward II., Edward III., and Richard II. He served in the great Council of State at Westminster as early as 1324, and held other appointments under the Crown. In 1359 he became Governor of Guynes, and subsequently Lord Treasurer of England, Governor of Sandgate, Admiral of the Narrow Seas, King's Chamberlain, Chancellor of the Exchequer, Governor of Calais, Warden of the Cinque Ports, and finally an executor under the will of Edward III. Your correspondent has met with his name in connection with Ireland. He was appointed "Justice of Ireland" in 1376, and is believed to have visited Ireland in that capacity. He died in the year 1384, and is said to have been buried at Ashton, but I believe there are no traces of his tomb at the present time.

I have spoken of this family as having been "distinguished." As a matter of fact, few, if any Lancashire families have furnished a greater number of individuals who have distinguished themselves in one way or other than did the Asshetons of Ashton. Froissart immortalised one of them, Sir John (Tom I, p. 363) who was probably one of the most genuine representatives of chivalry as then understood that ever the county produced. Sir Thomas was a famous alchemist, and received letters of protection from Henry VII. under which the King's subjects were forbidden to molest him, he (Sir Thomas) having undertaken to make as much gold as would pay off all the King's liabilities.

The male line became extinct about the 7th Henry VIII., and the Ashton estates became the property of the Booths of Dunham, by marriage. The Earl of Stamford and Warrington is the present owner.—I am, &c., RUFUS.

K. E.

LANCASHIRE CHARITIES CONNECTED WITH STOCKPORT AND ITS VICINITY.

[719.] Baines, in his "History of Lancashire," page 97, vol. 1, says:—"This county is justly celebrated for its numerous charities," and he gives a list of them, "derived from the records of Parliament, of the amounts of rents and profits of messuages, lands, &c., vested in trustees and others for charitable purposes, which claimed exemption from the property tax under the Act of 46 Geo. 3, cap. 63, showing the parish or township in which each property is situated, and the hospital, school, or almshouse to which it belongs," from which I have selected the charities mentioned belonging to this locality:—£10 distributed to the poor of Didsbury Chapelry from estate in Manchester; £2,355 14s 5d, Hulme's Exhibitions to poor bachelors of arts of Manchester, Prestwich, and Bury, from estates in Manchester, Heaton Norris, Reddish, Denton, and Harewood; £274 2s 6d, Warrington Bluecoat School, from estates in Warrington, and from Hatton and Lachford, in Cheshire; £18, Card-

well's Charity, to poor persons in Woodplumpton, Stockport, Chester, and Carlisle, from estates at Woodplumpton. I propose to investigate these charities, and, if possible, ascertain if they are applied to the uses for which they were originally intended.

E. H.

WAYZ-GOOSE.

[720.] The derivation of this curious designation for a printers' feast has frequently been matter of enquiry. The following account of it will, therefore, prove interesting:—The derivation of the term "way-goose" is from the old English word wayz, stubble. Bailey informs us that wayz-goose, or stubble-goose, is an entertainment given to journeymen at the beginning of winter. Hence a wayz-goose was the head dish at the annual feast of the printers, and is not altogether unknown as a dainty dish in these days. Moxon, in his "Mechanick Exercise" (1683), tells us that "it is customary for the journeymen to make every year new paper windows, whether the old ones will serve again or no; because the day they make them the master printer gives them a way-goose."

These way-goose are always kept up about Bartholomew-tide; and till the master-printer has given their way-goose, the journeymen do not use to work by candle-light." The same custom was formerly common at Coventry, where it was usual in the large manufactories of ribbons and watches, as well as among the silk-dyers, when they commence the use of candles, to have their annual way-goose. "Goose-day" is now in nearly all the London houses held in May or June, instead of Michaelmas, and is quite unconnected with the lighting-up.

ED.

JUDGE BRADSHAW.

[721.] The following passage respecting this celebrated personage occurs on page 70 of the first volume of "The History, Directory, and Gazetteer of the County Palatine of Lancaster," by Edward Bains, 1824; and no doubt will be read with interest by many. After noticing the appointment of a High Court of Justice for the trial of King Charles the First, and the election of John Bradshaw, serjeant-at-law, as Lord President, and the trial and sentence passed on the King, he remarks:—"It belongs to this History to say that the President Bradshaw was not of an ancient family in the county of Lancashire, but of a branch settled in Cheshire, and that he did not seek, though he did not resolutely decline, that 'bad eminence' which has subjected his name to the execration of all those who maintain in practice, as the English Constitution asserts in theory, that kings can do no wrong."

E. H.

SANDBACH RACES IN 1825.

[722.] The following advertisement from the *Stockport Advertiser* of September 16, 1825, on this subject will be of interest. When did this annual event cease?

SANDBACH RACES, 1825.

TO START AT TWO O'CLOCK.

ON TUESDAY, September 27th. will be run for by Horses of all Descriptions, a PLATE VALUE £50, with Fifteen Sovereigns added by the Stewards. Three year olds to carry 6st. 10lb.; four year olds 8st.; five year olds 8st. 9lb.; six year olds and aged 9st.—Mares and Geldings allowed 2lb.—Best of Heats, four times round the Course.

SAME DAY.

A PLATE VALUE £50, with Five Sovereigns added by the Shopkeepers, by GALLOWAYS not exceeding 14 hands high, best of heats—Four times round the course.

On WEDNESDAY, September 28th.—To start at Three o'clock. A SILVER CUP, VALUE FIFTY POUNDS, by Horses belonging to the Second Cheshire Regiment of Yeomanry Cavalry, such horses not being thorough bred, and never having started for a £50, and being Bona fide the property of the Non-Commissioned Officers and Privates, and having been on Permanent Duty this year. To be rode by Members of the Regiment in Drill Dress. Best of heats, three times round. Second heat to receive One Sovereign. Three year olds to carry 8st.; four year olds, 9st. 4lb.; five year olds, 10st. 8lb.; six year olds and aged, 11st. 10lb.

SAME DAY.

A PLATE VALUE FIFTY POUNDS, with Ten Sovereigns added by the Ladies. Best of Heats, four times round. Three year olds to carry 7st. 7lb.; four year olds, 8st.; five year olds, 8st. 7lb.; six year olds and aged, 9st.

On THURSDAY, September 29th.—To start at Two o'clock. A PLATE VALUE FIFTY POUNDS, with Ten Sovereigns added by the Publicans. By Horses that never won a £50—Best of heats, three times round.—Three year olds, 7st.; four year olds 7st. 10lb.; five year olds, 8st. 12lb.; six year olds and aged, 9st. 12lb.

SAME DAY.

A HANDICAP PLATE VALUE FIFTY POUNDS, with Five Sovereigns added by the Town.—To be Handicap'd by the Stewards.—Best of Heats, four times round.

The winner of any Plate or Purse will not be allowed to run for any of the other Prizes, except by consent of the Stewards. Not less than three horses to start for any of the Races, except by consent of the Stewards.—Ordnaries and Assemblies at the different Inns.—Stewards' Ordinary at the *George Inn* on Wednesday at One o'clock.—The Horses to be entered at Mr T. Emery's, on Monday, Sept. 26th, at 12 o'clock.

N.B.—A Committee of Gentlemen are appointed to determine all disputes.

W. J. BROWN, Esq. ; Stewards.

R. COCKSON, Esq. ;

M. T. Finner, Clerk of the Course.

Replies.

STOCKPORT STREETS AND THEIR ANTIQUITIES.

(512, 687, Oct. 15, Jan. 27, and Q. 709.)

[723.] In continuation of the subject of the last paper (709), I find on the 22nd of January 1755, a deed was executed by Richard Millington to Samuel Cooper, of certain pieces of ground, part of the estate called the "Blue Bell," with the orchard of the messuage, burgage, or tenement of him the said Richard Millington, situate near the street called the Underbank, in Stockport. It would appear that a consider-

able quantity of land was attached to these premises, which would be called the Blue Bell estate, from the circumstance of a large quantity of the wild flowers called by that name growing on the estate and along the banks of the river adjacent, which would form its northerly boundary. In another document, dated September 20, 1700, the adjoining building is mentioned. It has been supposed, and certainly not without some show of reason, that in early times this house was the town residence of the Leghs, of Adlington, or some of their dependants, but no positive proof of the fact has yet been forthcoming. The house both externally and internally bears the mark of considerable antiquity, the staircase and general arrangement being such as would be in vogue during the reigns of the Tudors. When the inspection of the deeds was completed, we descended for the purpose of making an inspection of the back part of the premises. Evidences still remained so recently as the year 1870, of the existence of a large courtyard, this portion of the ancient homestead being occupied by numerous buildings which have been erected upon it at a more recent period. It was at the close of the month of June 1870, when we found some men very busily engaged in taking down an old building which stood a short distance behind the ancient homestead. It possesses some little historical interest, as it was once the office or place of business of a famed solicitor, Mr. Laurence Walker, whose name I find recorded in the directory of 1782 as Walker Laurence, attorney-at-law. In 1817 we find him located in Underbank. For a period of more than 35 years he conducted a large business, which was afterwards taken up by his son, Mr. George Hulme Walker. It has been said he was a remarkable person in two things, firstly—his love of the good things of this world, and the thumping bills he made out for his clients. He was a strange character, shrewd and prompt in business, his portly rotund figure, and air of independence, in addition to his penetrating glance, spoke at once to the hearts of those with whom he was accustomed to associate. He had many friends and acquaintances, one of whom, I have been informed, he met on his way to the office. It was about Christmas time, very cold and dreary. After a short conversation the gentleman invited him to dinner. "What have you got?" asked the inquisitive lawyer. "Oh, my wife has provided a nice fat goose," was the reply. "Ah! well! well!" replied the man of law. "I accept your kind invitation, for I suppose I must come; but a goose is an awkward bird, too much for one and too little for two." How many peals of laughter have rent the

ambient air and died in whispering echoes within these walls, when the folly, the credulity, and terpidity of those who sought legal advice by means of which they might continue in a respectable position in society was made known. But the keen sighted and quick witted lawyer has long since been gathered to his fathers, and the last memorial of his earthly name has passed away, and is now remembered as a relic of the past. "*Sic transit gloria mundi.*"

E. H.

A TERROR TO TAX-COLLECTORS.—Baron Arpad Lopresti, described by the Hungarian press as "a magnate of the old school," who died a short time ago at his castle of Sossia, near Temesvar, must have been one of the most remarkable noblemen of his or any other time, if the stories of his eccentricities that have recently obtained publicity be founded upon fact. He was indeed a man of many strange resolves. One of these, in which he persisted for many years previous to his lamented demise, was to pay no taxes to the Government of his country. He kept a pack of huge and ferocious hounds for the express purpose of dealing with tax-gatherers whenever they should present themselves at his castle-gate in their official capacity. One of these fiscal agents—an enthusiast in his profession—succeeded some years ago in obtaining ingress to Sossia, disguised as a peasant, with a view to levying execution upon the Baron's goods for arrears of taxes. He was shown into Lopresti's study, and had just commenced to take an inventory of its contents, when the door opened to admit a savage wolf, which made for him without a second's hesitation. The official got severely bitten, and saved his life only by clambering to the top of a monumental heated stove, inaccessible to his four-footed assailant. Since that epoch the tax-collectors of the district have exhibited a steadfast reluctance to do their office within the limits of Baron Lopresti's estate. It appears, however, that the authorities at Temesvar, indignant at his defiance of the law, contemplated invoking the aid of the military to bring the recalcitrant Baron to reason. But he got wind of this project, and forthwith caused a declaration to be made public to the effect that he had undermined Sossia with dynamite, and would blow it up, himself, and any force attempting to take possession of it sky high whenever the Temesvar officials should try to carry out their threat. Knowing what sort of a man he was, the authorities thought fit to abandon the enterprise in question, and sedulously let him alone to the day of his death, by which time his arrears of taxes had mounted up to more than thirty thousand florins. That his was no idle menace has been conclusively demonstrated by the discovery of three dynamite cartridges weighing nine pounds each concealed in the cellarage of the castle by its late lord.

SATURDAY, FEBRUARY 25TH, 1882.

Notes.

HULME'S CHARITY.

[724.] In No. 659 an allusion is made to this charity. The following particulars culled from Baines' History of Lancashire, published 1826, may be interesting. At page 80, vol. 2, I find this: "In addition to the exhibitions already mentioned there are others of still greater value not strictly connected with the Free Grammar School at Manchester, but frequently bestowed upon its scholars. William Hulme, Esq., of Kearsley, in the county of Lancaster, by his will bequeathed certain estates in Heaton Norris, Denton, Ashton-under-Lyne, Reddish, Harewood, and Manchester, all in this county, to maintain as exhibitors "four of the poorest sort of bachelors of arts, taking such degrees in Brazenose College, in Oxford, as from time to time should resolve to continue and reside there, by the space of four years next after such degree taken to be nominated and approved of by the wardens of the Collegiate Church of Manchester, the rectors of the parish churches of Prestwich and Bury, for the time being, and their successors for ever." This will was dated October 14th, 1691. 'At the time of the testator's death, which occurred in 1691, these exhibitions were of the value of £16 a year, but in the tenth year of Geo. III., about 1770, an Act was obtained which enabled the trustees to grant building leases of the estates for ninety-nine years, and to increase the exhibitors to ten, whose stipends should never be less than £80 nor more than £80. Twenty-five years afterwards, 1795, another Act was passed enabling the trustees to convey in fee, or grant leases for lives or years, by which they were enabled to increase the number of exhibitors to fifteen, and to augment the maximum stipend to £120 a year. By reason of the increased value of the property the annual proceeds in 1814 amounted to £2355 14s. 5d. over and above the interest of the sum of £23,700, which the trustees had saved out of the rents.* A third act was obtained in 1814, enabling the trustees to support a lecturer in divinity in the said college, with an annual salary not exceeding £150. The lecture was to be called 'Hulme's Divinity Lecture,' and the trustees were also empowered to provide rooms and lodgings in Oxford for the exhibitors, or to purchase or build a convenient house for their accommodation and residence there, the sum expended not

to exceed £5,000, but in 1826 no house had been built, or any separate residence provided. The remains of Mr Hulme lie buried in a small chapel on the south side of the Collegiate Church, with an unostentatious inscription appropriate to his character, and every year a prize, value £10 in books, is given for the best oration delivered at Brazenose College, by one of the exhibitors in memory of so munificent a benefactor."

E. H.

* Carlisle, vol. 1, page 694.

ENTRY OF J. DAINTRY, OF NORTH ROBE, THE HIGH SHERIFF, INTO MACCLESFIELD IN 1825.

[725.] The following is from the *Stockport Advertiser* of April 8th 1825:—"This gentleman being the first from the immediate vicinity of Macclesfield who has been appointed to fill the honorable and important office of High Sheriff for the County of Chester, it was the determination of the most respectable inhabitants of that town and neighbourhood to exhibit every possible token of respect to him on his departure on Wednesday last for the Assizes which commenced yesterday. A committee of gentlemen was formed for arranging the procession, and the whole of his attendants were invited to a public breakfast at 10 o'clock, given by the High Sheriff, at the Macclesfield Arms Hotel. The morning, which was perfectly enchanting, was ushered in by the ringing of bells, flags flying from the steeples, and every other demonstration of joy calculated to give effect to this interesting occasion, and the Park Green having been fixed upon for the muster of the cavalcade, the crowd began to make their appearance there and its vicinity by half-past six, and by a little past eight not less than 15,000 persons of all descriptions were assembled. At the time appointed the cavalcade began to move onwards for the Turk's Head, about half way towards the residence of the High Sheriff; every horse that could be had was in requisition, and numbers more would have joined the procession if they could have been accommodated. At 10 precisely, the bells announced the arrival of the cavalcade in Sutton, where a neat and elegant arch, composed of silk and flowers, beautifully festooned, was thrown across the road, under which they had to pass, by Mr Parker. The procession was composed of upwards of 200 of the High Sheriff's friends in carriages and on horseback, preceded by a band of 11 bugles and trumpets, and on their arrival at the hotel, the whole sat down to an elegant *dejeuné à la fourchette*, prepared by Mrs Foster, and which reflects the greatest credit on her taste and liberality. The health of the High Sheriff was proposed and drunk with enthusiastic delight, and

followed by a suitable return from him in a neat speech; the High Sheriff then gave the health of Dr. Davies and the committee of gentlemen under whose direction the procession of that day had been so ably organised; this toast was received with a similar feeling of satisfaction. At 20 minutes before 12 the cavalcade proceeded to conduct him on his way to Chester, when at a short distance from the town, he thanked them most cordially for the honour they had done him, and proceeded onwards at a quicker pace, nearly the whole of the party returning to their homes. It was our painful duty to visit Macclesfield this very week in the last year, to report proceedings of a far less pleasing nature; how delightful the contrast now! How truly noble and generous are the pure feelings of a true Englishman, when an opportunity offers; who can so soon forget all animosity, and cordially join in the general sensation of happiness and tranquillity which at this moment pervades all ranks. The cause of this remark will be understood, when we state that many hundreds of the labouring class, with a determination not to be deficient in showing their respect on the above occasion, actually formed themselves into a sort of phalanx, and headed the procession, from the Sutton Toll-bar, through the town, with their hands locked together, until they reached the Macclesfield Arms Inn.

Ed.

THE GULF STREAM.

[726.] The following on this subject is quoted from a contemporary:—"Professor Geikie, F.R.S., in a recent communication to the *British Trade Journal*, discusses the influence of the Gulf Stream in ameliorating the climate of Western Europe, and the effect of its withdrawal from these regions. According to Dr. Croll, the eminent geologist, the total quantity of heat conveyed by this current is equal to that of a stream of water 50 miles broad and 1,000 feet deep, having a mean temperature of 55 deg. Fahr., and flowing at the rate of four miles an hour. This represents a total quantity of heat transferred from the tropics to the north, equivalent to 154,959,300,000,000,000 foot-pounds per diem. Even if this estimate be reduced one-half, the stoppage of the Gulf Stream would deprive the Atlantic of a quantity of heat equal to one-fourth of all that is received directly from the sun in that area. The warming influence of the Gulf Stream is evident from the mean temperatures of spots on the same parallel of north latitude in Europe and America. Thus, at Bordeaux, in N. lat. 44 deg. 50 min. the mean winter temperature is 41 deg. Fahr., and the mean summer temperature is 69.1 deg. Fahr.; whereas at Halifax, Nova Scotia, the corresponding temperatures

are 22.6 and 63.5. Again, in Scotland, the winter and summer means are 38.5 deg. and 56.5 deg., whereas at Hebron, in Labrador, they are respectively—5.1 deg. and 46.1 deg. In the event of the Gulf Stream being stopped the polar currents flowing south would occupy a great part of the Atlantic, and the westerly winds, instead of being warm and moist as they are now, would become cold and ungenial, and a large part of our islands, together with Scandinavia, would become uninhabitable by civilised man. Within the human epoch Northern Europe has experienced both a colder and a warmer period than that now prevailing. The Arctic fox, glutton, and reindeer once prowled in the forests of Northern France; and, on the other hand, the fig tree and canary laurel once flourished in the vicinity of Paris, while elephants, lions, and tigers ranged in the forests of the Thames. These climatic changes were probably due, Mr Geikie thinks, to some alteration of the Gulf Stream; although no trace of any submergence of the Isthmus of Darien has been observed as yet. The depth of submergence of this neck of land would require to be not less than 800ft. or 1,000ft. in order to divert the whole of the Gulf Stream into the Pacific, and, therefore, the construction of the Panama Canal 'will have as much effect upon the Gulf Stream and the climate of North-Western Europe as the emptying of a teapotful of boiling water into the Arctic Ocean would have in raising the annual temperature in Greenland.'" [Ed.]

JUSTICES OF THE PEACE.

[727.] A Yorkshire contemporary gives the following interesting information touching the appointment of justices of the peace:—"The appointment of 'Justice of the Peace' is one which is usually coveted both by the owners of broad acres in counties and also by successful business men and others in boroughs. Legally, the power of appointing one of the lieges as a Justice of the Peace is the absolute prerogative of the Crown. Practically, however, the appointments are made by the Lord Chancellor, and very frequently, as many readers will know, there is a good deal of intriguing gone through on behalf of gentlemen who wish to be included amongst the number of the 'great unpaid.' Under the statute of George 2nd, cap. 20, the qualification for any Justice of the Peace for any county, riding, or division, was real estate in possession to the value of £100 per annum over and above what would satisfy and discharge all incumbrances and outgoings affecting the same, or the immediate reversion or remainder of an estate leased for one, two, or three lives of the value of £300 per annum. But by 38 and 39 Vic. c. 54 (which

statute was passed seven years ago), it was further provided that every person of full age and who has during the two years immediately preceding his appointment been occupier of a dwelling-house assessed to the inhabited house-duty at the value of not less than £100 a year within any county, riding, or division in England or Wales, and rated to all rates and taxes in respect thereof, and who is otherwise eligible, shall be deemed qualified to be appointed as a Justice of the Peace. By Sec. 22 of 32 and 33 Vic., c. 62, it is enacted that if any Justice of the Peace be adjudged bankrupt or compound with his creditors under the 'Bankruptcy Act, 1869,' he is to be incapable of acting as Justice of the Peace until he be again appointed one by Her Majesty. The Lord Chancellor has also the power (in the event of any Justices of the Peace misconducting themselves) of removing their name from the Commission of the Peace. Justices of boroughs have the same jurisdiction within their boundaries as county Justices have within their counties. In boroughs the Mayor for the time being is a Justice of the Peace during his year of office and one year subsequently. The powers of a Justice of the Peace are now-a-days very various. His commission from the Crown, first, empowers him to conserve the peace, and thereby gives him great powers as to the suppression of riots and affrays, in taking securities for the peace, and in apprehending and committing criminals. The Commission also empowers any two or more of the justices named therein to hear and determine offences at Quarter Sessions. Besides the jurisdiction which the justices of each county at large exercise in these and other matters at the Quarter Sessions, authority is given by various statutes to the Justices acting for the several divisions into which counties are for that purpose distributed, to transact different descriptions of business, such, for example, as licensing alehouses, or appointing overseers of the poor, or surveyors of highway at *special sessions*. And by other Acts, two justices (or in some cases even a single one) are also empowered to try in a summary way and without jury some offences of the smaller kind, the meeting together of the Justices for such and similar purposes being denominated a *petty sessions*. There are various statutory provisions made expressly to protect a magistrate in the upright discharge of his office. One of these enacts that if a magistrate be sued for any oversight he is to receive one month's notice beforehand, and another precludes him from being sued at all after the expiration of six months from the commission of the injury. He is also freed from all liability where the matter was one within his jurisdiction, unless it can

be proved that he proceeded maliciously and without reasonable and probable cause. A magistrate is also liable to be prosecuted criminally, by indictment, or information, if guilty of any corrupt or malicious abuse in the exercise of his judicial discretion. But when he acts fairly and *bona fide*, leave will not be granted to file an information against him on account of a mere error in his proceedings." ED.

Replies.

STOCKPORT STREETS AND THEIR ANTIQUITIES.

(No. 571743 - Oct. 15 Feb. 18)

[728.] We again emerge into the busy thoroughfare and on glancing upwards we perceive an inscription on the spout head of the adjoining building "N.E.E.," and beneath, the date 1723. The window heads are of moulded bricks of an antique pattern adding very much to the outward appearance of the building. Adjoining this there is another erection of the same date, and on the spout head the letters "T.R.D., 1723," with a lion couchant on each side, the name must be that of Thomas Robert Dickenson, a son of the person named in one of these papers. The other letters may be some branch of the Norris family. When inspecting the deeds before spoken of, it was discovered that these two houses and also several buildings at the back, were erected on the land which was the garden of the ancient mansion before referred to. The house now known as the Grapes Inn on the opposite side of the road was once the residence of a gentleman of fortune; its use as an inn only reaches back as far as early in the present century. There are many other houses in this neighbourhood which have been built a considerable time, and one of a superior class, but as nothing possessing local interest is known of them the nearest attraction is Adlington Square, with the history of which are connected strange associations—for it once was the resort of gaiety and high-class fashionable life, and afterwards became the haunt of shame and sin, the home of the drunken and the profligate. If the adventurous stranger passes along the street or opening to the right and enquires which is the hall, a very old brick built structure is pointed out, on the front of which it is evident a tablet has been fixed, but has now disappeared. For some years past it has been used as a lodging house. The string course and general style shews it to be of the early period of erections of brick. An old oak staircase and a few other matters in a terrible state of delapidation still remain as relics of the grandeur of bye-gone days. Many of your readers may not be aware that over 60 years ago the barracks

was in Adlington Square, where the tramp of the soldiers, the stern word of command, and the sound of martial music was heard. A curious old diary of the late Mr John Priestnall came into the possession of the writer, in which the Barracks in Adlington Square is frequently mentioned, and interesting details of the removal of the baggage of different regiments staying in the town are recorded. It commences Nov. 1st, 1819, and the last item is January, 1822. The copy now in my possession is most interesting, and will furnish matter on a future occasion for "Local Notes and Queries." E.H.

Queries.

[729.] "MAD AS A HATTER."—Will any of the readers of "Notes and Queries" give the meaning of the saying "Mad as a hatter?"

WARREN-BULKELEY.

[730.] BOROUGH OF STOCKPORT.—Can any of your readers tell me when Stockport was first made a borough?

OWEN JOHNSON.

[731.] SALE OF A WIFE.—I have heard that "once upon a time" a man sold his wife in Stockport for a gallon of beer. Is it true?

OWEN JOHNSON.

AN EFFECTUAL TEMPERANCE LECTURE.—A young man called, in company with several other gentlemen, upon a young lady. Her father was also present, to assist in entertaining the callers. He did not share his daughter's scruples against the use of spirituous drinks, for he had wine to offer. The wine was poured out, and would have been drunk, but the young lady asked, "Did you call upon me or papa?" Gallantry, if nothing else, compelled them to answer, "We called upon you." "Then you will please not drink any wine; I have lemonade for my callers." The father urged the guests to drink, and they were undecided. The young lady added, "Remember, if you called upon me you drink lemonade; but if upon papa, why, in that case, I have nothing to say." The wineglasses were set down, with their contents untasted. After leaving the house, one of the party exclaimed, "That is the most effectual temperance lecture I have ever heard." The young man from whom these facts were obtained broke off at once from the use of strong drink, and is now a clergyman, preaching temperance and religion. He still holds in grateful remembrance the lady who gracefully and resolutely gave him to understand that her callers should not drink wine.

ANOTHER BEST ON RECORD.—The longest speech on record is believed to have been made by Dr. De Cosmos in the Legislature of British Columbia, when a measure was pending which would take from a great many settlers their land. De Cosmos was in a hopeless minority. The job had been held back till the close of the session, and unless legislation was taken before noon of a given day the act would fail. The day before, De Cosmos got the floor at 10 a.m., and began to speak against the bill. His friends cared little, for they supposed that by one or two o'clock he would be through and the bill put on its passage. One o'clock came—he was saying "in the second place." Three o'clock—he produced a fearful bundle of papers and insisted on reading them. The majority began to have suspicions—he was going to speak till the next noon and kill the bill. For a while they became merry over it; but as it came on to dusk they got alarmed. They tried interruptions, but soon abandoned them, because each one afforded him a chance to digress and to rest. They tried to shout him down, but that gave him a breathing space, and finally they settled down to watch the combat between strength of will and weakness of body. They gave him no mercy. No adjournment for dinner; no chance to do more than to wet his lips with water; no wandering from the subject; no sitting down. Members slipped out to eat in relays, and returned to sleep, but De Cosmos went on. The speaker was alternately dozing and trying to look wide awake. Day dawned, and the majority slipped out in squads to wash and breakfast, and De Cosmos kept on. It can't be said it was a very logical, eloquent, or sustained speech. But still he kept on until noon came to a baffled majority, livid with rage and impotence; and a single man was triumphant, though his voice had sunk to a husky whisper, his bloodshot eyes were almost closed, his legs tottered, and his baked lips were cracked and bloody. He had spoken twenty-six hours, and saved the settlers their lands.

WHY SHE STOPPED THE TRAIN.—As the train was moving out of Baltimore the other day, a woman rushed into the station frantically calling upon someone "to stop them cars," and dragging a little girl along with her. With great difficulty the engineer was able to understand and the train brought to a halt. The train hands jumped off, lifted the woman on to the car, then the little girl, jumped up themselves; and the conductor signalled to the engineer. The train was hardly under way again when the woman, dragging the little girl, rushed out to the platform, crying once more, "Stop those ere cars!" The brakeman pulled the rope; the train was again stopped, when the woman jumped off and walked away. The station-master and the porters rushed up to her asking "What is the matter?" "Oh," she said coolly, pointing to her little girl, "her papa's going to Annapolis," (about thirty miles away) "and she wanted to kiss him good-by."

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was in Adlington soldiers, the stern of martial music v the late Mr John F of the writer, in Square is frequ details of the rem regiments staying mences Nov. 1st, 1822. The copy now and will furnish "Local Notes and

[729.] "MAD AS of "Notes and C saying "Mad as r

[730.] BOROUGH readers tell me borough?

[731.] SALE O upon a time" a gallon of beer.

AN EFFECTUAL man called, in c men, upon a yof sent, to assist in not share his dar spirituous drink wine was poured but the young l or papa?" Gal them to answer, will please not for my callers." drink, and they added, "Remem drink lemonade; care, I have not down, with t ing the house, or is the most effect heard." The y were obtained b strong drink, ar temperance and remembrance the gave him to unde drink wine.

PART VIII.]

PRICE 1/6.

[DEC., 1882, TO FEB. 1883.]

"A snapper-up of unconsidered trifles."

Winter's Tale, act iv, scene ii.

Advertiser

NOTES AND QUERIES.

[REPRINTED FROM THE "STOCKPORT ADVERTISER."]

STOCKPORT:
"ADVERTISER" OFFICE, KING STREET EAST.

1883.

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STOCKPORT ADVERTISER

Notes and Queries

SECOND VOLUME : 1882.

SATURDAY, MARCH 4TH, 1882.

Notes.

NOTES RELATING TO THE CHURCH AT HOLMES CHAPEL

(Continued from No. 693.)

[732.] "1718.—(Continued.) Spent at a vestry meeting about buying a black (?), 1s. Pd. clerk for whipping the black, 2d." "1719.—Spt. on sev'l parsons that preached, 10s 6d. Pd. Roger Brooks for slating and ridging the church, £2 19s 10d. Pd. Peter Walley for work done at the church and vestry, new roof and leaded, £11 10s 8d." "1720.—Spent on the parson of Goostrey, 1s." "1721.—Spent on nine ministers that preached, 9s. Paid Margaret Bratt for catching two hedghogs, 4d. Paid Mr Mawfitt for a stone font, 16s 6d. Paid for a lycene to enlarge church, £3 12s 8d. Paid for a Hollond napkin, 4s 7½d. Paid for two tankards and a salver, 8s 2d." "1722.—Spt. on 11 ministers yt. preached here, 11s. Pd. Joseph Allen one fox head, 1s. Pd. for a bason for the font, 2s 6d. Pd. W. Wishaw (the minister) his wages, £1. Spt. on do., 6d. Given ringers on ye Thanksgiving Day, spt. 4s 6d." "1723.—Spent of Mr Dutton, 1s. Spent of Mr Langley, 1s. Spent of Mr Wishaw, 1s. Spent on Swettenham minister, 1s. Bellropes and dagtail (?), 12s. Spent with Mr Blackshaw, 1s. Spent with Mr Hazlehurst, 1s. Ralph Walley, for pulpit, £5. Peter Walley's bill (for repairs), £10 13s 8d. A bill for church gates, £1 18s."

1724.—Sp: on Mr Wishaw, 1s. Pd. for a paper of

marriages and framing it, 2s 10d. Sp: on Mr Mottershead, 1s. Mr Brooks, 1s. Given a poor man with a letter of request, 3d." "1725.—Sp: on Mr Gleve, 1s.* Mr Blackshaw, 1s. Mr Dugard, 1s." "1726.—(In this year are several items for work and materials in building a porch and about the gallery at the west end. About this time, also, I suppose the church was enlarged.) Sp: three Sabaths on Mr Gisbon, 3s." "1727.—Pd. John Swaine for painting doors and windows, 6s." "1728.—Sp: of 17 strange ministers, 17s. Pd. for a Church Prayer Booke, 17s. Horse hire for two horses to Namptwich, 3s." "1729.—Sp: on Mr Mee,† 1s." "1730.—Paid for singers' seat, 10s" "1731.—Ditto." "1732.—12 yds. of Holland for surplice at 3s 6d, £2 2s, making it 10s. Spent at rearing the churchside, 5s. Pd. for whitewashing church, 8d. (Here follow various charges for 'materials,' and among them '30 feet of plank for *Knave's Row*, at 4d.) Pd. Ffran. Ffaulkner his bill, re-building the chappell wall, £58 13s." "1733.—Treating the new Vicar of Sandbach, Mr Allen, 7s." "1734.—Geo. Booth, mending bells, reading-desk, and dial, 1's 9d. Repairing wall of church yard, £4 4s 2d." "1735.—Wm. Henshaw, mason, repairing west part of church yard wall, 46yds., £9 6s 10½d. Given the Grecian King (?), 10s 6d." "1736-7.—Paid for a register book as by receipt, £1 4s. Expenses to Minshull to go view the painting of that church, as a patern for H. Chapel, 1s 8d. At Middlewich (on the way), 7s 3d.

* Afterwards Rector of Swettenham.

† Appointed Vicar of Sandbach in this year.

At Coughin's (the *public house*) that evening, 2s 4d. Spt. at five (!) meetings about painting the church, 12s 6d. Paid Mr Fletcher for painting the church £20 10s." Ed.

(To be continued.)

STOCKPORT BRICKMAKING.

[733.] No doubt the readers of these queries and the inhabitants of Stockport generally have noticed the thick beds of clay, gravel, and sand which overlies the solid rocks in this locality. Some of these have been dug out to make bricks not only in various parts of Stockport, but in Heaton Norris and Reddish. An account of the probable number of bricks made would be interesting. It must be immense, as the bricks which form modern Stockport have been made from the clay beds of the locality. These clays are remarkable as yielding a substance and regularity not yet equalled. Their total thicknesses have been estimated at several hundred feet, the following being the geological deposition:—(1) Lower gravel. (2) Till or boulder clay, the common clay from which bricks are manufactured, as the lowermost outline of this series, the whole of which go by the name of northern drift. This name is derived from the fact that all these deposits can be traced to a northern source, extending over the old and new continents to the 43rd parallel of latitude. Around Manchester, as at Bowdon, Stockport, Hyde, Reddish, and various other places, shells have been discovered in these beds, many of them identical with species still inhabiting the Irish Sea, and forming Professor Forbes's Celtic province. Mixed with these are others of a decidedly Arctic type, and which can be found in seas of high regions, as around the coast of Greenland and Iceland, with the fact of the boulders, some of which are a good size, being derived from rocks in the North of England and Scotland, and some very large boulders have been found in this locality. There are several matters of local interest connected with brickmaking as regards Heaton Mersey and Reddish, and the improvements of machinery connected with the trade will form some interesting notes. E. H.

Replies.

RIDING THE STANG.

(Nos. 11, 21, 68. Feb. 12, 19, and March 5th, 1881.)

[734.] In the *Leeds Mercury* appears the following interesting contribution on this custom, which would appear to be local to Yorkshire as well as Cheshire:—Stanging, or riding the stang, was the name by which a mode of punishment, at one time very popular, especi-

ally in the north of England, was known. It was resorted to in cases where, through the frailty or fault of either party, conjugal felicity had been violated. Sometimes the punishment was occasioned by the rustic swain having allowed his termagant wife to beat him; and this form of the custom has given rise to the slang word "stangey," i.e., a person under petticoat government. At other times the cause was that Hodge had sought to cure his wife of real or imaginary failings by administering personal castigation; and still again, husband or wife had sometimes proved unfaithful to the marriage vow. Woe be to him or her who incurred the penalty; rarely again did they recover their former place of honour in the popular esteem. Indeed, the general epilogue to a stang riding was the permanent removal from the district of the person for whose behoof and benefit the demonstration took place. At least one case is on record in which, rather than endure the odium put upon him, the unfortunate victim of the stanging bout hanged himself.

It appears that the custom is of great antiquity, somewhat similar ceremonies having been observed by the Goths, who used to erect in exceptionally infamous cases what they called "nidstang," a kind of pole, with the direst imprecations against the persons who were thought to deserve it. The custom seems also to have been known in Scandinavia, for Seren gives "stonghesten" as signifying the rod or roddle-horse, v. rod. Like observances obtain also in various parts of the Continent, where they are known by the name of Charivari or Katzenmusik (Anglice, cater-wauling). The practice was in vogue in Butler's time, for he mentions it in "Hudibras." It is also noticed in Allan Ramsay's poems (1721, p. 128), where we find an explanatory note. The allusion is as follows:—

They frae a barn a baber rought,
Ane mounted wi' a baug,
Betwixt twa's shoulders, and sat strangt,
Upon't, and rode the stang
On her that day.

In various parts of the north of England the ceremony was differently carried out. Sometimes the offender was himself made to ride the stang; sometimes one of the villagers represented him; and sometimes his effigy was paraded through the streets; in some localities a long pole did duty as the stang; in others a ladder was used—in both cases carried shoulder height. When the person who had occasioned the demonstration was of the softer sex, a basket was often provided to receive her, which was attached to the stang, and so carried. By a variation in the cere-

mony an old raw-bone! horse or donkey was occasionally ridden in place of the stang—the unwilling equestrian being made to sit with his face to the tail of the animal. It was everywhere agreed that as much accompaniment of clamour and noise as possible was necessary. This was effected by the blowing of horns, whistling, beating of drums, old pots frying pans, and tin cans, or, in fact, anything calculated to produce discord. The mob yelled and hooted to their hearts' content, and altogether the stanging presented a scene easier to imagine than describe.

The rustic rabble had a regular stanging song, consisting of rude doggerel rhymes, which were varied in different districts, and were moreover submitted to impromptu adaptation to suit the case of each victim of public disapprobation. The subjoined version was shouted at the latest celebration of the customs in an East Yorkshire village, some five or six years since :—

Ran, tan, ran, tan, ran, tan,
To the sound of tuis and pan.
This is a tige notice 'at Bill Walker
Has hammer'd his good wum-an;
For what an' for why?
'Cos shu eat when shu war hung-ry,
An' druuk when shu war dry;
Ran, tan, ran, tan;
Hurrah! hurrah! for his good wum-an.
He bee at her, he bee-at her, he bee-at her indeed,
He bee-at her, poor creatur, afore shu stood need;
He bee-at her black, he bee-at her blew,
When Awd Nick gits him he'll gie him his due.
Ran, tan, ran, tan, ran, tan,
We'll send him there in this awd pan;
Hurrah! hurrah! for his good wum-an.

B. W. J.

POPULATION OF WILMSLOW PARISH.

(Query No. 715.—Feb. 10.)

[735.]—Samuel Finney, in his MS. "Survey of the Parish of Wilmslow" (extracts from which are printed in Barlow's "Cheshire and Lancashire Historical Collector," 1853, vol. 1), gives a chapter on the "Population, Manners, and character" of the parish. In this chapter he gives several extracts from the assessments made by the churchwardens. These assessments, in his time (c. 1785), were kept in the old oak chest in the church, and extended from 1537 to 1683, being made yearly upon the householders or heads of families, who were rated upon the value of the estate or tenement they held, and consequently enable us to judge the number of the population prior to the institution of a national census in 1801. The average of the parish is given in the census of 1831 (and 1841) as follows :—Bollin Fee 2,360 statute acres, Pownall Fee 3,530, Chorley 770, and Fulshaw 540, making a total of 7,200. In 1865 the Cheshire Directory gives a more accurate statement of the area, the increase probably being due to

more accurate measurement and the gradual reclamation of Lindow Common :—

	A.	R.	P.
Bollin Fee	2,464	3	1
Pownall Fee	3,173	2	24
Chorley	1,357	0	0
Fulshaw	361	0	0
Total	7,356	1	25

The census of 1871 shows a still further increase in the number of acres: Bollin Fee 2,664, Pownall Fee 3,556, Chorley, 1,357, and Fulshaw 451, total 8,028.

The first assessment of the churchwardens "is like an old rental of the parish, in two columns, the first containing under the Gentleman's or Lord's name a list of the names of his tenants, and the annual value of their tenements or holdings; the second column specifies the sum rated or assessed." This assessment is entitled "The names of all the householders within the parish of Wilmslow, 1587."

	No.
Householders, Tenants of Mr Booth.....	52
do. Sir Edmund Trafford.....	57
do. Sir Edward Fitton.....	31
do. Mr Legh, of Adlington ...	6
do. Mr Newton, of Pownall	11
do. Mr Leicester, of Toft.....	8
do. Mr Davenport, of Chorley	11
do. Mr Newton, of Fulshaw	8
Freeholders	5
Joint tenants of Booth and Trafford	7
Tenants of the Parson of Wilmslow	4

Total number of householders200

This, at the usual average of $5\frac{1}{2}$ persons to a household, gives 1,100 as the probable number of persons in the parish in the year 1587. In the assessment of 1609 the tenants are ranged under the townships wherein they resided :—

Bollin Fee :		
Dean Row	22	
Hough	30	61
Chorley		23
Pownall Fee :		
Styall	52	
Morley	10	71
Fulshaw.....		20
No. of Householders...		175

This, on the same computation as the previous one, gives 962 persons only, or a decrease in 22 years of 138. Being an agricultural district, and consequently not liable to sudden fluctuations, it would seem as if there was some error or omission in this list, especially as we have no mention of an epidemic at this time, and the assessment of 1628 gives the number of house-

holders as 222, inhabitants 1,221. By the assessment of 1647, householders numbered 231, inhabitants 1,270, and in 1688 the numbers were 235 and 1,292 respectively. In 1682 the householders were—

Bollin Fee:		
Dean Row	47	
Hough	57	104
Chorley		33
Pownall Fee:		
Morley	29	
Styall	48	77
Fulshaw		23
Householders...		
		237

Inhabitants 1,303 an increase in 95 years of 203 householders, or 37 new habitations. The 18th century brought a change in the manners and working of the people. Manufacturers pushed more into the agricultural districts, and drew many from the plough to the workroom. This change seems to have affected Wilmslow soon after the rebellion of 1745, and we find the population of the parish taking part in those giant strides which have ever since been maintained in the manufacturing districts of Lancashire, Cheshire, and Yorkshire. In 1787 Finney gives a detailed list of the population of the parish, from information supplied by the overseers of the poor of the respective townships. This list is as follows:—

Pownall-co. Bollin-co.

	Styall.	Morley.	Dean Row.	Hough.	Fulshaw.	Chorley.	Total.
No. of householders ...	71	70	71	154	41	89	496
Wives	60	54	49	110	31	64	368
Fathers, mothers, brothers, and sisters of householders	0	8	0	0	9	0	17
Male children	149	118	80	173	46	118	674
Female children	114	138	93	198	50	117	710
Male servants	14	17	22	18	7	15	93
Female servants	12	17	20	21	8	14	82
Hamlet totals	420	422	334	678	0	0	0
Township totals	842	1,016	193	417			
Total number of inhabitants.. 2,461							

In concluding his chapter on the population of the parish Finney observes, "Within my memory the village or town of Wilmslow is greatly increased in number of houses, and consequently of inhabitants; but this year, a beginning having been made in building in the New Road by the mill through Ladyfield, it is probable a new street will rise up there in a few years. It may, therefore, be acceptable to our successors to know the present number of inhabitants of this town, which is entirely situated in Bollin Fee (except one small part called Dunge Fold, which is in

Morley or Pownall Fee). The numbers stand as follow in each township, viz., In Hough 247, Deanrow 135, Dunge, Pownall Fee, 14; inhabitants of Wilmslow 396. In the foregoing account I have included all the inhabitants from Parsonage Green to the Hill Top Brow, on the other side of the Bollin, and also of the Mill Hill."

ALFRED BURTON.

(To be continued.)

HULME'S CHARITY.

(No. 724.—Feb. 25.)

[733.] In reference to the burial place of William Hulme, Esq., in which it is stated the remains of William Hulme lie buried in a small chapel on the south side of the Collegiate Church, the visitor may look in vain for the sepulchral chapel of the Hulme family. The chapel was a very small one, affording little more space than sufficed for a large flat gravestone, which occupied the greater portion of the floor. The entrance was from the Jesus Chapel by a small pointed door, on the left of which was a square window of two or three lights, pointed in the head, opening into the Jesus Chapel. There was also a small pointed window on the west side of the chapel looking into the yard. On the eastern wall of the interior was a tablet, or rather sunk panel, with this inscription—"This chapel was restored by the Trustees of the Estates devised by William Hulme, Esq., A.D. 1846." On the 9th day of May, 1863, the workmen commenced taking down the chapel, and the gravestone was removed. It lay for some time against the external wall of the Chetham Chapel. In July, 1868, it was taken back to its old resting place on the site of the chapel, and there buried. The following is the inscription:—

Jaco^{us} Corpus Gulielmi Hulme de Hulme
Armigeri qui Obiit vicesimo nono Octobris
Anno Domini 1691 Aetate sua 61
Sub hoc lapide cum Marito charissimo
reclinet per amabili filia Elizabeth Hulme
de Hulme in Reddish Vidua quatuor die
Julii Anno Domini 1700 deposita tandem requiescit
Eic etiam jacet corpus undecimo die
Septembris A.D. 1678.

The inscription states that Mr Hulme died on the 29th of October. On referring to the register of burials the 29th is given as the date of burial. Oliver Heywood's "Nonconformist Register" of burials briefly says—"1691 Mr Wm. Hulm, of Kersley, Oct. 29, aged 60," does not say whether he died, or was buried on that day. The gravestone, from the style of lettering, was probably put down in 1846, and may have replaced an earlier one." The entry in the register of his son's death is—"1673, Bauester, son of William

Hulme, of Kersley, Esq., Sep. 11." And also "1700, July 5, Madam Elizabeth Hulme, of Prestwich Parish, buried at Manchester." The old stone was probably defaced, if there had been one, as the dates on the stone are evidently copied from the register.

J. OWEN.

Queries.

[737.] GAS IN STOCKPORT.—Can any of your readers give us any account of the introduction of gas into Stockport. C. J.

[738.] THE OLD YEW IN BOWDON CHURCHYARD.—In passing by this old tree I have often wondered what was its history, and I have thought much might be said of the changes it has seen. Perhaps some Bowdon antiquarian could tell us something about it.

T. ANDREWS.

PUTTING YOUR FOOT INTO IT.—According to the "Asiatic Researches," the phrase "putting your foot into it" had its origin in a fine point of law; when the title to land is disputed in Hindostan, two holes are dug in the ground and used to incase a nub of each lawyer, and the one who tired first lost his client's case. Fancy, if you can, some of our famous "limbs of the law" pleading in such a manner! It is generally the client who "puts his foot in it." When things are in disorder they are often said to be turned "topsy turvey;" and this expression is derived from the way in which turf is placed to dry, the turf being placed downward; and the expression then means top-side turf-way.

A PRAYING MACHINE. — Some Buddhists content themselves with taking a walk round the convent, rolling all the while between their fingers the beads of their long chaplet, or giving a rotary movement to a kind of praying machine, which turns with incredible rapidity. This instrument is called a Chu Kor, that is "turning prayer," and it is common enough to see them fixed in the bed of a running stream, as they are then set in motion by the water, and go on praying night and day, to the special benefit of the person who has placed them there. The Tartars also suspend these useful machines over their domestic hearths that they may be put in motion by the current of cool air from the opening of the tent, and so twirl for the peace and prosperity of the family. Another machine which the Buddhists make use of to simplify their devotional activity, is that of a large barrel turning on an axis. It is made of thick pasteboard, fabricated of innumerable sheets of paper written in Tibetan characters, the prayer most in fashion. Those who have not sufficient zeal or sufficient strength to place on their backs an immense load of books, and prostrate themselves at every step in the mud, adopt this easier method, and the devout can then eat, drink, and sleep at their ease, while the complaisant machine does all their praying for them.

SATURDAY, MARCH 11TH, 1882.

Notes.

CHEADLE BULKELEY IN 1731.

[739.] The following is a copy of an old record:—
"A lay laid on Cheadle Bulkeley after the rate of 32 pounds in the parish for the use of the poor on the 6th 11th month 1731:—

	lbs.	s.	d.
	(sic.)		
Rector of Cheadle	...	0	16 0
Jno. Sutton	...	1	1 4
Tho. Swetthenam	...	0	4 0
Rob. Cheetham	...	0	6 0
James Ouldham	...	0	4 4
Rob. Cheetham—paid Shaws and Cutlow	...	0	1 11
all paid but 4pence...	...	0	0 8
Same for Oaks	...	0	5 4
Richard Harrop	...	0	7 8
Wm. Upton—all paid but thalfpeny	...	0	0 8
Mr Millington	...	0	0 8
Robert Small	...	0	0 8
Josiah fowden—Mary Whittakers	...	0	9 0
James Brown, de Common	...	0	0 8
James Harrop—all paid but 2d	...	0	1 8
Will Brown	...	0	2 8
Will Fowden	...	0	1 4
Jno. Small, de Gillbent	...	0	1 0
Tho. Cooper	...	0	1 8
Tho. Leigh	...	0	1 4
Will Blummily	...	0	4 0
Wm. Milnor	...	0	4 2
James Brown de Stanley	...	0	0 8
James Bayley	...	0	0 8
Joseph Bancroft	...	0	4 4
Johnathan Parkinson	...	0	3 4
Reginal Royle	...	0	7 8
Jno. Cock	...	0	5 0½
James Kelsall for Greens Hall	...	0	0 8
Jno. Pierson for Church Stile	...	0	6 10
John Pierson	...	0	2 0
Mary and Will Hudson	...	0	2 1
Will Chandley	...	0	0 6
James Chandley	...	0	0 7½
Jane Chandley	...	0	1 3
Jno. Fletcher	...	0	2 10
Isaack Worthington	...	0	1 0
Wm. Barret	...	0	0 8
James Brown for Bancroft	...	0	3 8
Jno. Copack	...	0	4 4
Jno. Gattley	...	0	1 0
John Hudson for Chandley	...	0	2 4
Heirs of Jno. Chandley	...	0	3 0½
Tho. Baxter	...	0	5 4
Richard Carrwright	...	0	2 2
Adam Barlow	...	0	3 7½
Tho. Bancroft	...	0	2 0
Edward Ashley for Sidebotham	...	0	3 11
Same for Brookfield	...	0	2 0
Same for Highfield	...	0	0 5½
Jno. Bancroft	...	0	3 0
Wm. Bancroft	...	0	1 8

Wm. Higham	...	...	...	...	0	1	0
James Ashby	...	...	...	...	0	1	8
James Ashby	...	...	...	...	0	9	11
Jno. Burgess	...	...	...	...	0	1	8
Edward Shaw	...	...	...	...	0	7	8
Jno. Buckley—all but 4d	...	...	...	...	0	4	4
Catherine Knight	...	...	...	...	0	4	4
Robert Cheadle	...	...	...	...	0	4	4
George Cheadle	...	...	...	...	0	5	8
James Johnson	...	...	...	...	0	4	4
Aaron Hollingpriest	...	...	...	...	0	5	4
Tho. Thorniley	...	...	...	...	0	2	0
Caleb Stors	...	...	...	...	0	3	10
John Riding	...	...	...	...	0	1	0
Isaac Sharlock	...	...	...	...	0	0	8
Mary Boardman for lows moss	...	...	...	...	0	1	0

Assessed by us—JOHN BANCROFT.

JAMES BROWNE.

Seen and allowed by us—

RICHD. ARDERNE.

HEN. BRADSHAW.

WM. WRIGHT.

Com. Cestriensis

7^o March, 1734.

W. H. B.

JEMMY HURST.

[740.] The following, relating to the above noteworthy character, is taken from the *Stockport Advertiser* of June 3rd, 1825:—"Considerable entertainment was afforded during Manchester Races by the appearance on the ground of a very odd-looking personage, who is well-known to the frequenters of the races at Doncaster by the name of 'Squire Hurst.' This singular being, who is upwards of 80 years of age, and of a most cadaverous appearance, wore a hat of what material we know not; but the circumference of it was about equal to that of a lady's parasol. The under part of the brim and the edge appeared to be of woollen shag. He had a large single-breasted frock, and his waistcoat and inexpressibles, of a sort of plum-coloured ground, with a figure of lighter hue, seemed to resemble the kind of fabrics which are sometimes used for carpeting. His hair was white as snow, and his beard, which he wore long on the lower part of the chin, was of the same colour. He was accompanied by a female, younger, but almost as odd-looking as himself, who was stated to be his niece. His carriage is certainly unique. It is very lofty in shape, more like a gig than anything else, but of a construction which it would puzzle even the author of 'Waverley' to describe. It is made partly of undressed sticks or young trees—some with the bark on and some without—tied together with strong twine. With the exception of a support for the back, it is quite open behind, but has a sort of canopy of worsted work overhead, with festooned curtains of furniture print at the sides. It was drawn by one horse, and driven by

a bumpkin, who, when at home, is a farm servant. On the Doncaster course 'Squire Hurst' sometimes makes his appearance with a couple of bullocks harnessed to his vehicle." WARREN-BULKELEY, Stockport.

Replies.

STOCKPORT STREETS AND THEIR ANTIQUITIES.

Nos. 572, 728—Oct. 15, Feb. 24.

[741.] We have already mentioned the old hall in the Square, which must certainly have been a dwelling of some note, the apartments to the front having two windows, which in those days would be a luxury quite beyond the reach of an ordinary tradesman. The staircase rails are of good oak, now blackened with age; the rooms being moderately lofty. That to the front, over the one just spoken of, has also two windows, and is a very good apartment. There are several rooms on the ground floor, which prove it has been a large and respectable dwelling-house. A resident on the spot informed me in July, 1870, she could well remember a date on the building, 1716, but it appears much older than this. I pressed her to try and remember accurately the date, and at last she said she might be mistaken; it might be 1616, for it appears much older than the date first given. The style of the staircase, and general appearance both of the exterior and interior, stamp it as of greater antiquity than 1716. Proceeding onward, and leaving the gates of the Square mill on the right, in 1870 there was a passage, or entry, which led into the Union Tavern Yard. In bygone days this portion of Adlington Square, in which some houses, taken down a few years ago, formerly stood, was infested by persons of the lowest grade of society, and it has been said that deeds of the darkest dye have been perpetrated in a house there, which had an easy convenience to reach the river. Passing through a court by a zig-zag route, Union Road is reached in safety, and as I did so I breathed freely, and felt thankful to be relieved from the dangers and perils unknown to the uninitiated. There was one dweller in this place who should be named who was born in Manchester, but in the early part of his life came and settled in Stockport in one of the better class of houses in Adlington Square. It was Mr Knowles, the father of Mr Knowles, glass sign writer, who occupied a shop in Union Road a few years ago. He achieved a moderate amount of earthly fame, and excelled chiefly as a scene painter, and all who remember the scenery at the Old Theatre in the Park, Mr Holloway's and Mr Parish's travelling theatres, with their unique

scenery and paraphernalia, which was elaborate and costly, will appreciate the genius and untiring exertions of the obscure artist. On the right hand side of Union Road there were two cottages, one of which was occupied by a rather eccentric individual, Mr William Wrigley. He was born near the Lancashire Hill Sunday School, and enlisted in the army early in life. He was in the Royal Artillery, and was one amongst many other Stockport heroes who were wounded whilst fighting the battles of their country. He was in engagements under the Duke of Wellington at Talavera, Salamanca, Flushing, and Sans Sebastian and Vermeria, and finally at Waterloo. He remained in France three years after the battle, and many of the little anecdotes with which he amused his friends are still remembered as reminiscences of foreign travels. He was wounded twice, on the first occasion by the bursting of a bomb-shell, which struck him on the hip, and on the other he received a gun-shot wound on the knee. On coming back to England he settled in Stockport, and took a great delight in gardening. He held a garden under my father, and it was there I heard his life's history. He died at the age of 67. There was also another worthy, Mr James Jenkinson, who was a carrier between Manchester and Stockport, and occupied premises in Union-road. Returning to Chester-gate, we cannot fail to notice an old inn, which formerly occupied the front of Adlington-square, called the Briton's Protection, where the jolly roystering soldiers spent a large portion of their time as well as their money. There was a much older house than the present one on this site, which is supposed to have been part of the old hall, for last year the present occupier of the premises removed from an old wall several pieces of timber which evidently belonged to a much older structure than the present. About 1830 it was re-fronted. The great flood in 1799 did considerable damage to the houses in this neighbourhood, filling the cellars with water. The street was then much lower than it is at present. Some years ago one of the walls of the inn gave way, and it is supposed the foundation was injured by the great flood, as it is quite close to the brook which empties itself into the river. It was refronted and repaired, and continued to be used as a public-house, but being ill-conducted the magistrates took away the licence. It afterwards became a beerhouse, and came to grief through the same cause. It was finally taken by Mr Samuel Swann, and is used as a broker and furniture dealer's shop, and its altered appearance shows the ad-

vantageous change which has been made, and that the action of the magistrates was a move in the right direction. Across the road until very recently stood the "far-famed school pump." Unfortunately, recent improvements interfered with this relic of the past, added to which the water became contaminated with that of Carr Brook. The well is under or near the footpath, and it has been removed. To the housewives of the olden time it was exceedingly valuable and water was carried a considerable distance. An important improvement was made here some years ago. Both of the two approaches to St. Petersgate were very inconvenient—one by the Coberge-steps from Little Underbank, and the other by Pickford's-brow: here there formerly stood a pile of very old buildings which came close up to the footpath, at the end of which were some steps and a steep road leading up Bear Hole-brow. Pickford's-brow ran in the opposite direction, coming out near St. Peter's Church. There were a quantity of buildings on this brow, which made the road narrow and dangerous. These houses were wretched places, fetid and unhealthy. The destruction of the Crystal Palace, as it was called, and other old buildings already alluded to, revealed the absolute necessity of a sustaining wall against High Bankside and Pickford's-brow to the corner of St. Peter's-square, which improvement rendered High Bankside and Pickford's-brow, as well as Bear Hole-brow, which was the road up to High-street, more safe and agreeable. Since then the bridge to St. Peter's-gate from the Market-place has been constructed, whereby a good cart-road has been constructed, which has no doubt led to many recent improvements.

E. H.

[742.] The initials on one of the houses in the Underbank referred to by "E. H." are not given correctly. Instead of N.E.E., they should be placed E.E.N., the initial of surname being placed above. He is, no doubt, right in surmising that they represent some branch of the Norris family, from the name appearing in the deeds. I find in the registers of the Manchester Collegiate Church (now cathedral) the marriage of Edward Norris, Stockport, gent, and Mrs Elizabeth Bolton hujus, per licence, July 19, 1710. These names exactly agree with the initials, and is, no doubt, the Edward Norris mentioned in the deed of 1705. This house is the larger of the two having five windows in breadth in the second story, the thin tapering bricks in the heads of the windows are moulded to represent conventional Flower de Lucas,

and add, as "E. H." observes, very much to their appearance, and the fashion might be revived with advantage. The bonding of the brick-work is Flemish. The builder has made some attempt at surface ornamentation by disposing some of the bricks endways, or headers, as they are termed, to form a diamond pattern, but are not very perceptible, as the hand of time has given the bricks a darker shade. Possibly this method of using headers may have led to the style of bonding with headers in regular courses, with stretchers only at the angles. There are good houses of this kind in Manchester. The earliest date I have found attached to them is in St. James's Square, 1742, but before the close of last century the fashion seems to have died out. Within the last 40 years the style has been revived, the latest erection in this neighbourhood being a house in Davenport Park, Mile End. The house on the left has been refronted, but the old leaden spouting remains with the initials R.D.T., not T.R.D. They probably represent Richard and Deborah (or some other female name beginning with D.) Turnock, not Thomas Robert Dickinson, double christian names were not very common at that time. An extract from the deed of 1723, dated April 5th, agreement between John Browne, of Heaton Norris, and Richard Turnock, skinner and glover. "Whereas the said John Browne and Richard Turnock intend to build each of them a new house, or dwelling-house, with chamber over the same, on the north side of a certain street in Stockport leading from the Underbank down towards the Schoolhouse, which said new houses are to be built and founded upon part of lands late belonging to John Legh, of Adlington, and whereas the partition wall that is to divide and to separate the said two new houses shall be built as follows:—The partition wall to be strong and laid equally on both the lands of the said parties and built up as high as both parties shall think proper at their equal cost—if one house builds higher then at the sole cost of the builder a wall backwards to divide their gardens to be at equal cost." For some reason the initials of John Brown do not appear on the spout, probably before the completion of the building a transfer was made to Edward Norris. The George Hurst Chapman mentioned in the deed of 1657, was married May 1st, 1632, at the Collegiate Church, Manchester; he is described as of the parish of Stockport, to Alice Roscowe, of the parish of Boulton. Richard Millington appears to have had baptised a son Worrall, Jan. 31, 1748, and he may be a descendant of John Millington, who was married to Ellen Gee, at the Parish Church, Stockport, June 24, 1634, and perhaps the

John Millington, senior, of Cheadle Hulme, who was buried on the south side of Cheadle Church, February 4, 1676. His son and successor appears to have built the house in Cheadle Hulme known as Millington Hall, an old house of brick with stone dressings. The initials of the Millingtons are on the roof timbers. 1669, Sept. 29, John Millington, of Cheadle Hulme, Cheshire, and Sarah Taylor, of Kirkman's Hulme, married by licence at Gorton.

J. OWEN.

DISLEY KIRK.

(Query No. 716. F.b. 10.)

[743.] The name "Disley Kirk" originally belonged to the cave, partly natural, partly artificial, in the sandstone rock overhanging the river Bollin, on the opposite side to Norcliffe, and not to Quarry Bank Mill. There is a tradition that this cave was occupied by a hermit named Disley, hence the name "Disley's Kirk." A man named Murrall, together with his wife and children, occupied it for some years during the latter half of the eighteenth century. It was afterwards formed into a grotto, and included in the Norcliffe grounds.

ALFRED BURTON.

POPULATION OF WILMSLOW PARISH.

(Query No. 715. 735. F.b. 10, Mar. 8.)

[744.] The census of 1801 gives the following particulars:—

	Inhabited houses.	Uninhabited houses.	Families.	Males.	Females.	Persons.
Bollin Fee	287	10	818	713	797	1,562
Chorley	74	8	79	269	182	301
Fulshaw	31	..	43	99	115	294
Pownall Fee	177	8	118	545	577	1,112
Total	571	21	623	1,569	1,641	3,283

This shows an increase in the 24 years succeeding 1787 of 772, as compared with 1,158 in the 105 years extending from 1682 to 1787; an increase due to the higher wages brought by manufacturings, and consequent prosperity of the people, enabling them to maintain larger families, and marry earlier in life. We are now enabled to compare the increase in population every 10 years, and find the totals in 1811 to be:—

	Inhabited houses.	Uninhabited houses.	Houses build- ing.	Families.	Persons.
Bollin Fee	37	17	1	385	1,755
Pownall Fee	198	8	8	217	1,297
Chorley	75	3	..	80	426
Fulshaw	44	2	..	47	252
Total	641	28	4	679	3,710

The sexes are totalled as follow:—Bollin Fee: Males,

851; females, 904—1,755. Pownall Fee, 626 and 671—1,297; Chorley, 206 and 220—426; Fulshaw, 100 and 132—232; total, 3,710. In 1801 we find 3,233 persons living in 571 houses, an average of a little over 5½ persons to each house. In 1811 the average is a little over 5½. The occupation of the people is classed as follows:

	Families employed in agriculture.	Families employed in trade.	Families not comprised in these classes.
Bollin Fee.....	64	255	6
Pownall Fee...	84	126	7
Chorley	37	48	...
Fulshaw.....	15	81	1
Total.	200	465	1

Proceeding to the census of 1821:—

	Bollin Fee.	Pownall Fee.	Chorley.	Fulshaw.	Total.
Inhabited houses	838	255	85	45	698
Uninhabited ditto	16	12	...	1	29
Houses building .....	...	8	...	...	8
Families	840	243	88	48	724
Families employed in agriculture	91	97	83	21	242
Ditto in trade, manufactures, and handicrafts	227	144	52	26	449
Ditto not comprised in the above classes	22	7	8	1	88
Males	888	692	280	127	1,987
Females	873	740	248	129	1,990
Total.....	1,761	1,482	478	256	3,927

The census of 1831 is still more precise:—

	Bollin Fee.	Pownall Fee.	Chorley.	Fulshaw.	Total.
Inhabited houses	889	262	86	49	786
Uninhabited ditto.....	17	18	...	...	35
Houses building .....	...	8	...	...	8
Families	855	815	94	51	815
Families employed in agriculture	71	104	41	14	230
Ditto in trade.....	245	181	41	31	498
Ditto not comprised in these classes	89	80	12	6	87
Males, 20 years of age.....	428	389	118	68	1,008
Occupiers employing labourers in agriculture.....	17	16	12	2	47
Ditto not employing labourers in ditto	12	30	10	2	54
Labourers employed in agriculture	73	99	45	16	233
Employed in manufacture, or in making manufacturing machinery	162	120	...	23	305
Employed in retail trade, or in handicraft as masters or workmen	104	79	11	12	206
Capitalists, bankers, professional and other educated men	9	10	...	...	19
Labourers not employed in agriculture	22	11	47	9	89
Other males, 20 years of age (except servants)	19	22	3	4	84

Male servants.....	5	2	...	7
Female servants	81	82	7	77
Males	923	827	248	150
Females	856	920	228	141
Total	1,781	1,747	474	291

ALFRED BURTON.

(To be continued.)

RIDING THE STANG.

(Nos. 11, 21, 68, 731. Feb. 12, 19, March 5, 1841, and March 4, 1882.)

[745.] In the *Leeds Mercury* of last week appears the following, in continuation of this subject:—The answer to the query upon the above subject in CLXIV. does not—as I am disappointed to find—give us the derivation of the word “stang.” My own impression is that it is the local term for a stout rail or pole, and this I gather from the fact that the same name is applied to the pair of stout coupled poles, with the aid of which brewers’ draymen lower the full casks to the ground; these, which are held together by a chain or iron rods, are certainly termed by the men “the stangs.” The name may be purely local. Of that some of your readers may be able to inform us. An equivalent to the custom under notice is, I believe practised in America, and is called “riding the rail.” I have read of it as a military punishment for disgraceful acts in time of war which are not exactly crimes, but which are considered detrimental to the honour of the regiment. I am not, however, at present able to quote any authority for this statement. The object of this class of punishment, which includes the now almost forgotten pillory and the stocks, is to procure a deterrent effect upon the offender, not so much by physical pain as by the shame and disgrace of a public exposure. B. S. C.

[746.] Another correspondent, on the same subject, writes as follows:—A person who has witnessed the riding of the stang in the Leeds district has been good enough to supply me with the subjoined version of the doggerel appropriate to the occasion. He has written it out in dialect form as nearly as he could reproduce it:—

Ran tan tan to my owd tin can,
It's naether yer cause ner my cause
That I ride the stang.
It is for [here name of person],
That bloodthirsty man
That benged his poor wife
Before she stood need.
He naether tike stiffstaff nor stower,
But he up with three-legged stool
And knocked her slap ower.
All ye goods neighbours that live in this raw,
Yer must take warning, for this is ahr law!
“If ye beng yer husbands
And yer husbands beng ye,
We shall ‘ride stang’
Three nights for ye!”

J. T.

GO TO LEEK OUT O' TH' NOISE.

(Query No. 198, April 8.)

[747.] The origin of this phrase is attributed to Sam. Thorley, who murdered Ann Smith, near Congleton, on the 20th November, 1776, under circumstances of unexampled barbarity. On hearing some people talk of the murder, he observed that they would be saying that he did it, and that he "would go to Leek out of the noise." This he did on Sunday, the 24th November, and was there apprehended by the constables. I have been informed that the saying is more likely to be due to the quietness of the machinery used in silk-twisting as compared with cotton manufacturing, and the hum-drum life of a quiet country town like Leek. My own experience of the place confirms this, and if we consider its out-of-the-way situation prior to the making of the new road, and later, by the railway, surrounded by hills and approached by almost impassable roads, Leek would truly be "out of the noise." ALFRED BURTON.

"MAD AS A HATTER."

(Query to No. 729, Feb. 24.)

[748.] In reply to this query I have heard it stated that the saying takes its origin from the fact that at one time, in a certain department of the hatting trade, in order to amalgamate the component parts of the felt, it was necessary to beat or toss it with two sticks. This was done with such rapidity, that the man using them on displaying so much energy over such a matter, was likened to a madman, hence the saying.

S. T. PORT.

Queries.

[749.] JACK KETCH.—Can any of your readers give the historic origin of the term "Jack Ketch," as applied to an executioner?—WARREN-BULKELEY.

A COMPLETE LANGUAGE.—The Japanese language is a complete hieroglyphic system, and the calligraphy a system of drawing or painting. Every schoolboy has to learn at least one thousand different characters; in the elementary schools of the government three thousand have to be taught. A man with pretensions to scholarship must be acquainted with about ten thousand, and a very learned man with that number multiplied many times. A Japanese must devote ten years' persistent and earnest study to the acquisition of his own language if he desires to possess a knowledge of it sufficient for the purposes of an education. The mechanical art of handling the brush, so as to paint the characters with skill and rapidity, occupies no small part of a learner's time.

SATURDAY, MARCH 18TH, 1882

Notes.

MR CLOUGH, THE APOTHECARY OF STOCKPORT, AND FAMILY.

[750.] Among the tombstones which came to light on the removal of the wooden flooring in the nave of the Parish Church of Stockport during the recent restorations was one containing a brief memorial of a family of the name of Clough. The inscription was very much worn, and contained, so far as was decipherable, little more than the names of the parties it was designed to commemorate, no date being visible :

HERE

Lieth the body of
Mr Richard Clough,
and Mary, his wife.

Also Mrs Judith Clough,
Aged 53 years.

The earliest notice I have of one of the parties is contained in an old MS. in my possession, giving the expenses consequent on the death and burial of a John Browne, of Siddall, in Bramhall, who died in 1699. His gravestone still exists on the south side of the Parish Church. In the MS. just mentioned are the following entries:—"1699, May 5. Pd. Mr Clough, the apothecary, one bill, £8." "Sept. 2. Pd. to Mr Clough, the apothecary in Stockport, one bill, £40 8s 6d." Further information relative to the family is extracted from the Nonconformist Register of the Revs. Oliver Heywood and T. Dickinson, edited by J. Horsfall Turner, 1881. "1710. Mr Steer, of Sheffield, and Jane, daughter of Mr Clough, of Stockport, married about middle of November." I presume the above refers to the apothecary, and perhaps the father of Alexander. "1720. Mr Richard Clough, an apothecary in Stockport, buried Dec. 6. A very useful man, 1720. Mrs Mary Clough (his wife) died Dec. 10, buried Dec. 13." Of Alexander Clough the register contains considerably more information. "1711. Mr Alexander Clough, of Stockport, married Mrs Judith' daughter of Mr John Brooksbank, of Eland, Aug. 15." "1712. Mary, daughter of Mr Clough, of Eland, born Aug. 11." "Bathshua, daughter of Mr Clough, of Eland, born Aug. 13, 1713." "Bathshua, daughter of Mr Clough, of Eland, buried Aug. 7, 1714, a week short of a year old." "Judith, daughter of Mr Clough, of Eland, born Jan. 16, 1714-15." "Richard, son of Mr Alexander Clough, of Eland, born March 22, 1716-17." "—, son of Mr Clough, of Eland, buried

March 24, 1718-19." "Joseph, son of Mr Alexander Clough, of Eland, born Sept. 17, 1719." "Judith, daughter of Alexander Clough, of Eland, buried Jan. 25th, 1719-20." Joseph, son of Mr Clough, of Eland, died Feb. 20, 1719-20." Mr Alexander Clough Eland, buried at Hackney, near London, Aug. 1, 1733." So far the Nonconformist Register. The following I extract from the Parish Register of Stockport:—"1745, Nov. 25. Mrs Judath Clough, of Slate Hall, in county Lancaster, widow, buried." She is, without doubt, the widow of Alexander, but why she is described as of Slate (Slade) Hall I am at present ignorant. However, it seems she died there, and was buried, as I suppose, in her father-in-law's grave.

J. OWEN.

DIDSBURY WAKES IN 1825.

[751.] The following paragraph relative to the above appears in the *Stockport Advertiser* of August 5th, 1825:—

DIDSBURY WAKES will be celebrated on the 8th, 9th, and 10th of August. A long bill of fare of the diversions to be enjoyed at this most delightful village has been published. The enjoyments consist chiefly of ass races, for purses of gold; prison-bar playing and grinning through collars, for *lots* of ale; bag racing, for hats; footracing, for sums of money; maiden plates for ladies under 20 years of age, for gown pieces, shawls, &c.; treacled loaf-eating for various rewards; smoking matches; apple dumpling eating; wheelbarrow racing, the best of heats; bell racing, and balls each evening. "Que nunc prescribere longum est." The humours of Didsbury Festival are always well regulated—the display of youth of both sexes, vieing with each other in dress and fashion, as well as cheerful and blooming faces, is not exceeded by any similar event—and the gaieties of each day are succeeded by the evening parties fantastically tripping through the innocent relaxation of country dances, reels, &c., to as favourite tunes as the Cock and Ring o' Bells Inn.

KNUTSFORD DUKE OF YORK CLUB.

[752.] In glancing over the file of the *Stockport Advertiser* for 1825, we came across the following concerning a club bearing this name and having its *locale* at Knutsford. Can any reader give further information about its formation, career, &c.?—"The first meeting of this truly loyal club was held on Tuesday last, at the Angel Inn, Knutsford. Upwards of 50 of the most respectable gentlemen of the town and neighbourhood attended, and sat down to a splendid entertainment at five o'clock, the Rev. Mr Vannet in the chair. The venison served for the occasion was pre-

sented by W. Egerton, Esq., M.P., as was also the fish. The cloth being removed, the reverend Chairman proposed as the first toast, "The King," with 4 times 4. This was succeeded by his Royal Highness the Duke of York, and thanks to him for his manly and upright avowal of his sentiments of the Catholic Question—3 times 3.—In announcing the latter toast, the Chairman delivered an excellent and most eloquent eulogium on the feelings which characterised his Royal Highness during the struggle in the Upper House, in the Catholic Relief Bill, and on concluding his harangue, was complimented by long-continued applause. Amongst the numerous and well-selected toasts were—Our glorious Constitution in Church and State—The Protestant Ascendancy—Earl Eldon, the honest and upright Lord High Chancellor—The Right Hon. the Earl of Liverpool—The Bishop of Chester, and thanks to him for his able support of the Protestant cause in Parliament—The Right Hon. Robert Peel, the consistent advocate of the Protestant Ascendancy—The Lord Lieutenant of the County—The Members for the County, and thanks to them for their attention and punctual discharge of their official duties—Wilbraham Egerton, Esq., and thanks to him for his kind attention in furnishing part of the treat of the day—Charles Cholmondeley, and thanks to him for his esteemed present—His Majesty's Ministers, &c., &c., &c. The singing was excellent—Messrs Warren, Calvert, and Hunt, with Mr Froggatt, and other private singers attended, and added much to the pleasures of the meeting until a late hour. We are sorry to be unable to give the speeches of the evening, on account of their being handed to us at so late an hour.

WARTS.

[753.] A quaint old medical journal gives the following on the subject of these unpleasant and unsightly excrescences:—

WARTS.—Warts are sometimes the effect of a particular fault in the blood, which feeds and extrudes a surprising quantity of them. This happens to some children from four to 10 years old, and especially to those who feed most plentifully on milk or milk meats. They may be removed by a moderate change of their diet, and pills made of equal parts of rhubarb and compound extract of colocynth. But they are more frequently an accidental disorder of the skin, arising from some external cause. In the last case, if they are very troublesome in consequence of their great size, their situation, or their long standing, they may be destroyed. 1. By tying them closely with a silk thread, or a strong flaxen one waxed. 2. By

cutting them off with a sharp scissors, and applying a plaster of diachylon with the gums over the cut wart, which brings on a small suppuration, that may dissolve or destroy the root of the wart. 3. By drying, or, as it were, withering them up by some moderately corroding application, such as that of the milky juice of purslain, of fig-leaves, of swallow wort, or of spurge. But besides these corroding vegetable milks being procurable only in summer, people who have very delicate thin skins should not make use of them, as they may occasion a considerable and painful swelling. Strong vinegar, charged with as much common salt as it will dissolve, is a very proper application to them. A plaster may also be composed from sal ammoniac and some galbanum, which being kneaded up well together and applied, seldom fails of destroying them. The most powerful corrosives should never be used without the direction of a surgeon; and even then it is fully as prudent not to meddle with them, any more than with actual cauteries. We have lately seen some very tedious and troublesome disorders and ulcerations of the kidneys ensue on the application of a corrosive water by the advice of a quack. Cutting them away is a more certain, a less painful, and a less dangerous way of removing them.—*Medical Adviser.*

Replies.

STOCKPORT STREETS AND THEIR ANTIQUITIES.

(Nos. 728, 741. Feb. 24, March 11).

[754.] As you stand near the lodge of the Square Mill in Chestergate, and cast the eye upwards, a curious spectacle presents itself. First, we have the road called Chestergate, the gate or exit from the town leading towards Chester, this is on the level; then Pickford's Brow forms a higher roadway leading into St. Peter's Square, with iron rails to prevent accidents. Then, aloft, on the top of the sustaining wall which supports the roadway along Highbank Side, there is a long tier of iron rails, below which is Bear Hole Brow, a street which connects this locality with High-street and that part of St. Petersgate nearest the town. This was certainly a great piece of work to accomplish, but Pickford's Brow still remains steep and narrow at the top, in consequence of the Corporation being unable to treat for the purchase of the property. A curious flight of steps from the top of Pickford's Brow to Chestergate still remains as a relic of the past, and not many years ago the old steps from St. Petersgate to the Royal Oak Yard, Little Underbank, were removed; the present Coburg steps in the immediate locality having been made in their place, the old steps having become absolutely

dangerous. By the kind permission of Mr Pearson I was allowed to pass through the lodge of the "Square Mill" in the month of July, 1870, and was permitted to inspect the noble mansion house which stands in the yard, now occupied as a counting-house and warehouse. It is built of brick, and is three stories high, having two windows on each side of the door, and two tiers of three windows above. The doorway is beautifully ornamented with carved work, and is three feet nine inches wide. No doubt this was on account of the accommodation required for the use of sedan chairs, as persons using them could be carried straight into the house. The rooms inside are numerous, lofty, and spacious, the floors, without an exception, being oak, in an excellent state of preservation. In some of the rooms very handsome cornices or mouldings are still to be seen. On a careful examination of the exterior of the building, evidences of its having been refronted are visible. In 1757 the property was conveyed from Charles Legh, of Adlington, to Mr George Dale. In 1771 the premises were conveyed to Mr Joseph Dale, of Stockport, silk merchant. There are the remains of weirs for impounding the water of School Brook, Carr Brook, or Tin Brook, as it has been called, for the purpose of obtaining water power. The building, once used for the manufacture of silk, was afterwards occupied by the Government as a barracks. In 1825 the property was conveyed to Mr George Talbot Knowles, when the Square Mill was built; and the old mill and that were carried on successfully for some time as a cotton manufactory, he having obtained a good reputation amongst buyers on 'Change as a producer of strong domestic cloth. In 1844 the property was conveyed to Mr W. W. Whitelegg, and, in 1864, to the present owner, Mr Pearson. The large mansion, now used as warehouse and offices, was formerly the residence or town house of the Leghs of Adlington Hall, as the dower house. In deeds made about 1784, the rights of certain residents to take water from the School Brook were reserved to use for household purposes, which shows it was then a pure stream. It is very likely it was used in washing and cleaning, as the school pump is close to it. We pass on now, and come to premises rich in antiquarian lore, inasmuch as here stands the old Grammar School. The premises have undergone great alteration. It is now occupied by Mr Bunting; the school-house is used by him as a warehouse. In my younger days I can remember it a very plain brick building, without any architectural pretensions, bearing a great resemblance to a large private house. It was first founded in the year 1487

and must have had a predecessor. The school is a large and spacious apartment. When the alterations above alluded to were made, about two yards were taken off from the front. The entrance to the school was by means of a flight of steps from the back part of the premises, and in digging for the foundation, a lot of antiquated mottled marbles were found, so, it appears, the boys of those days used it as a place to play during the relaxation allowed them. There is every reason to suppose the munificent founder of this school was a native of the town, and by perseverance and untiring exertion and application to business achieved a fortune. But he has left behind him a worthy memorial of a successful life, which, very unfortunately, has had few imitators. The Stockport Free Grammar School was founded by Sir Edmund Shaa, or Shaw, goldsmith and alderman of the City of London, which he endowed with £10 per annum. A portion of his will relating to the school is now given:—"And I woll that the other honest preest (the first was to officiate at Woodhead Chapel) be a discrete man and comyng to teache gramer, and I woll that he sing hiss masse, and say hiss other divyne service in the parishe of Stopforde, in the said countye of Chester, at such an aulter there as can be thought convenient for him, and to pray spectally for my soule and the soules of my fader and moder. And I woll that the same counyng preest kepe a gramer school contynually in the said towne of Stopforde as long as he shall contynew there in the said service and that he freely, without any wages or salarye, asking or taking of any person, except only my salyre hereunder specified, shall teche all manor of persons, children and others that woll come to lerne as well, of the said towne of Stopforde, as of other townes thereabout, the science of gramer, as ferre as lyeth in him for to do, unto the time that they be covenable instruct in gramer by him after their capacities that God woll give them. And I woll that the same counyng preeste, with all his scholars with hym, that he shall have for the time, shall two days in every week, as long as he shall abyde in that service there, that is to wite Wedynysday and Fryday, come into the said church of Stopforde unto the grave there where the bodies of my fader and my moder lie a buryed, and there say togider the psalm of De Profundis, with versicles and collets thereto, accustomed after Salisbury use, and pray especially for my soule and the soules of my fader and my moder, and for all Christian soules. And I woll that the same preest teachinge gramer there shall have for his salarye yearly, as long as he abide in that service there, ten

poundes. I woll that the same feliship shall have for evermore the presentement nominacion, and admysion of the said two preestes of the said two services, and the removing and putting out of them, and admyting of other into the same services, for causes reasonable as often as the case shall so require." In another clause of his will he directs his executors "to buy as moach walshe fryse, half white and half black, as may and therefore do make, at my cost, two hundred partye gownes, for the poore of Stopforde, Chedle, Mottram, and some neighbouring parishes therein specified. To Stopforde Church he gives as good a suit of vestments of blue velvet as may be bought with the sum of forty marks." He also directs "16 ryngs of fyne golde to be graven, with the welle of pitie, the well of mercie, and the welle of everlasting life, and to be given to his friends." Such is a brief epitome of the will of the man who has conferred upon his native town a boon more precious than gold. The first deed of the property, now in the possession of the present owner, is a lease and release, dated the 8th of September, 1829, and is made between the wardens and commonalty of the "Mistery of Goldsmiths" of the first part; John Kenyon Winterbottom, of Heaton Norris, in the county of Lancaster, gentleman, of the other part, reciting under a certain consideration, they, the wardens and commonalty have conveyed to the said J. K. Winterbottom all that plot, piece, or parcel of ground situate in Stockport, in the county of Chester, on the northerly side of a certain street there called the Chestergate, bounded on the north-easterly side thereof by the Carr Brook, on the southerly side by Chestergate, and on the westerly side by lands and buildings now (or late) belonging to Mary Acton. And, also, all that edifice or building erected and built, and now standing upon the said plot or parcel of land, denominated and used as the Stockport Free Grammar School, and all houses, out-houses, edifices, and buildings, with the appurtenances, subject to the yearly rent of £25, payable on the 25th day of March and 29th day of September. There are also covenants conveying it to the use of the said J. K. Winterbottom and his heirs in lieu of, and in exchange for, another plot of land situated in Wellington Road South. There is also a covenant for the payment of the above named rent, and to keep buildings on the land of the yearly value of £50. The common seal of the wardens and commonalty of the Worshipful Company of Goldsmiths is affixed to this document. It appears from this document that the Goldsmiths' Company and the said J. K. Winterbottom mutually agree lands and

hereditaments for the lands and hereditaments of each other. "They, the said wardens, did therefore grant and release to John Kenyon Winterbottom, the premises in Chestergate for, and in consideration of, 5s." It is declared that subject to the yearly rent of £25, the said piece and parcel of ground shall be and remain to the only proper use and behoof of the said J. K. Winterbottom, his heirs and assigns, in lieu and exchange for all that plot or piece of ground situate, lying, and being in Stockport aforesaid, near the Windwill, there being part of certain lands, heretofore glebe lands, and there called "clerk lands," bounded on the northerly side thereof by the Stockport and Warrington Turnpike Road, on the southerly part thereof by the clerk lands belonging to — Ashburner, on the easterly side by part of the Manchester and Buxton Turnpike Road, on the westerly side by other lands, called "clerk lands," and containing in length, on the northerly side 64 yards, or thereabouts, on the southerly side 54 yards, on the easterly side 68 yards, on the westerly side 42 yards, containing, in the whole, 3,000 and 55 square yards, with all ways, privileges, and appurtenances, subject to the yearly chief rent of £25. Since then the premises have been greatly extended, an under master's house and playground having been added. The next indenture, dated 26th and 27th of May, 1830, conveys the property in Chestergate to Mr G. T. Knowles, in consideration of £100. On the 31st of May, 1844, it was conveyed to Mr Whitelegg, and sold to him by the present owner December 2nd, 1863.* Such is the history of the old Grammar School, rich in lore, much of which, I fear, is lost for ever to the antiquarians of Stockport.

E. H.

* A few years ago the Goldsmiths' Company transferred the management of the school to a committee of the Stockport Corporation for the time being, under whose judicious trusteeship the school is in a flourishing condition.

Queries.

[755.] SCHOOL BOARDS.—In what year did School Boards come into force, and when was the first School Board formed?

TIGHE.

[756.] WILMSLOW WESLEYAN CHAPEL.—Can any of your readers give any particulars respecting the above place of worship—such as the date, when built, and when first opened, who was the first preacher, and any other information which may be of interest, as the chapel is likely to be pulled down soon?

J. G.

SATURDAY, MARCH 25TH, 1882.

Notes.

NOTES RELATING TO THE CHURCH AT HOLMES CHAPEL.

(Continued from No. 732.)

[757.] "1738.—Spent when Mr Hulse (the founder of the Hulsean Lectures, he married Miss Hall, of the Hermitage, near H. Chapel) came to preach at Chappel, 1s. Pd. Mr Dutton's old wages £4 9s." "1739.—Pd. for the form of prayer for a day's fast, 8d." "1740.—Pd. ringers, 15th June, the King's proclamation, 1s 6d. Pd. ringers, 11th October, the King's Coronation, 3s 9d. Pd. Davenham singers their expences, 7s 6d. Expences when Mr Hulse preached, 1s. Expences when Mr Morton preached, 1s. Pd. ringers Admiral Vernon's birthday, 2s. Pd. Mr Dutton for three forms of prayer 1s 1½d. Leading a tree for repairing the chancel, 4s." "1743.—Pd. for killing sparrows, &c., 4s 6d. Pd. for lyme trees for the churchyard, 12s. Pd. for setting do. and expence, 3s 6d." "1744.—(Various items for repairs to Ch: and School occur, and then) "Spent being a cold time of weather, 1s. Pd. John Richardson for mending the screen, 2s 4d." "1745.—Expences putting up Commandments, 1s. Ringing for the King's soldiers, 2s. King's speech and form of prayer, 8d. Gave ringers on the taking Carlisle, 2s 6d. Paid David Hall teaching to sing, 10s. Pd. for the order about infected cattle, 8d. Gave ringers on the Rebels leaving Stirling, 4s 6d. Gave ringers on the defeat of the Rebels, 6s." "1746.—Wm. Henshall for stone for the church gate, 16s. Assistance to set them down and expences, 2s. To John Yarwood fencing about the trees in ch. yard, 1s 6d. Pd. for a box to put the plate in, 1s." (Several orders for infected cattle follow.) "1747.—Pd. some men for searching after a woman supposed to do damage to people's cattle, 1s 2d. To John Yarwood for crying down (?) Congleton Fair, 4d." "1748.—Pd. for the book of prayers on Thanksgiving Day, 8d. Gave ringers on Thanksgiving Day, 5s." "1749.—Pd. dubing and cording trees in the church yd., 3s. Expence taking down clock faces, 6s. Pd. for carriage of do. to Congleton, 5s." (Then come charges for beautifying by Whitehurst, &c.) "1750.—To an order for the Common Prayer, 8d." "1751.—Pd. John Swain for rods and poles for the trees in the churchyard, &c., 9s 6d. Spt. chusing a new officer, 2s 6d. Spt. when disputing who must be officer, 1s." "1752.—Pd. Mr Dutton, by order for a letter of request, 10s 6d." "1753.—P for new register, 7s 6d. Spent at

that time 6d." "1756.—Expences on strange ministers from the time of Mr Dutton's death to ye new curates coming, £1 13s 6d." "1757.—Pd. for the Swairing Act, 6d. Spent on Mr Ottiwell going to view the reading desk, 6d. Pd. for a book for the second fast day, 8d." "1758.—Pd. Mr Tomson for raising ye sound board, 2s 6d. Paid to do. for making and fixing up ye new desks, £7 11s 6d. Spent May 7th on Mr Pemlington, from Sandbach, 5s. July 13th, do. on Mr Wittenhall, from Brereton, 1s 6d. August 27th, do. on the Curate from Sandbach, 2s. Sep. 24, spent on do. 1s 6d. Decr. the 31st, do. on the Curate of Goostrey, 2s. Jany. 28, do. on Mr Mills, 1s. Feby. 4th, do. on a Clergyman from Budworth, 1s. 11, do. on Mr Gleaves, from Swethenham, 2s. April the 8th, do. on the Curate of Sandbach, 1s. 13th, to do. on do., 1s. 23, Spent on the Curate of Goostrey, 1s. Spent when the Curate came, 2s." "1759.—June 3rd, Spent upon a strange minister from Boden, 1s. 12th, given the ringers when Prince Ferdinand gained a victory over the French, 2s 6d. Octr. 21st, Given do. at taking Quebec, 3s. Decr. 3rd, Given do. upon the news of Admiral Hawk destroying the French fleet, 2s 6d." "1760.—Spent on ye children when at Namptwich to be confirmed, 5s 6d. Sep. 17, Given the ringers for ringing on acct. of the victory gained over Count Daun, 5s. Spent on Brereton Parson, 1s. Given the ringers for ringers for ringing for the victory the King of Prussia gained over Count Daun, 3s 9d." "1761.—June 4th, Pd. ringing for the new King, 1s 6d. 18th, Pd. do. at taking of Bellile, 3s. July 23rd, do. at taking of Ponty Cherry, 4s. Sepr. 23rd, paid for ringing at King's Coronation, 12s 6d. Octr. 15th, pd. for a notice paper and prayer, 8d. 26, Pd. for ringing on ye such-session to the Crown, 1s 6d."

(To be continued.)

SHERIFFS OF CHESHIRE.

[758.] The following extract is from Mr Barlow's valuable "Cheshire and Lancashire Historical Collector." A conclusion of the list from 1850 to the present time would complete an interesting contribution to local history. Some of our contributors may possibly furnish us with the same:—"The list of Sheriffs furnished by 'Ormerod' terminates with 1817, when Sir Richard Brooke, of Norton, filled the office. It occurred to me, that a continuation of that and the other lists of county officials, given in Dr. Ormerod's work, might be advantageously inserted in these pages. I may state that the 'Gentleman's Magazine' is, on this occasion, the source of my information:

- 1818 H. H. Aston, of Aston, Esq.
- 1819 J. Smith Barry, of Marbury, Esq.
- 1820 James France France, of Bostock, Esq.
- 1821 Thomas Wilson, of Llandican, Esq.
- 1822 Charles Wicksted, of Baddeley, Esq.
- 1823 J. White, of Sale, Esq.
- 1824 Peter L. Brooke, of Mere, Esq.
- 1825 John Smith Daintry, of Sutton, Esq.
- 1826 W. Turner, of Pott Shrigley, Esq.
- 1827 Peter Legh, of Booth, Esq.
- 1828 Richard Massey, of Moston, Esq.
- 1829 Laurence Armitstead, of Cranage, Esq.
- 1830 G. Walmsley, of Bolesworth Castle, Esq.
- 1831 Sir T. S. M. Stanley, of Hooton, Bart.
- 1832 J. H. Leeche, of Carden, Esq.
- 1833 Rowland Eyles Egerton Warburton, of Arley, Esq.
- 1834 William Astley, of Dukinfield, Esq.
- 1835 J. H. Leigh, of Grappenhall Lodge, Esq.
- 1836 Egerton Leigh, of High Leigh, Esq.
- 1837 C. P. Shakerley, of Somerford, Esq.
- 1838 G. C. Legh, of High Legh, Esq.
- 1839 Thomas Hibbert, of Birtles, Esq.
- 1840 John Tollemache, of Tilston Lodge, Esq.
- 1841 J. Ryle, of Henbury, Esq.
- 1842 E. D. Davenport, of Capesthorpe, Esq.
- 1843 John Dixon, of Astle, Esq.
- 1844 George Wilbraham, of Delamere House, Esq.
- 1845 Sir W. T. S. M. Stanley, of Hooton.
- 1846 J. H. S. Barry, of Marbury, Esq.
- 1847 Ralph Gerard Leycester, of Toft, Esq.
- 1848 Henry Brooke, of The Grange, Esq.
- 1849 T. W. Tatton, of Withenshaw, Esq.
- 1850 Sir A. I. Aston, of Aston, G.C.B.

Ed.

Replies.

STOCKPORT STREETS AND THEIR ANTIQUITIES.

(Nos. 741, 754—March 11, 18.)

[759.] In the immediate locality of the old Grammar School, blocks of antiquated property may be yet seen, which show this is an old part of the town. On the left are two very good houses, one of which has the following inscription on a tablet of stone:—

W. A.
T.
E.
1718.

I cannot think of passing unnoticed the Co-operative Stores, which have extended their principles in several localities in this neighbourhood, pouring out benefits upon the sons of toil, and no doubt the action is duly appreciated by all those who participate in its benefits. There is one fact which may be noted. The experiment has so far been very successful. To the observant eye of the antiquarian there is ample food for reflection as he makes his way along this ancient thoroughfare. Many of those who are remembered as carrying on a successful business have departed. Mr Sleddon, the druggist, on one side of the road, and a

little below Mr Roger Ryley, who supplied cheap literature *ad libitum*. Near the shop formerly held by Mr Sleddon there is another old building, on a stone in front of which is inscribed

E.
R. B.
1704.

I now come to Carr Green, which lies to the right of Chestergate; the road on the left hand is Rock Row, where there is a colony of the natives of Ireland, the road on the right leading to Daw Bank. This locality is rendered memorable by a riot and great destruction of property which occurred on the 29th of June, 1852. A party of English and Irish met at a public-house in the Hillgate, then known as the Bishop Blaize, and they began to discuss the relative merits or demerits of a Roman Catholic procession which had occurred on the previous Sunday. As might be expected, the men, becoming excited with liquor, quarrelled, and a dreadful disturbance ensued, which was continued on Tuesday evening, and the affair ended in the mob destroying the furniture, beds, and other effects of the unfortunate people located in Rock Row, High Bank Side, and Carr Green, leaving the houses a complete wreck. A man named Michael Moran was so much injured that he died in the prison cells at the Court House. The two Roman Catholic places of worship—St. Philip and St. James's, Edgeley, and the church of St. Michael, in the Park, were completely gutted, the mob destroying completely the books and altar furniture of both. So frightened was the priest at Edgeley, Mr Frith (now Rev. Canon Frith), that he secured a few articles and sought refuge in the tower of the building, and he was very humanely rescued from his awkward situation by some kind neighbours, who became cognisant of his perilous position. Some of the parties implicated were brought before the magistrates, and committed to Chester for trial, and were sentenced to various terms of imprisonment. Passing under one of the massive stone arches of Wellington Bridge, above which is Wellington Road, the Act for the formation of which was passed on the 23rd of March, 1824, and which was commenced on the 28th of April, 1824, and opened July 3rd, 1826. The progress of this piece of work was greatly delayed by an accident which occurred on the 26th of August, 1825, when the arches of the bridge spanning the river fell in, bearing 80 tons of loose earth on the crown, which is supposed to have been over-weighted, causing the sides to spring out, they not being sufficiently weighted in proportion to the quantity on the crown of the arch. Two men were killed, and two

others severely hurt. The contractor's son, Mr Noel, had not been off much more than a minute when the accident occurred. This bridge was constructed in order to avoid having to descend into a valley and mount a great steep on the opposite side of the river. It has eleven arches, costing £30,000, constructed partly of bricks. One arch is formed of the white freestone from the quarries at Runcorn and Saddleworth, and spans the river, and this arch is over 90 feet high, being elevated 40 feet above the water. The other arches have stone piers, and built with good bricks, and there are stone facings where Chestergate, Daw Bank Road, and Talbot-street pass under them. On the Heaton Norris side the two arches have a span of 27 feet each, and Chestergate will be about 32 feet six inches wide. At the time of its construction a flight of steps leading from Carr Green to the road above was constructed, and subsequently improved by the extension of the archway over Carr Green. Another road has been lately constructed from Chestergate, which is a great improvement. Whilst inspecting this locality, we cannot pass without a notice of the large mill so long and successfully carried on by Thomas Marsland, Esq., who was frequently returned as M.P. for the borough of Stockport. A notice of the work accomplished here has already appeared in the Notes and Queries. The premises are now occupied by a successful and enterprising tradesman, who has risen from the ranks.

E. H.

JACK KETCH.

(Query 749, March 10th.)

[760.] "Can any of your readers give the historic origin of the term Jack Ketch, as applied to an executioner?" This query was proposed some time ago by myself, and no answer has yet appeared in your "Notes and Queries." To give a good historic account of this notorious legal functionary, Jack Ketch, would occupy more space than the limits of the *Advertiser* permit. He made application for the situation of hangman, and Mr Sheriff Hopkins, who was a sugar broker, together with a Mr Kilderkin, were his examiners. "Now, Mr Ketch," said Hopkins, addressing him, "let me see—hum—ha—what was I going to say? Oh! you must know——;" but here Hopkins foundered, and rubbed his chin ruefully in all the agony of non-plusage. "By-the-bye, Mr Kilderkin," said he at length, "I wish you would examine Mr Ketch touching his capacity and skill in his profession. I have some Muscovadoes here," and he pointed to a board of sugars, "which I can just look over while you put the several questions to the young man." "That thing I'll do," replied Kilderkin, and while the

ordinary prepared himself for the examination, the applicant looked upon him with reverential awe, because the appearance of this extraordinary ordinary was well calculated to excite that feeling in the breast of a novice. Suffice me to say he was a man of the claimant's type for being fat, and whose physical energies were of the most intense and vigorous description. Judge, then, as he sat, Ketch gazing upon his vast rotundity, whether such a substantial son of the church was not likely to be alarming to one about-to-be-catechised limb of the laity. "Can you hang?" quoth Kilderkin. "I can, sir; I studied under my late uncle, by whom I was considered —" "Silence! Are you fully alive to the particular duties which the important office you wish to occupy will call upon you to discharge? Do you know that you may be required to hang your own father, mother, nay, every relative you have in the world. That you will be called upon to swear that you will do these things if occasion demands?" Ketch replied in the affirmative, and stated that he was quite willing to take the oath. "Are you aware," continued Kilderkin, "of the responsibility of the office? Consider for a moment. You are performing an operation properly belonging to the Sheriff—you are the representative—you are equal to the Sheriff." "Equal with the Sheriff!" cried Hopkins, turning round. "Nay, Mr Kilderkin, not exactly so, surely?" Kilderkin nodded his head. "Eh," said Hopkins, scratching his head, "do you class us together? Do we go abreast, like horses in a curicle, *passibus equis*, as we used to say at Merchant Taylors?" "*Passibus asinis*," cried the ordinary. "I say, for the time, mark me, Mr Hopkins, Mr Ketch fills your situation. He is your *locum tenens*—he does your work." "Do you understand all that I have said to you?" resumed the ordinary; "do you subscribe to it; are you willing to undertake the situation, and to perform everything that shall be required of you, proper and peculiar to it?" Ketch expressed his willingness to do all these things, and manifested his gratitude by many broken sentences. "Very good," said Mr Kilderkin. "Now then, take one word of advice, never hang the wrong man—never fail to hang the right one; and never hang yourself, as your poor, simple uncle did." "And now," turning to Mr Hopkins, "I think he may take it for granted that he is to succeed his kinsman in his duties, and that he may prepare to get his hand in forthwith." "I think so," said Hopkins. With that Ketch thanked them, and retired making profound bows. Thus in the reign of Charles II. Jack Ketch became hangman

ordinary to the people of England.

WARREN-BULKELEY.

DISLEY KIRK.

(No. 718. Feb. 11.)

[761.] My grandfather pointed out to me as the cave in which Murrall, or Morrell lived at Quarry Bank, the one just above the present weir, and which is now filled with water. It would be dry, however, before the weir was built, and indeed after the first weir was built—for the first weir was placed higher up the stream at the bottom of the field belonging to Stamford Lodge. The present weir was built when the tunnel was cut, and the first large wheel put down many years after the first mill was built. Mr Burton may be right, however, but I give the information as I got it. Morrell was father or grandfather to the late John Morrell, of Morley. W. N.

Queries.

[762.] SIMNEL CAKE.—What is the origin of the simnel cake, and from what does it derive its name?

Z.

TENNYSON AND THE DANCING MASTER.—That is a delicious little anecdote which comes from the Isle of Wight. A popular dancing master in the island who had taught the young Tennysons was one day crossing to the mainland in the same steamer with their mother. After a little talk, during which the professor of the "light fantastic" referred in somewhat dismal tones to the success of her husband's poems, he at last gave utterance to his sad thought: "Ah madame," exclaimed he to the much wondering Mrs. Tennyson, "he may be a very fine poet, but I grieve to say that any one with an eye can see that his deportment was shamefully neglected in his youth."

A MONKEY'S REVENGE.—Monkeys have long memories, and some of them can inflict cruel punishment. A monkey whose place of exile was in the West Indies, and who was kept tied to a stake, was often robbed of his food by the crows. This was how he revenged himself. He lay quite still on the ground and pretended to be dead. By degrees the birds approached and repeated their thefts. The artful little fellow never stirred, but let the crows steal to their hearts' content until he was sure of them. When he was certain that one was within reach of his fingers, he made a grab at it and caught it. When he had got hold of the luckless bird, he sat down and deliberately plucked the feathers out of it, and then flung it towards its screaming comrades, who immediately surrounded it and pecked it to death. "The expression of joy on the animal's countenance," says the witness of the affair, "was altogether indescribable."

SATURDAY, APRIL 1ST, 1882.

Notes.

CURIOUS EPITAPHS.

[763.] In the following are some very curious epitaphs, which may be of interest to churchyard gleaners:—

Westminster Abbey.—On David Garrick, who died in the year 1779, aged 63 years.

Pathetic recollection, lend thine aid,
To pay due tribute to his hallow'd shade;
Call forth each wond'rous power by him possess'd,
Which agitated oft the human breast:
But vain the task, such num'rous beauties rise,
On each reflection, that with streaming eyes
Great nature speaks! speaks with prophetic pain,
"We ne'er shall look upon his like again."

Sienna.—On a Drunkard.

Wine gives life; it was death to me. I could not behold the morning in a sober state. Even my bones are now thirsty. Stranger, sprinkle the grave with wine; empty the cup, and go. Farewell, ye drinkers.

On a Liar.

Good passenger! here lies one here,
That living, did lie everywhere.

Epitaph in West Grinstead Churchyard, Sussex.

Vast strong was I, but yet did die,
And in my grave asleep I lie;
My grave is steaned round about,
Yet I hope the Lord will find me out.

Gunwallow, near Helstone.

SHALL WE ALL DIE
WE SHALL DIE ALL
ALL DIE SHALL WE
DIE ALL WE SHALL

On John Cole, who died suddenly while at dinner.

Here lies Johnny Cole,
Who died, on my soul,
After eating a plentiful dinner;
While chewing his crust,
He was turn'd into dust,
With his crimes undigested—poor sinner.

In Ely Churchyard.

Here I lie without the church door,
The church is fill'd, and will hold no more;
Here I lie, though less I pay,
And yet I lie as well as they.

Westminster Abbey.—On John, Duke of Argyle, written by Paul Whitehead, Esq. Supposed to be ascribed by the hand of History.

Briton, behold, if patriot worth be dear,
A shrine that claims thy tributary tear!
Silent that tongue admiring senates heard,
Nerveless that arm opposing legions fear'd:
Nor less, O Campbell! thine the pow'r to please,
And give to grandeur all the grace of ease;
Long from thy life let kindred heroes trace
Arts which ennoble still the noblest race;
Others may owe their future fame to me,
I borrow immortality from thee.

John, Duke of Argyle,

Born Oct. 10th, 1680, died Oct. 4th, 1748.

In memory of an honest man,

A constant friend,

John, the great Duke of Argyle and Greenwich,

A general and an orator,

exceeded by none in the age he lived.

Sir Henry Fermor, Bart., by his last will left the sum of £500 towards erecting this monument, and recommended the above inscriptions.

J. G.

JEMMY HIRST AND GEORGE THE THIRD.

[764.] George the Third had expressed a wish to see Jemmy. A messenger was accordingly despatched for him and Lord Beaumont; so Jemmy was ushered into the royal presence, but instead of kneeling and kissing the hand that was extended to him in silence, he caught it and gave it a hearty shake, "Eh, I'm glad to see thee such a plain owd chap. If thou ever comes to Rawcliffe step in and give me a visit. I can give thee some rare good wine, or a sup of brandy and water at any time." The court was convulsed with laughter, and King George the Third could hardly contain himself. However, he did not laugh out openly, but with courtesy maintained his gravity, and asked Jemmy how he liked London. To Lord Beaumont's letter, informing him of the King's desire to see him, Jemmy sent this characteristic reply:—"My Lord,—I have received thy letter stating his Majesty's wish to see me. What does his Majesty wish to see me for? I'm nothing related to him, and I owe him nothing that I know of, so I can't conceive what he wants with me. I suspect thou has been telling him what queer clothes I wear, and such like. Well, thou may tell his Majesty that I am very busy just now training an otter to fish; but I'll contrive to come in the course of a month or so, as I should like to see London." Jemmy died on October 29th, 1829, at the age of 91. I am indebted to Mr Gould's most interesting volume for the foregoing account of this remarkable man.

Sandbach.

L. P.

EXHIBITION OF WORKS OF ART, MECHANICS, AND MANUFACTURES AT THE STOCKPORT MECHANICS' INSTITUTE, 1840.

[765.] In No. 534 I gave a short sketch of this exhibition from memory, and in 597 you give a further illustration of the subject. An old letter has been found, written by me to a brother, then a student at Rugby. The letter is dated March 27th, 1840, and commences with "P.S.—The Exhibition at the Mechanics' Institution will be opened on Wednesday, the 8th of April, and will be the best ever attempted in this neighbourhood. This highly-interesting exhibition occupies a suite of 10 rooms, comprising two galleries of paintings by ancient and modern masters, engravings, statuary, sculpture, pedestals, urns, &c.; models of machinery, with working models of steam

engines, &c. The hall and gallery of practical science is appropriated chiefly to the arts and trades of Stockport. In the centre of the hall there is an extensive lake, with a mountainous island in its centre, a model steamer performing successive voyages. The whole is surrounded by three circular railways, upon which are propelled three highly-finished locomotive engines. A beautiful dolphin fountain, from which water issues, is also exhibited. A view of the city of London, covering one hundred feet of canvas, is placed on the walls. There are also models of the viaduct of the Manchester and Birmingham Railway (now London and North-Western), Stockport Grammar School, Bramhall Hall, Marple Aqueduct, &c. A goodly portion of space is occupied with specimens of the various processes of articles of manufacture. There is also an old glass blower, who produces some very pretty specimens of his art. A letterpress printer is also engaged in printing prospectuses and bills, also the 'Exhibition Gazette.' The automaton performs his wonderful and astounding feats of legerdemain, to the bewilderment of the visitors. The mechanical brigand raises his gun and discharges his fowling piece, and Chinese automata perform their evolutions and wonderful tricks with the utmost precision. There is a splendid collection of birds in a large glass case, and 300 cases which contain shells and geological specimens of fossils and minerals, coins, and also cases of beetles, butterflies, and other curiosities. One room is devoted to old books, which contains a M.S. written by one of the Booth family, it is believed; several curious old Bibles and local histories, and other strange-looking antique volumes. There is a model of the Thames Tunnel, through which the visitor has to pass to other parts of the exhibition, executed by Mr W. A. Ashe, from designs furnished by Mr Brunel, of London." E. H.

MARRIAGE CUSTOMS AT PRESTBURY.

[766.] The following note was contributed by Mr Earwaker to the September number of the "Palatine Note Book," on the above subject:—"The following extract from an old letter may have an interest for some of your readers. Unfortunately the end of the letter is torn off, and there is no date, nor any clue to the writer's name. The handwriting, however, is that of the end of the last century, or the beginning of this. A Mr Latham, I find, was married at Prestbury in 1814, and possibly this letter may refer to him.

Hon'd Father

Not having seen you of so long a time owing to Mr Latham's Wedding and Wych's Christening I thought it my duty to write to you, sincerely hoping this may find you and my Mother in

good health. I made my public appearance yesterday at Prestbury Church with the Bride and Groom. There was a full Church: the Wedding Psalm was sung in the morning, and the Wedding Psalm and Wedding Anthems were sung in the afternoon. I must go and dine with them to-morrow and sit in prim to receive Company most of the afternoon this week. I came from them on purpose to notify the same to the public this day. Should be much obliged to you to tell sister Martha or Mary to send me a white handkerchief to put in my pocket for those days.

Replies.

MAGGOTTY JOHNSON.

(No. 8. February 12, 1881.)

[767.] The following relating to this odd character is from Saturday's number of that excellent magazine, "Notes and Queries":—"On my last visit to Gaws-worth, in Cheshire, in 1879, I saw the tomb of this eccentric individual, in much the same condition as it used to be in my boyish days, some 40 years since. The inscription upon it was then perfectly legible, and was presumably Maggotty Johnson's own composition in his lifetime. Be it observed that 'maggotty' is a Cheshire provincialism for 'crotchety,' like the expression used in other parts, 'a bee in the bonnet.' By the side of the original tomb was an upright stone, like a gravestone in shape, and bearing an inscription, by way of antedote or corrective to the objectionable epitaph. In former years few of the villagers would have chosen to pass after nightfall the little wood where the grave was situated, for it was popularly believed that his unquiet ghost haunted the spot, and had never been 'laid.' It would be rather interesting to ascertain whether any record has been made and preserved of this extraordinary interment in the parish register of Gaws-worth; for another legend used to run that his remains had originally been interred in the churchyard of the parish, in order that the burial service might be duly read, and that subsequently they were exhumed. Their present resting-place is scarcely a furlong from the picturesque church and churchyard.—JOHN PICKFORD, M.A., New-bourne Rectory, Woodbridge."

STOCKPORT STREETS AND THEIR ANTIQUITIES.

(Nos. 754, 759. March 18 and 25.)

[768.] On Petty Carr Green there once stood a neat, rustic, thatched cottage with old-fashioned diamond-shaped windows in lead frames. Near this cottage was a large gate leading to the house, which was used as a dairy farm. The house was one of the old-fashioned style, its walls being composed of beams of timber, placed perpendicularly and horizontally, the spaces being filled in with raddle and daub (clay, straw, or ferns and sticks), the front being plastered and whitewashed, and the cross timbers were painted

black. In the centre of the roof was a dormer or turreted window, which lighted the chamber on the upper floor. The house disappeared about 40 years ago. The last person who occupied was a sweep named Hamnett, who was employed frequently by the better class of the inhabitants. The writer of "A ramble through the streets of Stockport," published in 1855, speaking of the exchange of steam power for the use of animal power in our industries, says:—"How surprising the change! steam power exchanged for poor animal power, and humanity is a gainer by the alteration." Our informant of the above facts knew the first cotton spinner who worked with his own hands in the town. It was on a small "jenny" on Petty Carr Green. He also knew the sister who first conveyed the information of what she had seen of a carding engine and jennies at a works in the country which were then called "secret works," being only a young girl she was allowed to see a companion who was there employed. The engine was described by comparing the main cylinder to the iron pot in which they cooked their food, and the "urchants" by the paste pin which was used for dumplings, and from this source of information, strange as it may appear, the spinning of cotton, &c., took its rise in the town. "From what small causes great effects are produced." On leaving Carr Green we proceed along Daw Bank, a notice of the extensive printing and dyeworks of the late T. Marsland having been already given in No. 683 by J. R. Passing under the viaduct of the London and North-Western Railway, whose graceful arches span the valley, the old workhouse, which has in a tablet in front showing that it was erected in 1812, presents itself to our notice. It was used and known as the Stockport Workhouse until the new building on Shaw Heath was completed, when the various townships now comprising the Stockport Union were merged into this building, and the use of the old township workhouse was discontinued. This building was conveyed to Lord Vernon on certain considerations, and the surrounding land is now used as an extensive coal wharf. Nothing of importance remaining in this locality, I hasten back to Chestergate, where I find "Weir Mills," the property of Col. Fernley. At this place several casualties have occurred by fire, occasioning loss of life and property to a considerable amount. These mills were originally erected by Mr Collier. At this point a weir crosses the river which supplied water power, but has now entirely disappeared. For full half a century the late Mr Thos. Fernley here carried on successfully the business of a

cotton spinner and manufacturer, and his shrewdness and activity was rewarded with success. Mr Fernley was a liberal patron to the various institutions in the town, religious and charitable, and deservedly won the esteem and regard of his fellow townsmen. In 1850 Mr Fernley was elected to a seat on the Aldermanic Bench in our local body corporate, but he declined to be elected to the office of Mayor. He died on the 5th of July, 1867, at the age of 78. Running past the end of this mill is the new bridge connecting King-street West with Heaton Lane. It is of stone and brick, and comprises three arches, and was erected by the Corporation in 1856-7. A portion of Mr Fernley's mill-yard was taken, also a portion of the old Sheepwash Mill by this very great improvement. The river just here is of considerable width, yet frequent floods occurred during its erection which delayed the completion of the work, and rendered it very difficult. The width of the roadway from pier to pier is 40 feet. Just beyond the junction of this bridge is a building once known as Andrew's Brewery which after been disused many years has been converted into a hat manufactory. On the left hand side of the road stood until very recently a house known as Holly Vale, which was a very handsome residence, once occupied by the late Mr Thomas Marsland, M.P., and more recently by the late Alderman McClure. The boundary wall has disappeared, and a number of houses are erected on the site of the garden: the house alluded to stands behind. Pressing forward we passed Kingston Mill, which was erected by the late Sir Ralph Pendlebury. Just above, in Steel-street, stands a row of houses, one of which was occupied for a long time by the late Mr Thomas Steel who served in the office of Mayor of Stockport in 1830, and again, when the borough was incorporated, he was elected as a councillor for Edgeley Ward, and was elected alderman, and had the honour to serve as the first Mayor of Stockport, under the Municipal Corporation Act. Mr Steel erected Heapriding Mills, and was a large employer of labour. Proceeding, we pass a row of cottages, the first being occupied for a number of years by Mr Luke Watters, to whom many of the working class owe a deep debt of gratitude for the education they have received. An account has already been given of the waste lands in Stockport, under the Act passed in 1805, sec. 378, 458, and 466, in which it will be seen Mr Thomas Steel was a purchaser and also Mr James Steel. E. H.

SIMNEL CAKES.

(Query 762. March 25.)

[769] The usage of these cakes is evidently one of

great antiquity. Herrick, in a canzonette addressed to Dianeme, says:

"I'll to thee a *simnel* bring,
'Gainst thou go a mothering;
So that, when she blesses thee,
Half that blessing thou'll give to me."

Referring to the same authority, it appears that, at the beginning of the seventeenth century, it was the custom in Gloucester for young people to carry *simnells* as presents to their mothers on Mid-Lent Sunday or Mothering-Sunday. The name is found in early English, also in mediæval Latin, as *siminellus*. It is supposed to be derived from the Latin *simila*, fine flour. It is curious that the use of these cakes should have been preserved so long in this locality, and still more curious are the tales which have arisen to explain the meaning of the name which has been long forgotten. Some said that the father of Lambert Simnel, the well-known Pretender, in the reign of Henry VII. was a baker, and the first maker of *sim nels*, and that in consequence of the celebrity he gained by the acts of his son, his cakes have retained his name. According to *Chambers' Book of Days*, there is another story current in Shropshire which is much more picturesque, to the effect that "Long ago there lived an honest old couple boasting the names of Simon and Nelly, but their surnames are not known. It was their custom at Easter to gather their children once a year under the old homestead. The fasting season of Lent was just ending, but they had still left some of the unleavened dough which had been from time to time converted into bread during the forty days. Nelly was a careful woman, and at her suggestion they used the remnant of the Lenten dough for the basis of a cake to regale the assembled family. Simon readily agreed to the proposal, and further reminded his partner that there were still some remains of their Christmas plum-pudding hoarded up in the cupboard, and that this might form the interior, and be an agreeable surprise to the young people when they had made their way through the less tasty crust. So far, all things went on harmoniously, but when the cake was made, a subject of violent discord arose, Sim insisting that it should be boiled, while Nell no less obstinately contended that it should be baked. The dispute ran from words to blows, for Nell, not choosing to let her province in the household be thus interfered with, jumped up, and threw the stool she was sitting on at Sim, who, on his part, seized a besom, and applied it with right good will to the head and shoulders of his spouse. She now seized the broom, and the battle became so warm that it might have had a very serious result, had not Nell proposed, as a

compromise, that the cake should be boiled first and afterwards baked. This Sim acceded to for he had no wish for further acquaintance with the heavy end of a broom. Accordingly the big pot was set on the fire, and the stool broken up and thrown on to boil it, whilst the besom and broom furnished fuel for the oven. Some eggs, which had been broken in the scuffle, were used to coat the outside of the pudding when boiled, which gave it the shiny gloss it possesses as a cake. This new and remarkable production in the art of confetionery became known by the name of the cake of Simon and Nelly, but soon only the first half of each name was alone preserved and joined together, and it has ever since been known as the cake of Sim-Nel or Simnel.

WARREN-BULKELEY.

A WHITE ELEPHANT.—THE WHOLE OF SIAM was recently excited over the capture of a white elephant, and his transportation to Bangkok, the capital city. The Siam "Weekly Advertiser" has the following in regard to the affair:—"The great event of the week to the native community has been the demonstrations the King of Siam has made in consequence of his coming into possession of a white elephant. The transmigration theory of Buddhism grades the meritorious standing of all beings possessed of life. The elephant, and especially a cream flesh coloured elephant, is a being of very great meritorious standing, and a human sovereign who becomes the possessor of so eminent an acquisition, must himself likewise possess an extraordinary amount of merit. The man who found this exceptional animal of an unnatural colour has been handsomely rewarded and promoted. Much ceremony has attended the bringing of the animal to Bangkok, and the location of a home for it near the royal palace. Rewards and promotion have been conferred upon those who were the immediate means of placing the king in possession. The much feted animal has been titled, and has had appropriated for its use utensils that denote high rank. A stately place has been assigned as its future home, and a set of attendants are charged with the duty of waiting upon and doing the needful for it. The only fear now is that the unnatural animal may be killed by the unnatural attentions it will receive."

A GREAT LAVA BED.—In the San Jose valley, New Mexico, for thirty miles or more the Atchison, Topeka and Santa Fé Railroad track lies along what is probably one of the longest lava flows in the world. There it has lain for ages, in some places piled up in masses of huge blocks to a height of twenty feet, and in others preserving the form it had when a molten stream it poured down the valley, burying beneath its fiery mass every obstacle that lay within its course. The old crater whence this vast bed of lava flowed is to be seen about eight miles to the north of Bluewater.

SATURDAY, APRIL 8TH, 1882.

Notes.

PECULIARITIES OF THE HOUSE OF COMMONS.

[770.] In looking over the names of the members of the British House of Commons, the other day I was not a little amused at the strange incongruities presented by the names of some of its constituent parts, and which, with your permission, I will give for the edification of your readers. Nearly the first on the list is one who asserts that he is Allman, as if in disparagement of his less favoured brethren; while, as if in rivalry, another announces himself as a Fairbairn. The House of Commons is scarcely the place one would look to for matters domestic, and yet it not only has a Home, but a Tennant, together with a Master and an ever-present Guest, and is likewise furnished with Chambers and a Chamberlain. As a contradistinction to its present uproariousness, its business is rarely conducted without Pease being present, together with a reminder, in the Chairman of Committees, to Playfair, despite the influence of one Cheetham. Our staple local industry is represented by both Cotton and Mills. Of trades there is a goodly array, containing as it does a Mason, a Taylor, a number of Smiths, and a Cartwright. In matters temporal its requirements are attended to by a Colman, a Storer, a Potter, a Fowler, a Forester, and a Parker; whilst in things spiritual it has a Church(ill), literally, with a Chaplin, a Clarke, and even a Sexton. The Franciscans are represented by one Monk. Brown, Greene, and Grey are the only colours to be seen, which seem to be an anomaly when we come to consider how amply Dame Nature, in all her colours, is represented, as the following batch of names will prove: Dyke, Brooke, and Brooks, with their Latin equivalent, Torrens; Close, Freshfield, Moss, Beach, Hill, Moore, and Peek. Of minerals there are Cole, Slagg, and such a strange composition as Gladstone. The animal world furnishes us with Lyons, Hogg, Wolff, and another singular compound truly Cow(h)en; while the vegetable kingdom gives us Flower, Reed, Wynn, Hop-wood, Pease, and Hay, all of which are provided with Summers. As representing mechanics, we have the ever-needful Power, a Lever, a Pulley, with Chaine, together with things Brassey. There is one Fawcett, but our grandmothers would place a different value on it than we do, considering it is minus a spiggot, which they would say would be sure to Leake. As representative of the culinary art,

there is one Fry, while the only edibles present are Whitbread, Crum, and Salt. Of the months, March is alone in its glory. On reference, I find that the House has but one Storey, and I feel sure, despite the recent discussions on the point of room, has no need of one Biggar. Amongst its motley group of knights, it has but one Knight *par excellence*, though there is one who is Knightley. For all these 637 members, there is only one Mackintosh provided, and, stranger still, it tolerates in its midst, a Magniac. As if to complete its degradation, it recently admitted Raikes from Preston, still leaving the list far from being exhausted.

WARREN-BULKELEY.

STOCKPORT CARRIERS IN THE OLDEN TIME.

[771.] The business of a carrier in the olden time was looked upon with far more respect than at present. Goods of various kinds had to be transmitted hither and thither, and their safe custody was regarded as a matter of the greatest importance. To transmit them by coach was expensive and troublesome, and in some cases impossible. In No. 249 your correspondent has given the names and trades of several tradesmen in 1782, but there is no address, no list of despatch of mails, no coach despatches, no carriers. I have one for 1787 equally valueless in this respect. From an old Manchester directory for 1788 I have been able to glean the names of a few, but I hope to procure more information on the subject and will commence for the present with the carriers of 1816-1817. Carriers by land: Ashton, John Turner, from the Rose and Crown, Market Place, Tuesday and Friday. Burlington, John Snape, from Spread Eagle, Tuesday and Saturday. Chesterfield, Mansfield, and Worksop, John Lowe, George Potter, and John Higginbotham, from the Spread Eagle, Lower Hillgate, three days a week. Macclesfield, Congleton, and Manchester, John Bennett and Joseph Gatley, from the Spread Eagle, Lower Hillgate, every day. Manchester, John Arnold, from the Rose and Crown, Market Place, daily. Manchester, Ellis Howard, from Mottram-street, daily. Manchester, George Cheetham, Heaton Lane, every day. Sheffield, &c., A. Shawcross, from the Spread Eagle, Lower Hillgate, daily.

Conveyance by land and canal: Pickford T. and M., from their Warehouse, Lower Hillgate, to Birmingham, Bristol, Worcester, and all the adjacent places; also to London, &c., &c., every day; Henry Hicton, agent. It was this firm of carriers who introduced to the notice of the public a system of carrying by land much more speedily than the old-fashioned waggons by means of which valuable cargoes of goods of every conceivable description

were transmitted to their destination. It was a light waggon, very capacious, drawn by four good horses, which were changed at certain distances. The van was covered with a large waterproof sheet, on which was inscribed: "Pickford and Co." It was known as "Pickford's Fly Van," and its arrival at Stockport each evening was looked for with anxiety. When the Manchester and Birmingham Railway from Manchester to Stockport was introduced, in 1840, these vans were discontinued about 1848, the carrying being done by rail, and when the road was opened to Crewe and Chester, and joined the Great Northern, and direct communication was established with London, and the small carriers were left to ply their trade from town to town, no doubt the amount of business was greatly diminished, for it was prophesied when railways came in vogue that the splendid breed of horses we then had would become obsolete. Happily, those forebodings have not been realised, and there are yet some good horses engaged in the carrying trade. In eight years afterwards, 1825, we find the list considerably extended, the carriers by land to Ashurn, Alfreton, Chapel-en-le-Frith, Chesterfield, Derby Mansfield, Sheffield, Worksworth, Worksop, &c., John Higginbottom, Unicorn, every Monday, Wednesday, and Friday. Ashton-under-Lyne, J. Turner, Rose and Crown, Tuesdays and Fridays. London, Messrs Pickford and Co.'s and J. T. Johnson and Son's vans, daily. Macclesfield, Congleton, &c., Moss and Co. and J. Gatley, Spread Eagle, daily. Manchester, Messrs Pickford and Co.'s and J. Johnson and Son's vans, daily. Macclesfield, Congleton, &c., Moss and Co. and J. Gatley, Spread Eagle, daily. Manchester, Pickford and Co.'s and London Association's vans, daily. Manchester, William Arden, Petersgate; George Arnold, Canal-street; Mary Arnold, Heaviley Fold; Isaac Cheetham, Ridgeway Lane; Samuel Cheetham, Throstle Grove; John Hanson, Mottram-street; John Gresty, Middle Hillgate; James Hallsworth, Castle Brow; James Jenkinson, Throstle Grove; James Leigh and Sarah Edrington, Higher Hillgate; Joseph Normanshire, Edward-street; Ralph Sherwin, Heaton Lane; Thomas Sutton, Portwood; Samuel Taylor, Mottram-street; Vernon Vernon and Isaac Wright, Mottram-street, daily. Sheffield, J. Johnson and R. Moss, from the Spread Eagle, every Monday, Wednesday, and Friday. There was also conveyance by water from Manchester and Ashton by the Ashton Canal Co., daily, from Lancashire Hill; also to London, Birmingham, Bristol, Liverpool, Manchester Worcester, &c. T. M. Pickford and Co. made despatches of merchandise daily from Lower Hillgate to

all parts of the kingdom. It will be seen from this list how important the carrying system was in a large trading community like Stockport. Seven years after this, 1832, we find that to London and all intermediate places Pickford and Co.'s vans and Ann Johnson's and James Hibberton's waggons plied daily to London and to all intermediate places. To Ashton Lodge, Fleetwood, every Wednesday and Friday. To Chapel-en-le-Frith, James Cooper, every Monday, Wednesday, and Friday. To Derby, John Toplis, Monday and Friday. Hayfield, Daniel Barber, every Tuesday and Friday. To Ludworth, William Nood, Saturday. To Manchester, Pickford and Co.'s and Ann Johnson's vans; James Hibberton, Isaac Wright, Mary Arnold, James Jenkinson, Thomas Sutton, J. Normanshaw, James Bibby, John Hanson, William Arden, James Hallsworth, James Leigh, Vernon Vernon, Samuel Taylor, John Singleton, Nathan Sutton, John Ford, John Kenworthy and Son, and Isaac Wright. To New Mills, Jesse Wild, every Wednesday, Friday, and Saturday. To Sheffield, James Hibberton, daily; Ann Johnson and R. Moss, every Monday, Wednesday, and Friday. To Warrington, Liverpool, and Chester, John Kenworthy and Son, daily. To Wilmslow, Charles Jones, every Wednesday and Friday; and John Sprowson, every Friday. Also additional carrying by water to Manchester and Ashton by the Ashton Canal Company's boats, daily; and to London, Birmingham, Bristol, Liverpool, Manchester, Worcester, and most parts of England, by Pickford and Co., daily. Glancing at the carriers in 1836 to London, Leek, Leicester, and Birmingham, and all intermediate places, traffic was carried on by Pickford and Co.'s vans, from Wellington Bridge, daily. To Ashton, Fleetwood Lodge, from the Ring o' Bells, Churchgate, every Friday. To Gee Cross, Anthony Cadman and Ralph Johnson, from the Red Bull, Millgate, every Friday. To Denton, John Wright and Thomas Hague, from the Lamb, Park-street, every Friday. To Hayfield, David Beard, from the Britannia, Churchgate, every Friday. To Hyde, James Booth, from the Arden Arms, Mersey-street, every Friday. To Ludworth, Ralph and John Hudson, from the Red Bull, Millgate, every Friday. To Mobberley, Joseph Goostrey, from the Rope and Anchor, Park-street, every Friday. To Macclesfield, John Cheetham, from Bullock Smithy, daily, Monday excepted. To Manchester, Pickford and Co.'s vans, from Wellington Bridge, daily; Samuel Taylor, from Edward-street; Nathaniel Sutton, from John-street, Portwood; James Bibby, from Hopes Carr; James

Jenkinson, from Union Yard ; John Ford, from High street ; Thomas Littler, from Middle Hillgate ; Wm. Arden, from Heaton Lane ; John Hallam and John Hough, from Heaton Norris ; William Hudson, from Portwood ; and Francis Newbold, from Mottram-street, all daily. To Mellor and Marple Bridge, Wm Stanney, from the Britannia, Churchgate, every Tuesday and Friday. To Mottram, William Hill, from the Arden Arms, Mersey-street, every Friday. To New Mills, Jesse Wilde, from the Ring o' Bells, Churchgate, every Wednesday, Friday, and Saturday. To Romiley, Thomas Gee and Joseph Wright, from the Lamb, Park-street, every Friday. To Stalybridge, Joseph Tongue, from the Ring o' Bells, Churchgate, every Friday. To Waterside, James Cooke, from the Lamb, Park-street, every Friday. To Wilmslow, John Sprowson, from the Rope and Anchor, Park-street, every Monday and Friday. Conveyance by water to Manchester, James Beard, from Heaton Norris, daily

E. H.

(To be continued.)

Replies.

POPULATION OF WILMSLOW PARISH.

(Nos. 715, 785, 744—Feb. 10, March 8 and 10.)

[772.] The census of 1841 gives a total of 4,973 persons, distributed as follows:—

	Bollin	Pownall	Chorley.	Fulshaw.	Tl.
Houses inhabited	Fee. 876	Fee. 820	91	58	840
„ uninhabited	7	8	—	—	85
„ building	—	1	—	—	1
Persons, males	1224	928	322	168	2641
„ females	934	967	289	142	2334
Total	2113	1695	561	305	4978

The making of the railway from Manchester caused a temporary increase in the returns—in Bollin Fee of 326, Pownall Fee 103, Chorley 92, Fulshaw 22, total 543, being the number of labourers (with their families) engaged upon the works. Of the total population in the parish (4,973) no less than 4,203 were born in the county of Chester, the remaining 770 being outsiders. Of the 4,203 Cestrians, the proportion in the various townships was: Bollin Fee 1873, Pownall Fee 1,555, Chorley 493, Fulshaw 282. The returns also give the number of inhabitants under 20, and 20 and upwards, viz. :—

	Under 20 years.		20 and upwards.	
	Males.	Females.	Males.	Females.
Bollin Fee	550	482	678	502
Pownall Fee	441	479	486	488
Chorley	122	111	200	128
Fulshaw	76	69	87	73
Total	1190	1141	1451	1181

Census of 1851 :—

	Bollin	Pownall	Chorley.	Fulshaw.	Tl.
Houses inhabited	Fee. 369	Fee. 800	119	67	915
„ uninhabited	12	11	4	2	29
„ building	—	7	6	—	13
Persons, males	953	928	880	184	2445
„ females	981	979	428	174	2562
Total	1884	1907	803	358	4952

In this return the increase in Chorley is attributed to the establishment of a railway station. On comparing this period with the last, there is an apparent decrease of 21 persons, due to the absence of the labourers engaged upon the railway. The expedition in travelling, occasioned by the opening of this line induced many gentlemen to take up their residence in the district, the beautiful scenery around tempting many to make the additional distance from Manchester of little moment. In 1861 the number of houses in the parish increased by 304, and the inhabitants by 1,664, the totals in 1861 being :—

	Bollin	Pownall	Chorley	Fulshaw	Tl.
Houses inhabited	Fee. 426	Fee. 480	244	102	1248
„ uninhabited	24	22	6	4	56
„ building	5	1	3	2	11
Persons, males	1089	1105	775	245	3164
„ females	1104	1076	985	287	3452
Total	2143	2181	1760	532	6616

Census of 1871 :—

	Bollin	Pownall	Chorley	Fulshaw.	Tl.
Houses inhabited	Fee. 502	Fee. 518	328	167	1510
„ uninhabited	17	21	15	9	62
„ building	12	7	7	2	28
Families, or separate occupiers	593	552	858	173	1676
Persons, males	1246	1247	866	895	3744
„ females	1290	1254	1081	492	4117
Total	2536	2501	1937	897	7861

The excess of females over males in the small townships of Chorley and Fulshaw is particularly noticeable when compared with the other townships—being, in Chorley 225, and Fulshaw 97, whilst in Bollin Fee the excess is 44, and in Pownall Fee only seven. The returns given above show periodical increases of 1811, 477; 1821, 217; 1831, 369; 1841, 677; 1851, decrease of 21; 1861, increase of 1,664; 1871, 1245. I have not given the figures for 1881, as the returns are still incomplete.

ALFRED BURTON.

STOCKPORT STREETS AND THEIR ANTIQUITIES.

(Nos. 759, 768. March 25, April 1.)

[773.] There is nothing of interest until we come to Brinksway Bridge, which spans the Mersey, connecting Brinksway and Heaton Norris, which is really a very ancient one. Originally it was erected of bricks, and the parapets had stone coping. The road was very narrow, only allowing one cart to pass, with a narrow footway on each side. The parapets

were very low and dangerous. Several accidents having occurred, the then coroner for the Stockport Division threatened to indict the custodians of the bridge for allowing it to remain in such a delapidated condition. The consequence was, in 1847, it was widened about four feet, and faced with stones, and made into a good thoroughfare. Good stone parapets protect the wayfarer on his road. The span of the arch is something like seventy-two feet, and the height twenty-one feet six inches from the water, with a roadway twenty-eight feet six inches, including footpaths on each side. The old circular culverts on each side of the bridge have been preserved. They were intended as a protection from injury by a sudden rising of the Mersey. This desirable improvement was very much required, and has proved a great boon to the neighbourhood. The shop at the corner has been occupied by members of the family of Mr Brooks for a considerable period, almost without interruption, as a flour and provision dealer's shop. On the opposite side of the road, at the corner, stands a branch of the Stockport Sunday School, which, from its appearance, it may be fairly inferred it was one of the early branches of that establishment. On the road leading up to Holly Wood stands the Brinksway Temperance Hall, erected in 1850. It is a good substantial brick building, capable of accommodating a large audience, and is very useful to the neighbourhood. Just above this place, at the edge of the wood, a brutal murder was perpetrated on the 12th of August, 1825. Margaret Trevor was found at the bottom of Holly Wood in a state of insensibility, and she died from the injuries she received. An inquest was held by the coroner, Mr J. Hollins, when a most shocking revelation was made, and this foul deed may be classed amongst the annals of barbarism. She was a little woman, of peaceable and harmless manners, fifty years of age, and was greatly esteemed by her employers. Nine witnesses appeared against the man, who afterwards confessed he had done the deed, but he was acquitted, and died in Ireland. A little further on is a very old mill, which was occupied in my early days by Rooth, Middleton, and Co., in conjunction with the Hope Hill Mill, in Heaton Norris. To these premises water power is attached in addition to the steam engine, but the use of water power has been discontinued for a considerable time. This mill was afterwards occupied by Mr Thomas Hunt, until his removal to Spring Mount Mill. Opposite, on the high ledge of rock, there formerly stood two very old cottages, the heavy thatched roof and black and

white front, with small diamond-paned lead windows, looked very picturesque. These have passed away years ago. One of them was occupied a few years by Mr Luke Watters until he went to superintend the school on Cheadle Heath, erected by Captain Newton. Passing the entrance which leads up to the residence of W. L. Eskrigge, Esq., situated on the top of the high ridge of rock, through which is the highway to Cheadle, we find cut in the rock 1821, which gives us the date when this road was levelled, widened, and improved. In the broad light of day scenes of picturesque beauty are visible, but on a dark night before lamps were placed there the scene was weird indeed, when the air was filled with the dense, unhealthy fogs arising from the river, which make the night ghostly, enhanced by the dismal roar of the water as it falls over the weir below. On the right hand side is a small cottage, and near it a gateway in the rock which leads to a cottage which stands on the banks of the river, which looks exceedingly picturesque from the road on the opposite bank of the river. Standing on the road just named, a wide and extended prospect presents itself. On the extreme right is Travis Brook Mill and Christ Church, a beautiful landscape, consisting of arable and pastures, with wood and water diversifying the scene, and on the left the spire of St. John's Church, Heaton Mersey. My attention is arrested by a hollow, or cavern, cut out of the solid rock, some eight yards long by four yards wide, light being admitted by two large apertures, forming a window and doorway. Attached to the house beforenamed is another cavern about seven yards long and of irregular width, which is used as a kitchen, the back premises being on a ledge of rock high up from the sluggish river below; on one side is a high wall of rock, near which the highway passes. Emerging again into the highway is Spring Mill. The original building was used as a print works and bleaching establishment. I propose to add a few remarks respecting these premises in a future communication.

E. H.

DISLEY KIRK.

(Nos 716, 761. Feb. 11. March 24.)

[774.] On turning to my note-book, I find "W. N." is right. "Norcliffe" should in both instances read "Quarry Bank," a mistake owing to my writing from memory. I visited the cave (on one occasion) in July, 1871, with an old resident, who gave me some particulars respecting old Morrell and his family; and who mentioned that the other cave had also been tenanted. There is, however, no evidence that Disley

Kirk was ever occupied by anyone named Disley, excepting tradition; but the name Kirk points to some ecclesiastical use or building in the neighbourhood. "W. N." has, I presume, noticed Finney's account, given in No. 198.

ALFRED BURTON.

PNEUMATIC CLOCKS.—A paper on the "Distribution of Time by a System of Pneumatic Clocks" was read before the Society of Arts by Mr. J. A. Berly. The system advocated—the Popp Resch system—is in use in Paris, where twenty miles of main pneumatic tubes, and 137 of branches, are laid in the sewers and communicate with 720 houses for the regulation of the clocks by means of compressed air forced through the tubes by steam power. The Compagnie Générale des Horloges Pneumatiques supply suitable clocks with all the apparatus and communication necessary for maintaining automatically uniform and correct time in all the clocks in large establishments, the public clocks of towns, churches, and so forth. The municipality of Paris have entered into a contract with the company for fifty years to distribute time through the public clocks of that city. The cost in private houses is from a farthing to a halfpenny per clock per day. Twenty clocks were fixed on the walls of the lecture hall, fitted with pneumatic tubing served by a forcing-pump, and during the two hours of the meeting the pointers of the whole twenty maintained absolute uniformity. The hall was well lighted with electric lamps, and a photograph of the assembly was taken in that light. Lord Alfred S. Churchill, the chairman of the evening, spoke highly of the system propounded in the paper. He hoped to see it adopted in London, though this city was placed at a disadvantage as compared with Paris, with her vast sewers and her better form of municipal government. Mr. Jones, of the City, admitted that the pneumatic system might have some advantages over the vagaries of time regulation by electricity.

NEWFOUNDLAND.—As *England's Sixties Colony*. Newfoundland is worthy of notice. Discovered in the reign of Henry VII., and incorporated with the realm during the time of Elizabeth, its history is replete with curious facts and abounds in instances which illustrate the difficulties which are to be contended against in the colonization of a new district. According to the accounts left by those who were among the first to visit the new acquisition, the land was fruitful, the fishing wonderfully fine, and the presence of mineral ores which were discovered in the soil promised much for the subsequent prosperity and wealth of the country island. A railway in the interior, a system of general education, and other modernizing modifications have been successfully introduced. As regards its mineral wealth Newfoundland now occupies the sixth place in the list of copper-producing regions, and other minerals, such as gold, silver, nickel, lead and iron ore are found in moderate quantities. The fisheries are, however, the important source.

SATURDAY, APRIL 15TH, 1882.

Notes.

STOCKPORT POETS.

[775.] The *Chester Chronicle* for 1816, 1817, and 1818 contains numerous specimens of local poetry from the pens of William Clegg, Joseph Peel, John Leech, "T.C.," "Clio," &c. The following are by William Clegg, and appeared in the *Chronicle* on the 13th December, 1816; 6th June, 1817; 8th August, 1817; and 15th May, 1818.

ALFRED BURTON.

ANNIVERSARY ADDRESS,

Spoken before the Stockport Lyric Society, Nov. 6, 1816.

To you for whom the muse has charms,
To whom the Poet's rapture warms,
Who ne'er have known the gross alarms
Which meaner minds pervade
To tune'd souls who claim the right,
From grovelling cares to take your flight,
To you, on this distinguished night
My homage pure is paid.

What time through Scorpio passed the sun
(Who since his yearly course has run),
Your lofty labors were begun,
And dar'd the bold enterprise;
The feast of reason to restore,
The wilds of genius to explore,
On truth's strong pinions far to soar,
In search of mental joys.

Part of your labors of the year,
A brother Lyrist—member dear!
Hath kindly sent forth far and near
By typographic art;
Still may the efforts of his press
Be crown'd with merited success;
May he each happiness possess
That Life and Health impart.

Should party feuds around us rage,
The heat of discord to assuage,
Shall ev'ry Lyrist's wish engage
From faction still exempt,
He will the paths of peace pursue,
His country's welfare keeps in view,
From feelings liberal, loyal, true,
None shall his spirit tempt.

Dear the remembrance is to me
Of moments past in richest gleam
In your esteem'd society,
By moral truth controll'd;
And whilst I feel the vital flame,
This thought shall animate my frame
With pride to know my humble name.
Is with your band enroll'd.

In memory, the libations pour'd
To those who with the muse have soar'd,
Whom Fame has plac'd on high record—
The sons of BRITISH song;
Whose glowing lines shall still inspire,
Each British heart with patriot fire,
And never shall their Fame expire
The British bards among.

Stockport, November 6, 1816.

THE FLOWERET.

In May's sweet morn, when o'er the fields bright sol
Hath thrown his beams; oft have I mark'd the floweret
Blossoming, amidst its gay companions wild;
Ere noon its liveliness hath droop'd and fall'n;

Those glowing tints, which late so brigh'tly shone,
Have been obscured—drench'd by the ver'ant shower,
It's head hath bent, and languish'd on the ground;
How quickly! Ah, how sadly chang'd its state!

Alas! thus frail mortality's exposed
To such vicissitude—reverse thus sudden—
Of beauty oft bereft—in gloom to pine:—
In some! the morn of life—the towering hopes,
The splendid visions, seem but born to fade,
Or perish 'neath adversity's dark frown!

Stockport, May 29th, 1817.

THE BLACKBIRD'S DEATH.

Poor bird! I mourn thy fate precipitate,
How short the time, since from the summit
Of yon' towering oak, thy wild song fill'd the wood;
Enrapt I list'ned to thy notes so odious:
Scarce could thy song!—Alas! scarce left the bough,
When the fierce bird of prey—the murderous hawk—
With fatal speed shot through the ruffled air;
Thine efforts to escape succeeded not;
With dire voracity, and ruthless powers,
The tyrant grasp'd its prey; and heeding not
Thy innocence, but thirsting for thy blood,
Reft thee of life; oh! had the deadly tube
Been near, thy murder would have been aveng'd.

Stockport, July 15th, 1817.

WITTEN ON THE BANKS OF THE MERSEY.

Around us see Spring, all her beauties revealing,
So richly bedecking each hill dale, and grove;
How warm glows the bosom with extatic feeling,
Whose genial inmates are health, peace, and love;
No longer rude tempests, or torrents alarm us,
The stream of the Mersey flows silent and clear;
The flowers' bright tints, and the varied notes, charm us,
Which now on its banks greet the eye and the ear.
As thus o'er the scene my enraptured sight ranges,
And early endearments fond memory recalls;
To me—vain to picture, the pride of the Ganges,
The Nile, Rhine, or Danube, their sources or fall;
On Mersey's lov'd borders, my joys have all center'd;
Its banks, too, have witness'd a part of my woes;
'Twas here, on the business of life, I first enter'd,
When wearied, my mind hath oft here found repose!
What numbers in youth's early morn have delighted,
To gather the primrose, or daffodil gay;
Ere the chill cares of manhood their ardour had blighted,
Or hope's fairy visions had faded away;
What numbers seem launch'd on life's ocean to perish,
Borne through the dread gale of adversity's wing,
Yet the heart well directed this maxim may cherish,
Though EARTH WERE ALL WINTER, HEAVEN WILL BE ALL
SPRING!

Whilst oft as the sun o'er yon eastern hill beaming,
To ages far distant this season renews;
May the verse-loving mortal gay nature esteeming,
By thy stream, find employ for his hapdest muse;
Here may his best powers be with pleasure exerted,
Of moral improvements, O still may he tell!
Be Mersey's lov'd banks n'er by negligence deserted,
Till fate, sounds of nature—the general.

Stockport, 7th May, 1818.

THE STORM AT MACCLESFIELD IN 1839.

[776.] A pamphlet was published in 1839, by Alexander Strachan, giving an account of the bursting of a reservoir at Macclesfield, on the 7th of January in that year, from which the following extracts have been selected:—"On Monday, January 7, 1839, a hurricane of unusual violence and duration passed over the length and breadth of the United Kingdom, and produced an extended scene of terror,

misery, and death. This tremendous visitation commenced in the dead of the night, and was not marked by those atmospheric appearances which generally indicate an approaching storm. The wind rose suddenly and blew in furious gusts of a few minutes continuance, with short intervals of comparative calm, that made the gusts appear more terrific; trees, which had maintained their position in defiance of the elements for two centuries, were torn up by the roots; and solid masses of stone-work which had resisted the storms of January 1st, 1802, and December 5, 1822, were swept from their foundations. As the morning advanced the effects of the tempest became more and more apparent, the population of those cities and towns upon which it had exerted its greatest force were filled with consternation and dismay. The City of Dublin looked like a sacked city." Upwards of 400 persons were killed in Ireland; in a few hours in England 240 lives were lost on land by the falling of buildings and other causes; and 154 drowned in ports and rivers, thus making an aggregate of 799 persons, and to these may be added those who perished at Macclesfield. No doubt other deaths occurred, bringing up the total to 1,000 persons. "It may be necessary to inform the reader," says the writer, "that at the south end of the town, and elevated considerably above it, there is an extensive reservoir, used chiefly to supply the works of Messrs Wood and Sutton. About five o'clock on Monday morning, January 7th, the pressure upon the embankment of this reservoir became irresistible, and a large portion of it fell, when the water rushed down in the direction of the houses below, with inconceivable power and velocity. A stone wall, which was eight feet high, and stood between the reservoir and Manifold's buildings, was instantly thrown down, and the mighty cascade descended upon these buildings, which entered by the doors and windows, and carried off from the lower apartments all that was moveable—furniture, fuel, clothes, and provisions, and, in short, almost everything which the poor people possessed. The great body of the water crossed Duke-street into Cross-street and Mill-lane, and reached the River Bollin, which washes the east side of the town at different points. Ruth Oakes and Thomas Armitage were drowned in their houses, and a fine boy, ten years of age, was borne away by the stream a distance of four miles, where his body remained undiscovered for thirteen days. Many were severely bruised, others had been immersed to the neck in water, and all had been subjected for hours to great distress of mind,

arising from the fear of instant death to themselves and families. There is reason to believe that in not a few cases a foundation has been laid for lingering or permanent disease, which medicine and benevolence together may fail to remove. The striking incidents and hair-breadth escapes which occurred were numerous and truly wonderful." This was fully borne out by the revelations made at the coroner's inquests. "The scene after the water had subsided can hardly be described," says the writer, "and graphic and thrilling incidents are related concerning the search for friends and relatives, supposed to be drowned or carried away. A deeper or more extensive wretchedness has never been witnessed or experienced in Macclesfield, and it will be many weeks before anything like comfort can re-appear in many of the desolated cottages."

E. H.

A SKETCH OF THE SCENERY IN THE VICINITY OF MACCLESFIELD.

[777.] An old history of this town has been presented to me, which is imperfect, but the date of publication will be about 1810. From it I extract the following:—"The first we shall notice is a prospective view of the town from near Crompton-street, Park Lane, which shows it to infinite advantage. Advancing about two miles, as far as Gawsworth, you will be highly delighted with Mr Hammond's tea gardens. These gardens, though small, do great credit to the owner in his skilful taste of miniaturizing different places in foreign climes. They are much resorted to in the summer season by the gay and fashionable from the adjacent towns. On your right hand, as you leave Gawsworth for Macclesfield, the park and hall belonging to John Ryle, Esq., are some-pleasing, the building good, and the walks in the park well laid out. The hill overlooking Daisy Bank commands many prospects, such as the stranger would be entertained with. Higher and Lower Beach Halls are pleasantly situated. Opposite the former, the field-way for Bollington is grand. The majesty and swelling eminences in front convey to the mind a pleasing sensation of the wonderful works of God. The scene is transparent, noble and fine; the valley rich and well clothed with verdure. Still advancing, ere long, you will be near the top of the ridge which parts Bollington and Rainow. At the summit you will find, erected by the late Mr Gaskell, a round building clothed in white, called Northern Nancy. This hill, informants say, takes its name Key-ridge, as it opens at once a rich rural retreat. Standing here on a fine day, and the sky clear, you may discover the towns of Stockport and Manchester very dis-

tinctly with the naked eye, and a number of gentlemen's seats in the lower part of Cheshire. At times the river Mersey at Runcorn has been observed, though at a distance of not less than 25 miles from hence."

E. H.

CURIOUS EPITAPHS.

[778.] In the following will be found some very curious epitaphs and monumental inscriptions, which may further interest churchyard gleaners:—

On an Ugly Old Maid.

This maid no elegance of form possess'd,
No earthly love defin'd her sacred breast;
Hence free she lived from the receiver—man,
Heaven meant it as a blessing—she was plain.

On a Cobbler.

Death at a cobbler's door oft made a stand,
But always found him on the mending hand;
At length death came, in very dirty weather,
And ripp'd the soul from off the upper leather.
The cobbler call'd for his awl, death gave his last,
And buried in oblivion all the past.

Westminster Abbey. On Edward, Earl of Sandwich, who was killed, fighting for his country, on the 28th of May, 1672. Written by Dr. Campbell.

Adorn'd with titles, but from virtue great,
At sea a Neptune, a Nestor in the State,
A like in council and in fight renown'd.
In action always with success still crown'd.

A soldier, seaman, statesman, here he lies;
No heart more honest, no head more wise.
Thou brave, yet gentle; tho' sincere, not rude;
Just in camps, in courts he truth pursu'd.
Living, he rais'd a deathless, spotless name;
And dying, soared above the reach of fame.

Reader, if English, stop the falling tears,
Grief should not wait on him who felt no fears;
He wants no pity—Could his ashes speak,
These generous wounds should from the marble break,
"Go, serve thy country, while God spurs thee breath,
Live as I liv'd, and so deserve my death."

On Cowper, the Poet.

Here, where thought no more devours,
Rests the poet and the man:
Life, with all its subtle powers,
Ending where it first began.
Stranger, if thou lov'st a tear,
Weep then o'er his dash awhile;
If thine eye would still be clear,
Think upon his life, and smile.

On Edward Hirblan, a Cornish Attorney.

In faith, Ned,
I'm glad thou'rt dead,
But had it been another,
I could a wight had been thy brother,
And, for the good of the nation,
Thy whole generation;
But seeing thou'rt dead,
There's no more to be said.

The following epigram on Butler was written by Mr S. Wesley:—

Whilst Butler (needy wretch) was yet alive
No generous patron would a dinner give;
See him, when starv'd to death and turned to dust,
Presented with a monumental bust.
The poet's fate is here in emblem shown:
He asked for bread, and he received a stone.

It is worth remarking that the poet was starving while his Prince, Charles II., always carried a Hudibras in his pocket.

On a Footman.

Th's nimble footman ran away from death,
And here he rested, being out of breath;
Here death him overtook, made him a slave,
And sent him on an errand to the grave.

St. Peter's, Canterbury. In memory of the Snellings, man and wife.

In this cold bed, here consummated, are
The second nuptials of a happy pair,
Whom envious death once parted, but in vain.
For now himself has made them one again
Here wedded in the grave, and 'tis but just
That they that were one flesh should be one dust.

Tong, Kent.

Dear soul! she suddenly was snatch'd away,
And turn'd into cold and lifeless clay;
She was a loving mother and a virtuous wife,
Faithful and just in every part of life.
We here on earth do fade as do the flowers;
(Now mark what follow):

She was alive and well and dead within three hours.

Beddington, Surrey. On Francis Applebee.

I nothing am, I nothing have,
I nothing care, I nothing crave,
But that my Jesus I may see,
And that he may be all to me.

Wilmslow.

J. G.

[779.] A tombstone bearing the following epitaph may be seen in the Parish Churchyard, Great Grimsby, Lincolnshire.

In memory of Edward Ward,
Who died December 12th, 1847,
Aged 54 years.

Here lies one who strove to equal time,
A task too hard, each power too sublime.
Time stopped his motion, o'erthrew his balance wheel,
Wore off his pivots, though made of hardened steel.
Broke all his springs—the verge of life decayed,
And now he is as though he'd ne'er been made;
Not for the want of oiling—that he tried
If that had done, why, then he'd ne'er have died.

H. B.

Replies.

STOCKPORT STREETS AND THEIR ANTIQUITIES.

(No. 768, 773.—April 1 and 7)

[780.] Brinksway Bleachworks has been handed down to posterity as a matter of historic and scientific interest. In 1842 these premises were occupied by Mr Lemuel W. Wright and Isaac N. Hopkins, Esq., of Birmingham. Here a patent apparatus for bleaching was invented and put into operation, and having fully tested its merits they drew the attention of all interested in bleaching either linen or cotton goods, or any description of fibrous substances; possessing, as it did, great advantages over the methods then employed, lessening the expense, and at the same time producing work equal, if not superior, to the very best in the market. It appears this patent consisted

of "an improved method of boiling, abridging very materially both time, labour, and materials consumed and is applicable to every kind of linen and cotton manufactures; whether yarn or piece goods, light or heavy, of the most delicate texture, or the strongest fabric, paper maker's materials, coloured rags, &c. In order that parties may judge of its capabilities, and with a view to excite further inquiry, it may be stated that a saving of from 55 to 65 per cent. on linens, and 25 on cottons, is effected by the use of the patent apparatus. Cottons require but one boiling, linens in no case more than two, and as it can be shown that seven days is as much time as is needed for bleaching and finishing any description of the latter goods, the great saving necessarily effected (by no means overstated) must be self-evident to every person at all conversant with the subject. Added to which, the strength of the goods is retained, as much unimpaired as possible by the most careful method of grass bleaching. For linens, for printings, it is peculiarly advantageous, as they are so prepared as to print as easily as cotton goods. Having these facts before them the proprietors feel justified in inviting inquiry, and are very desirous of affording any information." The circular of the patentees concludes, "the apparatus is now at full work at the Brinksway Bleachworks," and is dated January, 1842. The premises have been considerably altered since 1835, when I remember, through a friend, I, with some of my brothers and sisters and a friend, were permitted, as a great favour, to go through the works. At that time bleaching with chlorine and the chloride of lime was just coming in vogue in lieu of the tiresome process of grass bleaching, which took weeks to accomplish. The back part of the premises remain, I understand, much as they were, but the front has been taken down and rebuilt. It was two or three stories high, and in the centre was a large gateway, the gates having iron spikes on the top, through which admission was gained to the building. Being then very young, I have a very indistinct recollection of what I saw. In 1846 I find the premises had been occupied by Messrs Rowbotham and Kenworthy, as calico printers, but they became bankrupt, and their effects were sold by auction by Mr J. W. Shaw, on the 5th of February, 1846. They also carried on the business of bleachers and dyers. The premises must have been extensive, as about 14 rooms are mentioned in the catalogue. In addition to this there would be stables, &c., and an extensive yard known as Reservoir Banks. In March, 1846, the steam boiler, bowking kiers, dash wheels, drying machine, and other articles were sold,

and the premises remained empty some time. In 1850 the alterations above alluded to occurred when the premises were taken by the late Mr Thomas Hunt, until his death, and subsequently by Mr J. Walthew, who still owns and occupies the premises. Close by the end of the factory is a narrow path cut out of the solid rock, which leads to the high ground from below. On the top of the rock is a small chapel, erected by a peculiar sect, who believed in abstaining from the use of flesh meat—it was called "Beefsteak Chapel." It is a plain brick building, and has been purchased and converted into a Church of England Sunday School in connection with St. Matthew's, Edgeley. In the yard there is a solitary grave. Near the chapel is the residence of W. L. Eskrigge, Esq., and from this spot there is a magnificent view of the town and surrounding country. Two views are given in Mr Heginbotham's "Stockport Ancient and Modern," one in 1793 and the other one of more recent date—1876—which shows the changes which have been wrought by the introduction of manufacturing industry. Again descending to the highway we are on Brinksway Banks or "Bongs" (bounds), for it must be remembered the Mersey below divides the two great counties of Cheshire and Lancashire. The derivation is easily understood. The way, or road, by the side of the river, and the Old Roman Road also. Above Mr Walthew's mill, a few years ago, was an open space consisting of masses of irregular rock, intersected by cuttings, rude steps, and the paths. The place was prolific in coarse herbage. During the summer months it was a favourite resort for men and boys to play cricket and other games. The site is now covered with a pretty row of cottages on a terrace or bank, from which a splendid view is obtained. The enthusiastic lover of romance may tell that a fortress or castle was planted here, and that the caverns cut in the rock below, which look ancient and hoary when viewed from the opposite side of the river, were used as dungeons wherein the loyal subjects of King John confined their enemies. Some say the ancient Britons made these hollows in the rocks to shelter them from the inclemency of winter. Nothing is really known of their origin, but it has been ascertained that a house once stood on this lofty eminence, and was occupied by Mr Taylor in conjunction with the works below, for some peculiar process—more subsequently they were occupied by a distiller of gas-tar, producing naphtha-crystal, &c., which found a ready and profitable market. How long these places may have been hollowed out it is impossible to say, as the rock is of so friable a nature; some old inhabitants

say they were made by Mr Taylor's orders, and others that they have been in existence much longer, which, from the general appearance of the place, is very probable. From this spot a wide and more extended view is obtained, showing at a glance that the changes which have occurred during the last century—chimneys, domes, and spires innumerable, now stud the space, which then formed a beautiful view of the little town of Stockport, and the magnificent landscape around it,—a wonderful change has occurred through the commercial industry and enterprise of the natives—black clouds of smoke fill the air, and the river, once bright and clear, in which fishes gambolled, is now dark and dank, emitting an odour anything but agreeable in the hot days of summer. We now come to Bow Garratt's Tavern, which, no doubt, has taken its name from the place; its proper name being Bulkeley Arms, which is displayed in all the glory of heraldic blazonry. Why this place is called Bow Garratts, antiquarians are not agreed, but it seems more than probable before any of the houses were erected there, it would obtain its name from being on a peculiar semi-circular curve in the road in the form of a bow. As seen from the road below it would be a high lofty curve or bow, hence the name Bow Garratts. Some of the houses by the roadside are very ancient. We now arrive at a road which leads to Lark Hill, a pleasant suburb, where there are a number of cottages and gentlemen's residences. A little further on we find Mr Moorhouse's mill, at which a fire occurred before it came into the possession of that gentleman, when two men had a narrow escape of being burnt to death, which they escaped by letting themselves down by a rope from an upper storey of the building. Another mill has been erected on the banks of the river by the late Mr Moorhouse. A terrible fire occurred, and for some time afterwards the place was unoccupied. It was subsequently let for a malleable-glass manufactory, but that failed and the premises are now occupied by one of Mr Moorhouse's sons as a doubler's mill. Passing the Robin Hood we cross the borough boundary, and find Orme and Sons billiard table, and also a skinner's establishment. On the opposite side of the road stands the modest school, erected by J. T. Newton, Esq., of Cheadle Heath. This gentleman died in 1862; he was in the Commission of the Peace for Cheshire, and a borough magistrate, and won the respect and esteem of both rich and poor. I cannot leave this locality without saying Cheadle Heath was enclosed in 1810, where, according to the authority of Captain Newton's father, there existed a sepulchral

tumulus, and a visit to the place, says Mr Marriott, in his "Antiquities of Lyme," demonstrates the existence of a subterranean cavity of large dimensions. It is said that the tumulus alluded to may still be traced in the fields between the highroad and the river close by Walnut Tree Farm, a few yards nearer Cheadle than the house where Captain Newton once resided.

E. H.

PALESTINE POTTERY.—The biblical descriptions of pottery are singularly applicative to the present process of manufacture. As in Bible times, so in the nineteenth century, the potter sits at his frame and turns the wheel with his foot; or, as we read in the Apocalypse: "So was the potter, sitting at his work and turning the wheel with his feet; he fashioneth the clay with his arms. The potter had a lot of the prepared clay near him and a jug of water at his side. Taking a lump in his hand, he placed it on top of the wheel, which revolves horizontally, and smoothed it into a low cone between his hands. As it enlarged and became thinner, he gave it whatever shape he pleased with the utmost ease and expedition. It is evident, from numerous expressions in the Bible, that the potter's vessel was the synonym of utter frugality; and to say as David does, that Zion's king would dash his enemies to pieces like a potter's vessel, was to threaten with ruin and remediless destruction. We, who are accustomed to the strong stoneware of considerable value can scarcely appreciate some of these biblical references, but for Palestine, they are as appropriate and forcible as ever. Arab jars are so thin and frail that they are literally dashed to shivers at the slightest stroke. Water jars are often broken by merely putting them down upon the floor; and the servant frequently returns from the mountain empty-handed, having all his jars smashed to atoms by some irregular behaviour of the dealer."

A SHREWD PEDDLER.—Sharp dealing is confined to neither place nor people. In a small German town an inn-keeper, to get rid of a book-peddler's importunities, bought an almanac from him, and putting it in his pocket left the inn, his wife just then coming in to take his place. The woman was then persuaded to buy an almanac, not knowing that her husband had one already. The husband shortly returning and discovering the trick, sent his porter to the railway station after the peddler, with a message that he wished to see the latter on important business. "Oh, yes," said the peddler, "I know, he wants one of my almanacs, but I really can't miss my train for that. You can give me a quarter and take the almanac to him." The porter paid the money and carried the third almanac to the inn-keeper. Imagine the sensations of the

SATURDAY, APRIL 22ND, 1882.

Notes.

STOCKPORT POETS.

[781.] The following lines, by Joseph Peel, appeared in the *Chester Chronicle*, 13th December, 1816:—

ON THE ANNIVERSARY OF THE 8 (STOCKPORT) L(YRIC)
S(OCIETY), NOVEMBER 6TH, 1816.

Genius of Shakes; eare, deign my breast t' inspire
With flowing words to equal my desire!
Come, tune my harp, to sing in lofty strains,
The numerous thoughts that in my bosom reign.
This night completes the first auspicious year
Since first we ventur'd on the name we bear,*
Essay'd the task to make fair virtue shine,
And moral truth with wisdom close combine;
Point out how Virtue, Truth and Wisdom join'd,
And fix "each generous purpose of the mind."
Ye lyrists, sound your lyre to chords of joy,
And sing His praise "whose glory fills the sky:"
Whose powerful fiat Nature must obey.
And as ye strike the strings, record this annual day.

* S. L. C.

In the same paper 19th December, 1817, appeared the following, dated 1st December in the same year, by John Leech:—

ON BEING PRESENTED WITH A SELECTION OF FLOWERS, IN
NOVEMBER, 1817.

How these remind me of the vernal spring,
When Nature, clad in gay attire, appears
Drest to the mind's eye—like the beautiful maid
Whose charms exceed her spouse's fondest wish!
But ah! no season this for early flowers,
Unless to strew the tomb where Charlotte lies:
Albion's choice flower, cut down by early frost;
For this ye bloom, perhaps, no season frail man
There's nothing certain can be built on here.
Charlotte, sweet rose of Cestria's royal vale,*
How did thy spouse aspire to glory's height?
As on the accents of thy tuneful tongue
Coburg hath hung, entranced by the sound,
But wakes, alas! to weep!
To weep! and hear a nation's grief
Come thrilling on his ear like sounds of woe;—
Or hollow billows murmuring o'er the rock
Where struck the vessel, foundering in the gale!
Then blow, sweet flowers; tho' gloomy winter reigns,
Though Albion's hope is blighted in her youth
Thy grave again "shall yield its precious dead,"
To rise renew'd in an Eternal Spring.
And when ye droop to winter's iron sway—
For droop ye must—may we this moral learn,
To bow submissive to His high behest,
Who bids us live—or die, at His command.

* Cestria's royal vale, as an inhabitant of the Earldom of Chester—the daughter of its earl—may be with propriety so called.

From the *Chronicle*, 30th May, 1817:—

THE PLEASURES OF RETIREMENT.
(Tune—"Kilham and Hill")

How sacred and how innocent
A country life appears;
How free from trouble, discontent,
From flattery and fears.
This was that first and happy life,
When man enjoy'd himself;
Ere pride exchanged bliss for strife,
And happiness for pelf.

'Twas then the poets were inspir'd,
Who taught the multitude;
The brave with honour then were fir'd,
And civilis'd the rude.

This golden age did entertain
No passion then but love;
The thoughts of avarice and gain
Should ne'er their actions move.

Silence and innocence, how safe!
The heart that's nobly true,
At all the little arts can laugh,
That, lo! the world subdue.

Whilst others revel in their state,
Here I contented sit,
And think I have as good a fate
As wealth and pomp admit.

Stockport, May 20th, 1817.

T. O.

"Clio" was the author of the two succeeding pieces,
taken from the *Chronicle*, 6th and 13th June, 1817:—

ON SPRING.

"He giveth the former and the latter rain."

See! the gentle rain descending,
Causing leaves and herbs to grow;
Nature's carpet, neatly blending
With the flowers, which early blow;
Yet, whilst on the scene I'm feasting,
And the sweets of spring inhale,
Thoughts arise—my youth is wasting—
Youth, like spring, will quickly fail.

Whilst in winter, beds of roses
Lie within the stem secure,
Gentle rain those buds discloses,
Ripening to a beautiful flower;
Lo, the powers of human reason
Lie, in early youth, conceal'd,
Till with truth imbued in reason
Grow—matured they shine reveal'd.

Blighted plants, we view with anguish,
When we find the nipping wind
Makes their bloom to droop and languish,
And our pains we fruitless find:
Thus the rays from youth emitted,
When not foster'd by the wise
Often droop, like flowerets blighted,
And our hope in ruin lies.

Thou, who moves each changing season,
And informs the human mind,
Teach my thoughts, direct my reason,
Thou through every change to find;
Let no adverse state e'er blight me,
Spoil the hopes Thyself hath given;
May Thy truths like showers incite me
To pursue my path to heaven.

Stockport, May 28th, 1817.

AN EVENING'S MEDITATION.

When Sol has 'merg'd his chariot in the deep,
And by the twilight's beam, which marks his track,
I trace the path which leads to home and peace;
How sweet! to ponder o'er the day's events,
Which late so much engross'd my active powers.

How silent now the place where lately whirl'd
The quick revolving wheel; how silent, too.
Those streets, which late were crowded by the throng
Of artisans—returning to their homes,
To sweeten labour with domestic joys.

This is the time to weigh with steady poise
The motives which induc'd this day's conduct,
Nor aught attempt to turn the scale away;
That when before assembled worlds I stand,
Where deed and motive shall be duly weigh'd,
The Judge may answer to the same—"Well done."

Stockport, June 4th, 1817.

ALFRED BURTON.

STOCKPORT PRINTED BOOKS.

[782.] "*Odes and Miscellanies*, by Robert Farren Cheetham, Stockport, 12mo., 1796," printed by J. Clarke.—"The Stockport Letter-bag," established chiefly and avowedly for the purpose of procuring justice on behalf of the members of the Middle Hillgate Benevolent Burial Society against Jas. Williamson, the ex-treasurer of that society, and landlord of the "Old Admiral," in the Middle Hillgate, by James Acland, late editor of the "North Cheshire Reformer," and previously by the proprietor and editor of the "Bristolian," the "Hall Portfolio," and the "Paris Sun" (a daily English newspaper, published in that capital). Printed and published by James Acland, Spring Bank, Stockport, MDCCCXXXVIII. It came out in 17 penny numbers, between the 1st January and the 21st February, 1838.

K. E.

Replies.

LIFTING AT EASTER.

(Nos. 419, 500, 592. June 16, August 27, and Oct. 22, 1831.)

[783.] The fact that Edward I. was lifted by the maids-of-honour one Easter Monday has several times been mentioned. The statement rests on the authority of the following translated extract from a document entitled "*Liber Contrarotulatoris Hospicii*," 13 Edward I. (1225): "To the ladies of the Queen's chamber, 15th of May. Seven ladies and damsels of the queen, because they took [or lifted] the king in his bed, on the morrow of Easter, and made him pay fine for the peace of the king, which he made of his gift by the hand of Hugh de Cerr (or Kerr), Esq., to the lady of Weston, £14." See Baines's "*History of Lancashire*," and Harland and Wilkinson's "*Lancashire Folk-Lore*."

K. E.

SIMNEL CAKE.

(Nos. 762 and 763. March 25 and 31.)

[784.] In days of yore there was a little alleviation of the severities of Lent, permitted to the faithful, in the shape of a cake called "simnel." Two English towns claim the honour of its origin—Shrewsbury and Devizes. The first makes its simnel in the shape of a warden pie, the crust being of saffron, and very thick; the last has no crust, is star-shaped, and the saffron is mixed with a mass of currants, spice, and candied lemon. Bury, in Lancashire, is almost world-famous for its simnels and its bragot (or sweet, spiced ale), on Mothering Sunday, or Mid-Lent. As to the name, Dr. Cowell, in his *Law Directory or Interpreter* (folio 1,727), derives *simnell* (Lat. *siminellus*) from the Latin *simila*, the finest part of the flour; *panis similagenus*, simnel

bread—still in use, especially in Lent. The English simnel was the purest white bread, as in the Book of Battle Abbey, "Panem regie mensa apsum, qui *simenel* vulgo vocatur." (Bread fit for the Royal table, which is commonly called *simenel*). Dr. Cowell adds that it was sometimes called *simnellus*, as in the "Annals of the Church of Winchester," under the year 1042, "conventus centum *simnellos*" (the convent 100 simnels). He also quotes the statute of 51, Henry III. (1266-67), which enacts that "bread made into a simnel should weigh two shillings less than wastel bread;" and also an old manuscript of the customs of the House of Farendon (where it is called "bread of symenel") to the same effect. Wastel was the finest sort of bread. Bailey, in his Dictionary (folio 1764), says simnel is probably derived from the Latin *simila*, fine flour, and means "a sort of cake or bun, made of fine flour, spice, &c." It will thus appear that simnel cakes can boast a much higher antiquity than the reign of Henry VII. (Lambert Simnel probably taking his name from them, as a baker, and not giving his name to them), and that they were not originally confined to any particular time or place. (Notes and Queries, 2nd ser., v.) In the *Dictionarius* of John de Scirlande, compiled at Paris in the thirteenth century, the word *simineus* or simnels is used as the equivalent to the Latin *placenta*, which are described as cakes exposed in the windows of the hucksters, to sell to scholars of the University and others. For the simnel cakes of Shrewsbury, &c., see *Book of Days*, i, 336. There is an ancient celebration in Bury, on Mid-Lent Sunday, there called "Simblin Sunday," when large cakes, called "simblins" (i.e., simnels) were sold generally in the town, and the shops were kept open the whole day, except during Divine service, for the purpose of vending this mysterious aliment. (Baines's History of Lancashire). These cakes are a compound of currants, candied lemon, sugar, and spice, sandwich-wise, between crusts of short or puff-paste. They are in great request at the period, not only in Bury, but in Manchester and most of the surrounding towns. A still richer kind, approaching the bride-cake in character, are called "Almond Simnels." The whole of the above I have copied from pp. 223-224 of "Lancashire Folk-Lore," by John Harland, F.S.A., and T. T. Wilkinson, F.R.S.A.

K. E.

JACK KETCH.

(No. 749, 760. March 10. 24.)

[785.] The office of hangman has always been considered a most degraded one, and the sheriff has shown a natural anxiety to relieve himself of that part of

his duty. Hanging has generally been done by the lowest class of men; often by criminals who have been suffered to escape the last penalty of the law on condition of becoming its executioner. On one occasion, however (in 1616), Gregory Brandon, the hangman in London, was, by trickery, made a gentleman, and obtained a grant of arms. Pulleyn ("Etymological Compendium," 1830, p. 303), says: "It is now almost 140 years ago, since one Dun, the then finisher of the law, departed this life, when one Jack Ketch was advanced to the office, and who has left his name to his successors ever since. This appears from "Butler's Ghost," published in 1682. When the author wrote the first part of it, it is plain that Dun was the executioner's name or nick-name,

For you yourself to act Squire Dun—
Such ignominy ne'er saw the sun.

but before he had printed off his poem, Jack Ketch was in office.

Till Ketch observing he was choos'd,
And in his profits much abus'd.
In open Hall the tribune durst
To do his office, or refund.

In Macaulay's "History of England," vol. 1, chap. v., we have a vivid account of the execution of the Duke of Monmouth in 1685, whose executioner was the Jack Ketch mentioned above, "a wretch who had butchered many brave and noble victims, and whose name has, during a century and a half, been vulgarly given to all who have succeeded him in his odious office." The horrid bungling shown by Ketch on this occasion so enraged the spectators that "the executioner was in danger of being torn in pieces, and was conveyed away under a strong guard. In the year which followed Monmouth's execution Ketch was turned out of his office for insulting one of the sheriffs, and was succeeded by a butcher named Rose; but in four months Rose himself was hanged at Tyburn, and Ketch was reinstated." Familiarity with death, breeds a callousness that has not infrequently led the hangman himself to pay the penalty, which, at the instance of the law, he has visited upon others. The *Chester Courant*, 22nd Decr., 1812, says, "Died Wednesday, in Lancaster Castle, aged 66, Ed. Barlow, alias Old Ned, alias Jack Ketch, which last situation he had filled for 31 years, during which time he had executed 131 criminals. He was convicted of horse stealing at March Assizes, 1806, and received sentence of death, but was afterwards reprieved, on condition of being imprisoned 10 years." At this Assize seven persons were capitally convicted, but three afterwards were reprieved.

ALFRED BURTON.

Queries.

[786.] **CURIOUS GRAVE NEAR ROMILEY.**—During a bank holiday ramble over Werneth Low, I came across a peculiar gravestone in one of the fields of the hill-side. It consisted of a round iron tablet of about 12 inches diameter, with a kind of Maltese cross in the middle. The outer rim contained the words "In the midst of life we are in death," and in the cross were "Dec. 19th, 1870. William Swain." This was situated near a quarry which, I think, is not worked at present, and near a lane which leads to Romiley Station. Can any of your numerous readers give me any particulars of Wm. Swain, who chose such an open burying place.
C.D.

LEAVE OF ABSENCE.—Some short time ago a Paris clerk applied for forty-eight hours' leave of absence, which was granted. He did not appear till the following Monday at the regular hour. "Well, monsieur," demanded his superior, "why have you stayed away all the week?" "You gave me permission." "I gave you leave for forty-eight hours; not for six days." "I beg your pardon, sir," said the young man; "I have taken the exact time you have granted. We work here eight hours a day, and six times eight are forty-eight. I certainly had no occasion to ask your permission for the night, any more than for the hours I do not owe to the business." This was logical; but now the chief specifies the limits of the leave he grants.

SUPERSTITIONS OF MINERS.—The foreign iron miners in the Pennsylvania coal mines believe that whistling in a mine is absolutely certain to be followed by some calamity, and they cite several stories of disasters which have happened to unbelieving Americans who have defied fate in that way. Over forty years ago a shaft which was not properly supported by timbers was, on account of the danger, to be abandoned. As the miners were quitting work for the last time one of them began whistling, and as his companions remonstrated he only whistled louder and faster. In the midst of it a dull, roaring sound was heard, and the whistler, stopping, bade them run for their lives. In spite of the warning they were imprisoned by the falling walls, but were all rescued alive except the whistler, who was instantly crushed to death. This incident has stood for many years as a warning against all whistling in the mines, which drives away the "good spirits." About ten years ago a mine boss imagined he heard somebody whistle, but investigation proved that he was mistaken. He was assured, however, that it was very ominous, and that he might expect some trouble to befall him. That night he was shot dead by a "Molly Maguire," and the miners believe that it was the whistle of the fatal bullet which he heard in the morning.

SATURDAY, APRIL 29TH, 1882.

Notes.

KEEPING ORDER IN CHURCH.

[787.] An interesting article on "Keeping Order in Church" appeared in *Chambers' Journal* for April 8th. It was written by one of our contributors, Mr J. Potter Briscoe, F.R.H.S., public librarian of Nottingham. We extract the following notes, which relate to the adjoining county of Derbyshire:—"It may not be known to many of our readers that for more than three centuries the duties of awakening sleeping members of congregations and of driving out intruding dogs from churches were discharged by regularly appointed and salaried officials in various parts of England, and to a more limited extent in America. These duties, moreover, were often performed by a single individual. The earliest mention of dog-whipping in connection with religious services which we have noted is in 1550. At Youghave one shilling and fourpence was the annual salary received in 1609 by 'Robert Walton for whipping the dogges forth of the church in tyme of divyne service.' Eight years later (1617) the authorities of the same church rewarded Robert Benbow for his services in the same direction by the payment of two shillings. Whether the Youghave dog-whippers had any distinguishing badge of office at this time we are unable to state, but the accounts of a century later (1715) show that a 'coat and furniture' were provided for that officer at a cost of eleven shillings and sixpence. For his wages the dog-whipper at South Wingfield church received one shilling and eightpence. In the churchwardens' accounts at Sutton-on-the-Hill is the following resolution, under date July 1, 1754: 'Samuel Lygoe shall have five shillings for the whipping of the dogs out of the church on all Sundays and other days on which there is divine service, also he is to prevent anyone sleeping in the church by wakeing them with a white wand.' At Hayfield the dog-whipper received seven shillings in 1783. Mr (now the Rev.) J. C. Cox tells us that in the vestry of the church of Baslow there still remains the weapon of the ancient parish functionary, of whom we read in so many churchwardens' accounts in almost every county of England, the dog-whipper. It was his duty to whip the dogs out of church, and generally to look after the orderly behaviour of both bipeds and quadrupeds during divine service. The whip in question is a stout lash, some three feet in length, fastened to a short ash stick, with leather

bound round the handle. It is said that there are those yet living in the parish who can remember the whip being used. We believe it to be a unique curiosity, as we cannot hear of another parish in which the whip is still extant." Ed.

THE COTTON TRADE IN STOCKPORT.

[788.] It is pretty clear the various towns and villages on the borders of Cheshire, Lancashire, and Derbyshire have been greatly benefited by the introduction of trade and handicraft labour, making money plentiful, which was spent in almost thoughtless prodigality by those who toiled hard for their subsistence. The natural position of the town qualified it for manufacturing industry, and after the Revolution, when the human mind began to expand and enlarge, the sphere of action was extended, and the people began to exercise their inventive faculties for the good of society. New arts were devised, and those we received from our ancestors revised and greatly improved. The elements of nature have been made subservient to the progress of enterprise and manufacturing industry. The productions of the spinner, the weaver, and the calico-printer, have, by their beautiful texture, elegance of pattern, and brilliance of colour, excited the admiration of natives and foreigners, commanding an extensive market both at home and abroad. That the raw material should be brought here from the northern and southern shores of America, permeating through the various hives of industry, and after being manufactured into yarn, or cloth, or printed goods, as the case may be, and then re-exported to all parts of the civilised world at an enormously increased value, shows at once the greatness and power of British enterprise and industry. Stockport was one of those towns which participated greatly in this advance of genius and industry. No doubt clouds of darkness and depression have from time to time passed over our commercial horizon, but it is sincerely hoped ere long that Stockport will resume her place as a seat of manufacturing industry and commercial enterprise. The extension and improvement of the town in 1795 is spoken of by Dr. Aikin as follows: "This town is seated on the Lancashire border. From its vicinity to Manchester, being only distant seven miles, it has participated in a great degree in the flourishing state of the commerce of the town, so that it may now be reckoned the second town in Cheshire for consequence and probably to Chester itself for population." As it has been admitted that trade and commerce has been the making of this town, I feel a great desire to trace out and record its early existence here. The dawn of

manufacturing industry began to be manifested in the adjoining county of Lancaster early in the fourteenth century, for Fuller tells us in his "Church History" "that many of the manufacturers of the Netherlands, bemoaning their own slavish condition and indifferent wages, determined to bring over their mystery to England." Under the fostering hand of Edward the Third, the workers in wool were introduced, and spread over the North of England, which participated largely in its benefits, for the production of Kendal cloths, Halifax cloths, and Manchester cottons became famous in this part of the country. But the cottons of those days were made from the fleeces of the sheep, and three centuries elapsed ere the produce of the cotton-tree was used as a staple for manufacturing purposes. The process of manufacturing wool was introduced into England about 1328, and soon after Manchester distinguished itself as a producer of these cottons. Linen was first made in England about 1253, and so takes precedence of the manufacturing of woollen cloths.—(To be continued.) E. H.

THE WATER SUPPLY FOR STOCKPORT.

[789.] Some time ago one of your correspondents expressed a desire to know something concerning this subject. As I have the materials in my possession, I hope to be able to supply some information on this matter. In the early history of the town we find the supply of water was chiefly from pumps, which were placed in positions suitable for the convenience of the inhabitants, but, nevertheless, the water supply was very limited. The first intimation we have respecting this matter is by Mr Aikin, in his description of the country forty miles round Manchester, published in 1795. He says: "Stockport is chiefly supplied with water in the old parts of the town by open springs rising in Barn Fields, which are considerably higher than the Market-place. These are collected into a reservoir behind St. Peter's Church, and from thence carried by pipes to different parts of the town, as well as into the houses on the rocks in the Market-place." It may be necessary to observe Barn Fields were of considerable extent, being the land right and left in a south-westerly direction and extending over the area now occupied by Spring Bank Mill, Lord-street, Duke-street, up to Sandy-brow and the National School. Who it was who first conceived the idea of impounding this water we have no record. The government of the town at that time was vested in the Lord of the Manor, or under the Ancient Charter, and it is not at all improbable, as a townsman, Peter Marsland, Esq., would be concerned in the matter. In

addition to the pumps already named, which gradually disappeared as the water supply improved, there were wells where the inhabitants obtained water. A writer glancing backwards in 1841 speaks of the town as it appeared when St. Thomas's Church, the National School, Infirmary, Grammar School, Spring Bank Mill, or Wellington-road had no existence at all—"smoothing down the great brows and quagmires; when in all that part of the town westward through Edgeley scarcely a single brick had yet rudely encroached on the dominions of Flora. Spring Bank was the place to go a-bird-nesting in, and Lord-street was a deep rural lane with two or three springs of water running out at wooden spouts, from which the women of that neighbourhood carried home their daily supplies in brown pitchers." There was a well in the Hillgate which supplied a trough with water for the use of beasts of burthen, and one in Wellcroft-street, from which it takes its name. In Well-lane, at its junction with Travis-street, a well existed forty years ago which supplied the neighbourhood with water. There was another well in Brinksway "Bongs," also in Brinksway-road, from which supplies of water could be obtained. There was also a well at the bottom of Old-road, from which the writer has frequently drank of the pure exhilarating stream. Wells and pumps were very plentiful on Lancashire Hill, and in Penny-lane, also on the high ground known as Old-road. But notwithstanding all this, people had to pay for the water being carried to their houses, which was troublesome and inconvenient, and matters thus continued until 1825, when Peter Marsland, Esq., the father of our late representative in Parliament, Henry Marsland, Esq., of Woodbank, conceived the idea of using the waters of the Etherow, Goit, and Tame, forming the Mersey, by impounding them for the double purpose of supplying water for mill power and also providing the inhabitants of the town with a good supply of that necessary article—pure water—for domestic purposes. The Park Mills is a vast pile of buildings, and the supply of water for power was an important matter. On part of the site of these mills stood the veritable old corn-mill, where the burgesses of the manor of Stockport were compelled by their tenure to bring their corn to be ground, and thus we may trace the name of Mill-lane, as leading from Bridge-street and Millgate from the Market-place and that portion of the town also from the suburbs. The most wonderful thing about these Park Mills is the great number of tunnels which converge towards this point, planned and executed by Mr Peter Marsland. In 1825, as before stated, he

applied for an Act of Parliament, the preamble of which is as follows: "Whereas the inhabitants of the town and township of Stockport, and of the several townships of Bredbury, Brinnington, Cheadle Bulkeley, and Cheadle Moseley, in the county palatine of Chester, and the several townships of Heaton Norris and Reddish, in the parish of Manchester, in the county palatine of Lancashire, are not at present well or conveniently supplied with water, and the said town and townships have of late years become considerably more populous, and are now much increasing in houses and other buildings, and for want of a sufficient supply of water, for domestic and other purposes, the inhabitants are subject to much inconvenience, and liable to great danger in cases of accident by fire, but which inconvenience and danger might be prevented, and the lives and property of the inhabitants of the said several townships better preserved and protected, if a constant supply of water were obtained; and whereas Peter Marsland, Esq., is the owner of certain cotton mills and premises in Stockport aforesaid, called the Park Mills, and also of other certain mills and premises adjoining thereto, called the Ancient Corn Mills, formerly belonging to the Manor and Barony of Stockport aforesaid, is entitled to divert the water of the River Mersey from a certain place in Stockport aforesaid, called the New Bridge, to the said mills and premises situate in New Bridge-lane, in Stockport aforesaid, and of a close of land, called The Withens, situate in the township of Brinnington, containing thirteen acres of land, or thereabout, and of certain estates, called the Woodbank Estate, and the Old Farm Estate, situate in the said townships of Bredbury and Stockport, in which are several powerful springs of water; and whereas the said Peter Marsland hath a large reservoir of water at his said premises, called the Park Mills, and at a considerable expense hath sunk for and obtained at the same place a powerful spring of water, and hath erected steam-engines, water-wheels, pumps, and other apparatus to raise the same, and hath also converted the said close, called The Withens, into a reservoir for water, and hath made several large reservoirs for the like purpose in his said estate at Woodbank, from which and from the springs arising within the same a constant supply of water can be obtained; and whereas the said Peter Marsland is willing and desirous to undertake, at his own cost and charges, to supply the inhabitants of the said town and townships with water and to effect the purpose aforesaid." He then asks the aid of Parliament in the usual form, empowering him to collect the water,

erect works, and lay down pipes for this purpose, and maps and plans were deposited with the clerks of the peace of the two counties. There was a clause precluding him from injuring houses, and no land was to be taken without consent. Other important clauses follow, one of which inflicts a penalty on any one wasting or fouling the water, so as to render it unfit for the purposes intended. The last clause makes this Act to be deemed and taken as a public Act, to be judiciously taken notice of as such by all judges, justices, and others, without being specially pleaded. It received the royal assent on the 20th of May, 1825. Thus the important element of water for our use and delectation was supplied through the efforts of this benevolent gentleman, who deservedly enjoyed the respect and esteem of his fellow-townsmen. E. H.

A WOMAN BURNED, BY LAW, IN 1763.

[790.] I take the following from the *Manchester Mercury*, 1763, April 19:—"Last week ended the Assizes at Chester, when Mary Heald, widow of Samuel Heald, late of Mere near Knutsford, in Cheshire, yeoman (both of the people called Quakers) was convicted of Petit Treason in killing her said husband, after twenty years cohabitation, by giving him a certain quantity arsenick in a mess of flectings, on the 19 day of October last, of which poison he died in four days after taking the same, and for which horrid crime she was condemned to be burned, on the third day after sentence; but upon application to the judges, they were pleased to respite her execution untill Saturday the 23 of this inst." April 25:—"On Saturday last Mary Heald (as mentioned in our last) was burned at Chester pursuant to her sentence."

J. OWEN.

A MURDER AT POYNTON IN 1780.

[791.] The following is also taken from the *Manchester Mercury*, 1780, May 23:—"On Friday last Mr Ralph Newell, of Hunters' Hall, near Skipton, was found dead in the canal belonging to Sir George Warren, at Pointon. The night before, about 9 o'clock, he left Macclesfield with an intent, it is supposed, to go to Stockport that night, but on the road it is believed, was met by some villain or villains, who attempted to rob him, on his making some resistance abused him very cruelly, put a gag into his mouth and threw him into the canal. His hat was cut in two different places, a great coat which was folded up and buckled on the saddle before him was cut through all the foldages, and his saddle bags also cut in many places. There were several marks of violence upon him when found. Who the perpetrators are is not

known, but hue and crys are sent all over the country to take up every suspicious person."

J. OWEN.

Replies.

STOCKPORT STREETS AND THEIR ANTIQUITIES.

(No. 763-778, April 1st and 8th)

[792.] The old Dispensary on Carr Green is an object of interest which deserves special attention. For the origin of this Samaritan institution we are indebted to a member of the medical profession. Founded in 1792 under the distinguished patronage of Lady Viscountess Warren-Bulkeley, it has done great service in alleviating the sufferings of our poorer brethren. It has been recorded the medical profession prescribed gratuitously for the poor, setting apart certain hours for that purpose. It was soon found that the sick and indigent were numerous, and that something more was wanted. The ravages of various contagious diseases, alike dangerous to the houses of rich and poor, required other means and appliances to give a full check to their progress. In addition to this there were numerous accidental injuries and diseases which required careful treatment, and skilful appliances, with trained attendants and constant supervision. These circumstances suggested combined action, and thus the embodiment of practical charity manifested itself in the origin of one of the most important of our local charities. In the year 1790, Mr Briscoll (whose portrait was presented to the Infirmary by the late Rector of Stockport, and now hangs in the Boardroom,) was in practice as a surgeon. Finding in the course of his practice and professional avocations there were many families who were unable to pay for medical attendance, he was in the habit of prescribing gratuitously for the poor, and, not contented with the result of his own individual exertions, he obtained the assistance of several friends, and by their perseverance and industry, in 1792, a dispensary was founded in premises facing Churchgate and Orchard-street, now used as an inn, called the Grapes. It was afterwards removed to premises in Grapes-street, in the Hillgate, when the premises known as the Old Dispensary were created especially for that purpose by public subscription, to which it was removed. "It is a handsome edifice of brick," says a local writer, "having emblematical stone figures in front; the windows are formed in the Gothic style." In order to demonstrate its utility, we have only to look at the fact that in the year 1799 nine fever wards were added to the building, which stand separate from the Dispensary

erected mainly at the expense of the late Peter Marsland, Esq., the founder of the Stockport Waterworks, who also erected that vast block of buildings known as the Park Mills. This addition was made during a very violent and continued epidemic of typhus fever. At that time the medical treatment of the paupers was through the dispensary, and continued so until the new Poor Law came in force; the overseers of the various townships within their radii subscribing annually on their account. In the year 1819 the late Mr Flint was appointed house surgeon, the following gentlemen forming the then medical staff:—Mr Peter Ashton, M.D., consulting physician; J. E. Killer, as consulting surgeon; and Mr Graham, sen., as surgeon. On looking over a donation list of legacies, &c., of £10 and upwards, given to the Dispensary and house of recovery, I find in the year 1814 Miss Brightmore gave £21; in 1815 a donation of £156 was received from five subscribers; in 1816 two individuals made a donation of £215 15s; in 1818 John Colyer, Esq., made a gift of £100; in 1819, 29 persons contributed the handsome sum of £443 10s. In 1821 a desire, which had been long cherished by the committee, was realized. At a meeting of the inhabitants of the town, it was resolved to afford the public of the town of Stockport an opportunity to testify their loyalty, on the occasion of the approaching Coronation of King George the Fourth, by subscribing to a fund to be used for the purpose of providing surgical wards in connection with the Dispensary. A sum of £177 3s was thus obtained, which became the nucleus of a hospital or infirmary. At this period the annual subscriptions amounted to nearly £700, and contrasts favourably with succeeding efforts when the increased wealth and importance of the town is considered. In 1822 a donation of £31 was given by three individuals; in 1823 £110 was received from two friends of the institution; in 1824 Messrs Christy, Lloyd and Co. subscribed 10 guineas; in 1825 a donation of £50 was received from Wilbraham Egerton, Esq., M.P.; in 1826 Mr James Thorniley left a legacy of £100, and after deducting duty and other expenses, amounting to the sum of £10 3s, it left a net balance of £89 17s to be added to the funds, in addition to which the Hon. F. M. Warren made a donation of £50 for current expenses; in 1828 Thos. Parker, Esq., of Warwick Hall, gave £500, and another individual £10; in 1829 Mrs Holland gave £300; in 1830 Francis Philips, Esq., of Bank Hall, for current expenses, sent £21, and the trustees received from Mrs Holland's residuary estate the sum of £200; in 1833 the Rev. William Fox gave a donation of £50;

and in 1834 two gentlemen added £71, thus making a total of £727 15s, obtained by special effort in addition to the net annual subscriptions of the general public for the support of this most useful institution. A great deal of the early success of this movement is due to the late Mr Flint, whose energy fostered the ample development of this excellent institution. Its early history is shrouded in considerable obscurity from its commencement up to the year 1822, from which period ample materials may be obtained. A complete history is very desirable, and I hope in "Stockport Ancient and Modern" the history of this Samaritan institution may be amply developed, and the good deeds of those who now rest from their earthly cares may not be forgotten. In the year 1838 the new Infirmary was erected, and the old Dispensary was merged therein. Mr Butterworth, in his history of Stockport, says the expenses mounted up to £1,000 per annum. Of the benefit which has been conferred by this Dispensary some estimate may be formed when we find upwards of 2,000 patients were admitted from the 25th of March, 1824, to the 25th of March, 1825, the principal part of whom were discharged cured. Other materials are in my possession, but it would require considerable labour to ascertain how many have received the inestimable blessing of renewed health and vigour by means of the advice given and medicines dispensed within these walls, and also of those who found succour and support in the hour of sickness and distress, by means of this valuable institution. It remains as a remembrancer of the past, and when first erected was surrounded by bright green fields and verdant meads, which are now covered with the hives of industry and cottage houses of those who made Stockport famous as a manufacturing town.

E. H.

RIDING THE STANG.

(No. 734, 745. March 4 and 10.)

[793.] The following account was published in the "Archæological Album," about 1840:—"About noon, when labour daily and usually, refreshes itself, an uncommon stir was observable among the lower classes of the town population, something like what precedes the swarming of a bee-hive. By-and-bye appearances took a more definite form, and a number of women and children were seen crowding together, shouting and clamouring, and rattling with sticks and pans, and, in short, raising a most intolerable din, in the midst of which the name of one obnoxious individual was ominously heard. The characteristics of a Scotch mob are pretty generally known before and since the fate of Captain Porteous. They are furious and for-

midable, and when once the passions of a generally calm and prudent race are excited, be it to lower the price of meal, or to carry any other popular purpose, it requires no small force to resist or modify the impulse. On the present occasion, rough-looking men began to mix with the screeching multitude, and soon were visible a stout *posse* of them, armed with a pitchfork. The idea that murder was about to be committed thrilled the blood of the uninformed spectators, and their terror increased when they witnessed a fierce assault made on a low tenement inhabited by the person (a shoemaker) so dreadfully denounced, who had barely time to lock and barricade himself from the threatened vengeance. In vain; the windows and doors were smashed and battered in, and a violent tumult took place in the interior. Within two minutes the culprit was dragged out, pale and trembling, and supplicating for mercy. But he had shewn little to his wretched partner, who, with a blackened eye, weeping bitterly, and also begging them to spare her unworthy spouse, who, she was sure, would never strike her again, joined her pitiful entreaties to his. The ministers of public justice were inexorable—his sentence was pronounced, his doom sealed. The portentous pitchfork was immediately laid horizontally from the shoulder of one to the shoulder of another of the ablest of the executioners, who thus stood, front and rear, with *the stang* (the shaft) between them. Upon this narrow-backed horse the offender was lifted by others, and held on by supporters on either side, so that dismounting was completely out of the question; and there he sat elevated above the rest in his most uncomfortable and unenviable wooden saddle. The air rung with yells of triumph and vituperation. Very slight arrangements were necessary, and the procession moved on. The wife, surrounded by a party of her gossips, was compelled to accompany it; and it bent its course toward the river side. The unmanly fellow who had provoked this fate, showed by his terrors that he was just one of those cowards who could ill-treat the creature who had a right to his protection, and had not fortitude to endure an evil himself. He howled for compassion, appealed by name to his indignant escort, and prayed and promised; but they got to the brink of that clear and deep pool which mirrored the glittering sun above the mill weir (or *cauld*, Scottice), and there the bearers marched boldly in before they tumbled their burden from his uneasy seat. Into the water he went, over head and ears, and rose again by no means like a giant refreshed; and no sooner did he re-appear than a powerful grasp was laid upon him, and down again

he was plunged, and re-plunged, with unrelenting perseverance. The screams of his distracted wife fortunately attracted the attention of a magistrate (my revered father), whose garden shelved to the edge of the stream where this scene was enacting, and he hastened to interfere. Had he not done so life probably might have been lost, for the ruffian was execrated by his fellow-men for his continued abuse of his wife, late a pretty, healthful maiden, now a pale-faced, bruised, and sickly matron, and one too of meek and unresisting temper, suffering cruelty without offence. As it was, the populace listened to the magistrate's voice, for he was much beloved by them; and giving the rascal one dash more, allowed him to crawl to the bank of the silver, now polluted, Tweed. From thence he was hooted the whole way to his house; and so salutary was the effect of the day's proceedings on the half-drowned rat that he never more misbehaved in such a manner as to render himself liable to 'ride the stang.' "

G. T.

RIDING THE BLACK LAD AT ASHTON.

(No. 243, 272. April 29, 1881, May 1st, 1881.)

[794.] With reference to Dr. Hibbert-Ware's account of the origin of this custom, which Mr Burton quoted in [243], it may be interesting to many to read the comments on it, which appear in Messrs Harland and Wilkinson's recently published "Lancashire Folk-Lore," p. 291:—"The origin of riding the Black Lad, here suggested, is exceedingly ingenious, but it seems questionable whether any real data for it are given in the single passage cited from the rental of 1422. 'The Sour Carr Guld Rode, and the Stane Ringes,' taken as they stand, may mean the Guld-ruyding, or ridding, as a piece of land cleared of stumps, &c., was called; *ex. gr.* Hunt-royd, Orme-rod, Blake-rod, &c. The Stone Rings may be a piece of land so called. There is no mention of the power to levy penalties, nor even of any official riding, but only the 'rode,' not road, as it has been interpreted, but ridded land, perhaps cleared from gulds and weeds, no less than from stubs, stumps, and stones."

K. E.

CURIOUS EPITAPHS.

(No. 778. April 15.)

[795.] A tombstone bearing the following epitaph may be seen in the Parish Churchyard, Mottram, Cheshire:—

In Memory of
Lewis, Son of James and Mary Brierley,
Of Valley Mill,
Who died October 8th, 1827,
In the 16th year of his age.

Though once beneath the ground his corpse was laid,
 For use of surgeons it was thence conveyed;
 Vain was the scheme to hide the impious theft,
 The body taken—shroud and coffin left.
 Ye wretches who pursue this barbarous trade,
 Your carcases in turn may be conveyed
 Like his, to some unfeeling surgeon's room,
 Nor can they justly meet a better doom.

Old Road, Stockport

H. B.

A BRAVE WOMAN.—A brave young peasant woman, living one hundred leagues from Paris, where her husband had gone in search of employment, not long after his departure received news of his illness. She determined to join her sick husband at once. She was utterly destitute. To travel by rail was therefore out of the question, so she started on foot with a baby in her arms, just two francs in her pocket, and a journey of one hundred and three leagues before her. Braving hardships of every description, sleeping by the roadside or in the fields, and living on what scraps of food she could obtain on the way, she passed onward, nothing daunted, for the city where her husband lay ill. She had lost her way several times, her clothing was in rags, her shoes were gone, but her courage remained undiminished, until a memorable evening, when, foot-sore and weary, she found herself at Charentin, when she sunk down in the street overcome by her sufferings, exhausted for want of food, exclaiming, softly, "Mon Dieu, I can go no further!" Mother and child were conveyed to the police station, revived, warmed and tended, after which the poor woman related, in a few simple words, her touching story, seemingly astonished that those who listened to her should have been moved to express admiration for her conduct. From that time her hardships were over; she found plenty of friends who were willing to help her, though, unhappily, her husband expired before she could reach him.

AN ARAB COOK.—While exploring the country east of the Jordan, the Rev. Selah Merrill had an amusing experience with a native cook. The man was one of those cooks who judge that a condiment which is good for one dish is equally good for all dishes. The exploring party found that every dish tasted of allspice. He was told to use pepper instead; he said he did not use it. The pepper-box was ordered to be cleaned out and some fresh pepper put in it. It was done. Still each dish tasted of allspice. Mr. Merrill examined the can of unground pepper, and found it to be allspice. An explanation disclosed that the native gentleman who had purchased the stores had substituted allspice for pepper. He had acted in accordance with Arab taste, for a native uses allspice where a European or American uses pepper. The cook liked the tomato, and in his professional opinion the party could not have too much of that vegetable. Every dish was flavoured with tomato. The mutton was cooked with tomatoes, the meat sauce was flavoured with them; they were stewed into the rice, mixed with

SATURDAY, MAY 6TH, 1882.

Notes.

HISTORY OF THE STOCKPORT WATERWORKS.

[796.] Following on this matter a modern writer says, "The water is partly obtained from artesian springs, and partly from the River Mersey. A water-wheel of 78-horse-power, and a steam engine 80-horse power, in conjunction work a set of three double-acting pumps, eight inches in diameter, and raise the water from four artesian wells, which are 140 yards deep. The water is then conveyed to the reservoir at Woodbank, where it is all double-filtered before being supplied to the town. By means of these pumps 95,000 gallons of water have been raised from the artesian wells in five hours at a time of scarcity, and having been forced into the Woodbank Reservoir to undergo the process of double-filtration, it was again forced into the pipes which supplied the town with water. There is also a reservoir covering about seven acres, in Portwood, the water of which is obtained from the Mersey, at a bend of the river several miles from Stockport, whence it is conveyed by tunnels into the reservoir. The water supplied to the inhabitants is clear and good, and abundant in quantity. In order to convey a concise idea of the magnitude and cost of this philanthropic undertaking, I shall endeavour to give a brief outline of it. At a place called Nab's Pool, some two miles distant from Stockport, there is a reservoir intended to supply water from the river to Park Mills. This water is conveyed by the high level tunnel, which is about eight feet above the river, passing under New Zealand Road, into a reservoir at Newbridge Lane Mills, which goes over two water-wheels, the second one being the property of the Waterworks Company. By means of branch tunnels it is again collected into a lower reservoir, and keeps a third waterwheel in motion. The water then enters into a complete set of tunnels under Newbridge Lane, filling the sluices there situated with water; the oversupply is conveyed away by means of two six-foot tunnels under the bed of the river Mersey into Portwood Reservoir. These tunnels are a considerable distance above the sluice before mentioned, from which water is supplied to the factory near Millgate Hall, for many years occupied by Messrs Lane, and by tunnels divided into three branches the mill in the park, so long occupied by Mr Andrew, and also that on the banks of the river adjoining the new bridge, for the purpose of injection, &c. It then goes to the Park Mills, and by means of tunnels is made to assist in

keeping in motion four large waterwheels, the race of one of which is 14 feet. The greater proportion passes into a waste water tunnel near the new Park Bridge, and thence into Portwood Reservoir. In addition to this there is a supply of water from Stringer's Weir, at the Vernon Park, where there is a paddle admitting it into Stringer's old tunnel, which also passes under New Zealand Road, and empties itself into the lower reservoir at Newbridge Lane Mills, and runs into the before-mentioned tunnels, there supplying the sluice and Park Mills with water, the residue going into the Portwood Reservoir. Below the water is the ancient tunnel which conveyed water to the old corn mill in the Park, which runs in nearly a straight line across to a bend of the river at Newbridge Lane, where there is a waste gate, it then turns and goes to the Newbridge Lane Mill lower reservoir, and having passed over the wheel there it falls into the Newbridge Lane tunnels, and finally into Portwood Reservoir. Before me lies a map of this complicated system of impounding and using the water at every possible point. The remarkable ingenuity employed in elaborating this most wonderful scheme, being made apparent by a strict examination thereof. At the Park Mills two of the waterwheels were formerly at least 150-horse power, which in 1870 had got reduced to about 100 in consequence of the silting up of the bed of the river, 50-horse power being lost. In order to ascertain the amount of this silting up, a statement is presented, which was taken in January, 1794, by Joseph Lees, showing the fall from the bottom of the corn mill to the fall of Mr Brown's weir, that is opposite the Grove Mills, lately occupied by Messrs Bowlas and Co.; distance 352 yards seven inches and one-eighth. From the top of Mr Brown's weir to the top of Mr Collier's weir, that is at Weir Mills, now occupied by the owner, Col. Fernley, distance 471 yards two feet five inches and six-eighths; fall, five feet and seven-eighths of an inch. But on the 13th of July, 1854, the wheels began to wade, a trial was made, and it was ascertained the middle yard wheel waded two feet six inches, and the corn mill wheel two feet five inches and a half. The delapidation of property occasioned by the selfishness of those who used the river as a depôt for cinders and rubbish cannot be too strongly condemned. The river became polluted and filthy, and the water supply quite unfit for human consumption, which caused the Stockport Waterworks Company to seek out a new source of supply. Large reservoirs have been constructed in Lyme Park, under an Act of Parliament obtained for that purpose, and there is also an additional supply from the

reservoirs of the Manchester Waterworks Company, by special arrangement. The Portwood Reservoir has been filled up, and upon the site is the Stockport new Gasworks and Cattle Market. These changes have all taken place in the brief space of a lifetime.

E. H.

DUCKING STOOLS, PILLORIES, &c., OF DERBYSHIRE.

[797.] Those who delight in turning over the musty records of the past, frequently meet with entries relating to the construction and use of a disgraceful engine of punishment—the ducking stool. The right of inflicting punishment for various offences committed within their jurisdiction was, in the middle ages, assumed by corporations of towns and lords of the manor. Not only did they decide that punishment should be inflicted, but they took upon themselves the right of devising the manner in which it should be inflicted. We have already shown that the brank was brought into requisition by some authorities, so we now point out another mode of punishment meted out to those who could not control that unruly member—the tongue. There have been several ducking stools in use in Derbyshire. Writing in 1712, Wooly, referring to the one at Derby, tells us that “over against the church steeple (of All Saints’) is St. Mary’s-gate, which leads down to the brook near the west side of St. Werburgh’s Church, over which there is a bridge to Mr Osborne’s mill, over the pool of which stands the ducking stool.” This was repaired in 1729 by a Thomas Timmins, whose bill runs thus:—

To ye Cuckstool, 1 stoop	0 01 0
2 Foot and $\frac{1}{2}$ Joyce for a Rayle	0 00 5
Ja. Ford, jun., $\frac{1}{2}$ day at Cuckstool	0 00 7

So many alterations have been made in the premises that the exact spot cannot be determined with any degree of accuracy. There are no remains of this ducking stool preserved. The Chesterfield ducking stool existed until about the close of last century, or early in the present one, when it was taken down by a joiner of the name of Samuel Stocks—rather an ominous name associated with obsolete engines of punishment. It was removed to his yard, in Lord’s Mill-yard, where it remained for a couple of years, by which time it was completely rotted away. Mr Walton, of Chesterfield, states that his father (who died in 1856 at the age of seventy-five years) remembered its removal, and also states, on the authority of an old inhabitant of Chesterfield, that it was last used about the year 1790. Ordinarily one or two “duckings” of the victim was all that was inflicted, but the

ast woman who underwent the punishment, having used such very bad language and sworn terribly on emerging from the water the second time, was again immersed, and this time brought up again cooled and penitent. The ducking stool was located at the Silk Mill Dam, on the south side of the town on the corner immediately beneath the County Prison (previously the House of Correction). This consisted of a rough strong chair attached to one end of a beam, which worked on a pivot on a post bedded into the ground at the edge of the dam, in the same manner as that at Broadwater. It was brought into requisition on the authority of a magistrate. The last person who discharged this duty was Samuel Watts, master, or "keeper" (as he was then called) of the Poor House, who was assisted in his duties by the local constables. During the latter part of its existence it was principally employed to punish refractory paupers. The woman was placed in the chair, her arms drawn backwards, a bar placed across her back and in front of her elbows, so that she was literally "tousser;" another bar to hold her upright, and cords to tie her in, and she was then powerless, and obliged to submit to whatever degree of punishment her tormentors might think fit to inflict upon her. During the reign of Edward the Third we find that Thomas de Chaworth claimed a park and right of free warren at Alfreton, with the privilege of not having only a gallows, but a *tumbrell* and *pillory*. At that time, and until the reign of Henry the Seventh, the Chaworths were a family of considerable importance in Derbyshire, and held several manors besides that of Alfreton. There is no doubt that these terrible engines of punishment were used at other places in Derbyshire besides those named. In a preceding sentence we referred to the existence of the pillory at Alfreton. This instrument, employed for punishing men, was a stretch-neck, and was generally of the form of a capital T. The crossbar was cut across, and perforations in it admitted the head of the culprit and a hand on each side. This was introduced into use during the reign of the first Edward, when it was enacted that every pillory should be made of sufficient strength, so that execution might be done upon offenders without peril to their bodies. The pillory was abolished in this country by Act of Parliament, dated June 30th, 1837.

J. POTTER BRISCOE, F.R.H.S.

Nottingham.

CURIOUS EPITAPHS.

[798.] I forward you a few more odd epitaphs, culled from various sources:—

I. Sir John Trollop.
Make these stones roll up;
When God shall take my soul up,
My body shall fill the hole up

IN ST. PETER'S, CANTERBURY.
Touch not the grave, my bones, nor yet the dust,
But let this stone, which stands, be rotten first.

BY AN AFFECTIONATE WIFE, ON HER HUSBAND.
O, cruel Death! how could you be so unkind,
As to take *he* before, and leave *me* behind;
You should have taken both of us if either,
Which would have been more agreeable to the survivor.

ON A TOMBSTONE, IN BUCKINGHAMSHIRE.
Beheld this silent grave, which doth embrace
A virtuous wife, with Rachel's lovely face,
Sarah's obedience, Lydia's open heart,
Martha's good sense, and Mary's better part.

Sir Henry Walton wrote the following, in Latin, for his own tomb:—

Here lies the first author of this sentence:
The Itch of Disputation will prove
The scab of the church.
Inquire his name elsewhere.

ON A LAWYER.
God works wonders now and then;
There lies a lawyer, dy'd as his nest man

ON ONE UNKNOWN.
All you that now my tomb doth see,
Just as I am so must you be;
Think on God, and sin refrain,
Welcome death, this world is vain.

St. Alphage, London Wall. On Samuel Brewer, of the Inner Temple, gentleman, who died March 10th, 1684:—

World, adieu!—Friends, adieu!—Life, adieu! but hoping for a better after this, only through the merits and mediation of our blessed Saviour Jesus Christ.

ON DEATH.
Death is a fisherman: the world we see
His fish-pond is, and we the fishes be;
He sometimes, angler-like, doth with us play,
And slyly takes us ere we are away;
Diseases are the murdering hooks which he
Deth catch us with; the bait mortality,
Which we, poor silly fish, devour, till struck.
At last too late, we feel the bitter hook;
At other times he brings his net, and then
At once sweeps up whole cities full of men.

Wilmslow.

J. G.

THE CUCKOO.

[799.] It is a popular saying in Cheshire that "the first time you hear or see the cuckoo on its arrival in this country, if you have any money in your pocket, you will have money in your pocket all the year through." I both saw and heard the cuckoo for the first time this year, on last Sunday; it was in the vicinity of Ettiley Heath. The following lines are illustrative of the cuckoo's short stay in this country:—

The cuckoo comes in April,
The cuckoo sings in May,
The cuckoo sings in June;
And in July flies away.

Sandbach.

L.P.

Replies.

STOCKPORT STREETS AND THEIR ANTIQUITIES.

(No. 778, 792. April 8th and 25th.)

[800.] Having given the locality of Cheadle Road and Cheadle Heath, we must now return to Little Underbank, which, being a portion of the older part of the town, would lead us to suppose a large amount of antiquarian lore would be forthcoming; but it has been discovered no records have been kept of the gradual changes which have taken place, so we must be content with what can be gleaned from records in our own possession. Let us, then, re-commence at the Black Boy, which, before it was rebuilt, projected forward a considerable distance, forming a dangerous angle, known as "Dangerous Corner." In 1825 this public-house was kept by Mrs Sarah Pollitt. Some curious caverns cut in the rock at the rear of the premises still remain, and, it is supposed, were used as cellars for the beer and spirits. When the alteration was effected considerable space was gained by setting back the new buildings, thus preventing the recurrence of accidents. Next to these premises Mr G. Birkin, tailor and draper, decked the outer man, and was succeeded by Mr Thomas Bamber, until the premises were demolished. The tinman and brazier's establishment now occupied by Mr Edward Mace was used for the same business in 1817, for we then find Mr Solomon Stephenson carried on business there nearly 24 years, and the business was conducted by his widow a short time, whom Mr Mace succeeded. The modern pedestrian will be surprised to find the gate, which was formerly an open passage forming the means of egress from the Angel Yard by the Coberg Steps, has disappeared. It was much used by the inhabitants before the erection of the new steps by Mr Turner a little further on, which were opened to the public on the 8th of January, 1830. All the property in this block bears the mark of considerable antiquity. On these steps was the office of Mr Thos. Hudson, solicitor, whose name we find recorded in the directory of 1816, 1817, and 1825. His strange vagaries often formed the subject of conversation with the gossips of that period. He engaged in an expensive lawsuit with a near relative, and lost a very considerable sum of money. Some affidavits he made are still in existence; although more than 50 years have elapsed since the transaction to which they refer have transpired, they throw considerable light on the history of some of our townsmen long since departed. A number of dwellings existed on these steps which were occupied by persons of disreputable

character, and a journey up that way after dark was dangerous and difficult, on account of the intense darkness of the place. Just on the top, on the right-hand side, there was a large room, which was used as a night school, where the children, who then went to work at a tender age—to billy piecing and other similar employments—were sent to learn after a day of arduous toil. At that time night schools were in great request, and exceeded the day schools in numbers very considerably. Proceeding forward, and passing Mr Williamson's hat shop, which has been so used since 1825 by that gentleman and his predecessors, we find the site of the premises which tradition tells us were occupied as a lock-up for the town, where Mr Constable Birch ruled the roast, after the use of the dungeon in Mealhouse Brow, or more properly Dungeon Brow, had been discontinued. It was also used as a place of confinement for debtors by the sheriff's officers, until they could be removed to Chester or Lancaster, as required. We must not omit to mention the premises of Mr William Turner, originally built for a distillery on the site just named, which was successfully carried on there a number of years, but from some cause it was discontinued, and has since been let as an iron warehouse and also a gasfitter's establishment. A little further on was a beerhouse, which came into existence when the Beerhouse Act first came into operation. Its sign was "Labour in vain," a picture representing a nigger in a tub of water, over which a woman bent, with scrubbing-brush in hand, trying to scrub him white, with the motto, "Vain is the thought, the labour vain; you nothing for your pains will gain." The place was afterwards known by the euphonious title of the Blue Pig for some years. A little further on is a curious shop, which has been rebuilt, as many of the very old houses in this locality have been. Connected with this place, an incident occurred some years ago showing the sagacity of the feline race. One evening, at dusk, the then proprietor of this shop was standing behind his counter, for business was over, and he was mentally noting the various articles in which he dealt which required replenishing, when his attention was arrested by the extraordinary conduct of his cat. It would not let him rest, Mewing and looking piteously in his face, it made off towards the cellar door, where a large quantity of leather was stored. When there, she jumped upon it and went under it, and what he saw induced him to remove some of the leather, and he found a boy concealed there, who would be from 12 to 14 years of

age. On being interrogated as to how and why he came there, he made an excuse, saying he had no money to pay for lodgings, and no home to go to, and he had crept in there, intending to remain during the night. The worthy shopkeeper, not being satisfied with the replies he made, inflicted summary punishment on the offender, making him remember, no doubt, the virtue of a good piece of leather, and that a bed of some other material would have been far more preferable. It was suspected the lad belonged to a gang of thieves, and that a very serious robbery would have been perpetrated had not this little incident occurred. Near this place was the shop of Mr Hugh Ruddock, locksmith, who, in the directory for 1832, 1836, and 1851, is described as of 13, Little Underbank. He was one of Stockport's old veterans who had fought under the British flag during the wars with France. We now come to the premises so long occupied by Mr H. Lambert, auctioneer, who a few years ago went to America. His father, Mr W. Lambert, carried on business as a printer and auctioneer, his place of business being in the premises on the opposite side of the road, adjoining Mr Claye's shop, whose father was then located in the Hillgate. He was a man who obtained considerable popularity. The late Mr Charles Dutton, printer, Turner's Steps, served his apprenticeship to Mr Lambert. He was a man who struggled hard to gain a position in society, and obtained a large share of the printing in the town; but, not being as steady as he might have been, he died at an early age. E. H.

CURIOUS GRAVE NEAR ROMILEY.
(No 768. April 22.)

The peculiar Maltese cross on the hillside of Werneth Low was placed there by the Vicar of Chadkirk, in commemoration of William Swann, who was accidentally killed by his horse while coming from that stone quarry with a load of sandstone. He was killed on the very spot where the Maltese cross is fixed; he was not buried there; he was buried at the Stockport Borough Cemetery. His name was William Swann, not Swain, as stated in last week's paper.

W. B.

They who presume most in prosperity are soonest subject to despair in adversity.

The man who steps out of his way to injure another, deserves, and will surely meet, with reproof.

It is not becoming to turn from friends in adversity, but then it is for those who have basked in the sunshine of their prosperity to adhere to them. No one was ever so foolish as to select the unfortunate for their friends.

SATURDAY, MAY 13TH, 1882.

Notes.

CURIOSITIES OF NATURAL HISTORY.—PIED BIRDS.

[802.] It is by no means uncommon to find birds of kinds which are usually of a dark hue, having white feathers. In *Science Gossip* for this month several instances of sparrows having white feathers in their plumage are recorded, and in the back numbers of that periodical instances of starlings occurring with pied coats are given. A naturalist friend of mine saw a pied sparrow for four consecutive years near Nottingham. Another friend saw one with white wings on Carlton Road last year. The members of the Nottingham G.R.S. Naturalists' Society have occasionally reported the appearance of pied black-birds and starlings, and one of them has seen a rook with white feet and wing-tips. In 1880 or 1881 (I am not sure which year), Mr Whitaker captured a pure white jay bird at Mansfield. I shall be glad to see other instances recorded of pied birds which have been seen, not only in Notts., but in Cheshire.

Nottingham.

J. P. B.

CURIOUS EPITAPHS.

[803.] We gather the following from a contemporary:—

A Welsh inscription in Douglas Cemetery:—

O, faban tlas! in daear in fe ddas h i brofi 'r owpan srr.
Nacodd yfed; 'nedodd fry yn llon, i blith seraphian pur.

Oh, pretty infant! to our earth he came to taste the sour cup.
Refused to drink; smiling, he took his flight above, to be
among the pure seraphims.

A gravestone bears the following verse:—

Go home dear children, shed no tears,
For you I've laboured many years;
But now I'm come to take my rest,
In time prepare to follow next.

In Onchan Churchyard:—

I bought this grave in my day,
Not to be opened to the Judgment Day,
When the judge will come and glory crown,
The dead will hear the trumpet sound.

In the burial-ground attached to Ballure Chapel:—

Justly respected are interred here the remains of Anne Stowell, alias Brown, wife of Thomas Stowell, who died on the 17th day of July, 1783, aged 44 years, and was the mother of 15 sons and one daughter.

May they like her their time employ,
And meet her in the realms of joy.

If her sons and daughter did employ their time as recommended, there must have been a vast increase in the population.

The following epitaph is from St. Julian's Church, Shrewsbury:—

The Remains of Henry Corser, of this parish, who Deceased April 11, 1691, and Anne his wife, who followed him the next day after.

We man and wife
Comjoyned for life,
Fetched our last breath
So near, that Death
Who part us would
Yet hardly could

Wedded as we,
In bed of dust,
Here we remain,
Till rise we must.
A double prize this grave doth
find.

If you are wise keep it in mind

In Greyfriars' Churchyard, Edinburgh, of which a interesting account was recently published, the monument to George Heriot, "Gingling Geordie," the favourite of James VI., and founder of Heriot's Hospital, bears a long inscription in Latin, of which the following is a metrical translation:—

Passenger, who art wise, hence know whence you art,
What you are, what you must be.
Life, gate of Death: Death, gate of life to me,
For death of death gives life eternally,
Therefore, whate'er breath draws from the air,
While live thou mayst, th' self for death prepare.

Ed.

[804.] There died at Primrose Cottage, High Wycombe, Bucks., on March 24th, 1837, Mr John Guy, aged 64. He was a native of Gloucestershire, and was possessed of considerable property. His remains were interred in a brick grave in the graveyard of Hughenden Church. On a marble slab on the coffin is incised:—

Here without wall or shroud, doth lie, uncovered with a pall,
John Guy. Born May 17th 1773; died March 24th, 1837.

While on his gravestone are these lines:—

In a coffin made without a nail,
With out a shroud his limbs to hile;
For what can pomp or show avail,
Or silver pall to swell the pride.

The grave and coffin were made more than a year before they were brought into requisition; the inscriptions were written by himself; he gave the order for his funeral; and wrapped in papers five shillings for each of his bearers. The coffin is said to have looked more like a piece of cabinet work adapted for a drawing-room rather than a receptacle for a corpse.

Nottingham.

J. P. B.

Replies.

RIDING THE STANG.

(Nos. 734, 745. March 4 and 10.)

[805.] In continuation of this subject a correspondent writing to the *Leeds Mercury* says:—"This ancient provincial custom is still occasionally observed in some parts of Yorkshire, though by no means so frequently as it was formerly. It is, no doubt, intended to expose and ridicule any violent quarrel between man and wife, and more particularly in in-

stances where the pusillanimous husband has suffered himself to be beaten by his virago of a partner. A case of this description will be found fully represented in the above work, where a party of boys, assuming the office of public censors, are "riding the stang." This is a pole, supported on the shoulders of two or more of the lads, across which one of them is mounted, beating an old kettle or pan with a stick. He at the same time repeats a speech, or what they term a "nominy," which, for the sake of detailing the whole ceremony, is here subjoined:—

With a ran, tin, tan,
On my old tin can,
Mrs ——— and her good man;
She bang'd him, she bang'd him,
For spending a penny when he stood in need;
She up with a three-footed stool,
She struck him so hard, and she hit so deep,
Till the blood ran down like a new-stuck sheep.

"Feronia" contributes the following observations on the derivation of the word "stang":—"I am rather amused that I should have anything to say on this subject, because the custom which more immediately brings it into consideration is one from which every right-thinking person must instinctively shrink, because 'hatred stirreth up strife, but love covereth all sins, and I have fortunately never seen or heard the pandemonium of a stang-riding. Reading Mr Cumming's note, however, in CLXV., as to the derivation of the word 'stang,' set me thinking upon that subject. I have known my late father, when any of our cows have been found guilty of going through the gap of a quick-set hedge, fasten a stout rail or pole around her neck, to hang horizontally in front, and thereby hinder her from going through the hedge, and that rail or pole he called a 'stang.' I have seen people whose fields of hay lay near the farm-buildings carry the hay into the barn by means of two stout poles, and those poles were called 'stangs.' Again, when people have been suffering intense pain—as that of a gathering in the hand, where the pain shoots up into the arm—I have heard them say, 'It stangs right up my arm.' From this I take it that the word 'stang' is simply the word 'sting' in the past tense, to sting being to put to intense pain or torture, and that stang bears the same relation to sting and stung, as rang does to ring and rung. But that whilst we retain the word 'rang,' 'stang' has disappeared from polite literature, probably from the opprobrium cast upon it by the custom in question, which was doubtless gone through on purpose to give pain to the offender, the writer on 'riding the stang,' in CLXIV., saying that such people generally left the district; they were unable to bear

the 'sting,' and so left the place, and that one poor man hanged himself—he was stung to death. If we examine the two other cases I have mentioned, we shall find that pain is indicated in both. Imagine the feelings of the poor cow, both physically and mentally, as she stands trying to push her way through the hedge to the tit-bit of rich green clover on the other side, but which she fails to reach on account of the 'stang' in front of her. The pain of carrying hay by means of poles will no doubt make the hands and arms 'sting,' hence the word 'stang' applied to the poles. J. S."

[806.] Another correspondent gives the following: "It would appear that riding the stang was a sort of institution common alike to England and Scotland. In the north of Scotland I have myself assisted to carry a faithless husband upon the 'stang.' After the young men of the village had arranged the proceeding, they met at a place appointed after darkness set in, and marched to the house of the culprit. If he had gone to bed he was dragged from it and placed astride upon the pole with a blanket around him. In this plight he was carried through the village, his bearers chanting in chorus doggerel verses, setting forth the nature and extent of his offence. The word stang or sting is applied to a long pole used by boatmen in the north of Scotland to propel their boat across rapid rivers. The boatman stands in them drawing the sting or pole to the surface of the water close under the stem, then thrusting it to the bottom, while he allows it to slip through his hands to its full length, then drawing it in again exactly as a bee thrusts its sting out and in. J. T."

STOCKPORT STREETS AND THEIR ANTIQUITIES.

(No. 792 800. Ap 11 25, May 6.)

[807.] The last house on this side of the street is the public-house at the bottom of Mealhouse Brow, and fronting Little Underbank, and now known as the Albion, Betty Wardle, was the hostess for a long series of years of the Rising Sun, but neither the house nor its mistress are honoured with a place in the directories of the period. But they are only things of ephemeral fame. At this house a circumstance occurred which has rendered Stockport famous in all time. Of course, it will be easily seen the present erection is comparatively a new building. The old one was anything but attractive, being a low, dirty-looking place; for in days of yore it was a famed place of resort for the butchers and country farmers, where many a comical incident was enacted. One of these occurred on the 27th of November, 1834, when Jonathan Thatcher, a farmer,

near Stockport, who was one of those who had a most decided objection to "go up to be taxed," set out from his house riding on his cow Cush, in order that he might evade the horse tax, which had recently been enacted. A great sensation was created at the time by this incident. Mr Shuttleworth, a native artist, commemorated the scene on canvas, and Mr Bentley, a native engraver, produced an engraving which was so successful that it became a topic of conversation in the House of Commons, and a subject of considerable merriment to Mr Pitt and his friends. In Mr Heginbotham's History, Part I., page 70, a copy of this caricature is preserved, with the author's remarks thereon. This picture became very popular; a copy existed 20 years ago, at the Pack Horse, in the Market Place, the Albion Inn, and other inns in the town. The scene represents the houses in the locality, and Thatcher in the street, with his cow saddled and bridled, and a label proceeds from his mouth, "Pitt be d——d." At an upper window are some revellers, who shout and mock at the sturdy farmer, whilst below, from the door, over which is inscribed "Porter, ale, and neat spirits," some five or six jolly roysters come forth and join in the laugh. Underneath the picture at the inns named the following inscription appeared:—

Tax on horses shall be void,
For n my Cush I mean to ride;
Let each like me strive to outwit,
And drown all taxes in a Pitt.

We will now retrace our steps, in order that we may describe the old houses and their denizens on the opposite side of the street. We have already described Mr Joseph Rayner's establishment, next to which was Mr Samuel Dodge's extensive bookselling and printing establishment. The directories of 1825, 1832, and 1836 describe him as a bookbinder, printer, stationer, bookseller, and music-seller. He was one of our *literati* of that day, gathering up the antiquarian and literary fragments of the good old town of Stockport. It was here the *Stockport Gleaner* was produced, the first number of which appeared on December 28, 1833. Its existence was quite ephemeral, only six numbers were published. In this block of building the Court of Requests was held, and here Mr Edward Reddish, solicitor, the father of the late lamented Colonel Reddish, clerk to the borough and county Magistrates, whose sudden and unexpected demise created a feeling of the deepest sympathy—carried on a large and successful business. A branch of the Bank of Manchester was in existence here in 1836, of which Mr David Smythe

was the manager, who also derived a considerable emolument from the solicitors in town as a distributor of stamps for the Government. The old premises have been greatly improved by Messrs Chapman and Watts, who for a long period have been known as successful and enterprising tradesmen. The premises adjoining were for a long period occupied by a persevering and plodding tradesman, a draper, Mr Edward Etchells, who had other brothers resident in the same locality. It was afterwards occupied by Mr William Haigh and his brother as a printing and stationery establishment. On the 1st of January, 1847, a newspaper called the *Stockport Mercury* was commenced, which was conducted with great spirit. Its existence was very brief, for it was discontinued on the 26th of July, 1851. For a long period the destiny of the Queen's Head was ruled by a gentleman who was greatly respected, and has been gathered to his fathers a long time ago. The person alluded to is Mr William Turner, whose geniality of disposition won for him a large circle of friends and admirers. Before the erection of the new bridge these premises were more extensive. One of his descendants still occupies the premises. On the walls of various rooms in the house were several paintings, which were considered very valuable, comprising views in this locality, which were painted on the plastered walls by Mr Shuttleworth, and were unavoidably destroyed. All these buildings were very ancient. Mr Turner very kindly permitted pedestrians to reach St. Peter's-gate by passing through his premises, thus shortening the distance very considerably. The shop and premises of Mr Etchells and also that of Mr Evans, cabinet maker, come next, the office now occupied by Mr Vaughan, solicitor, being at that time a private residence. A little further on is the shop of Mr Claye; the name is familiar as a household word in Stockport, and Claye and Son now carry on the business so many years followed by this worthy gentleman. Before leaving this locality let us turn down the opening called Royal Oak Yard; the premises at the corner comprised part of the Royal Oak. In this yard there was 20 years ago a bakehouse which bore the stamp of great antiquity. There was also a trace of an old bridge which crossed the narrow roadway, and as one portion of the premises is known to have been occupied for manufacturing purposes it may have been erected for convenience. These premises have been purchased by Mr Yates and adapted by him for the business of a maltster. It has been said these premises were once occupied as a brewery, during which period certain employees,

perhaps with more zeal than discretion, introduced an illicit still, of the existence of which the officers of the Excise were duly apprised by some busy-body. But they smelt a rat, and long before the arrival of the Excise the still, wash, and all which could be deemed of an illegal character had been consigned to the cavernous depths of Tin Brook, a descent into which was anything but desirable. The Coburg Steps are of comparatively modern construction; but the old steps, the entrance to which was lower down in the passage on the right, became so delapidated they were totally useless, and were taken down about eight or 10 years ago. The Tin Brook, which runs beneath some of the houses in Lower Hillgate, passes under this spot. It would be very interesting if a regular analysis could be made of the residents in the various streets, with an account of their calling or occupation, but this would involve an immense amount of labour. It is rather curious to find so many tradesmen of the same class in one street, but it must be remembered the great bulk of the town is of modern growth. I have taken the trouble to make an analysis of the directories for 1816-17; and also that of 1824-5, respectively, as regards Little Underbank, and obtain the following results:—Agent, accountant, and fire office, in 1816-17, 1, in 1824-5, 1; solicitors, 2 and 3; auctioneer, 1 and 0; basket and skip maker, 1 and 1; boot and shoe makers, 3 and 7; braziers and tinmen, 2 and 2; cabinet makers, 3 and 3; provision dealer, 1 and 0; currier and leather cutter, 1 and 1; druggist, 1 and 1; hat manufacturers, 2 and 4; linen and woollen draper, 1 and 1; wine and spirit merchants, 3 and 1; milliner, 1 and 0; painter, 1 and 0; plumber and glazier, 1 and 1; tailor and draper, 1 and 3; porter merchant, 1 and 0; public-houses, 2 and 2. In 1824-25—Engraver 1, bookseller 1, bookbinder 1, letterpress printer 1, clothes dealers 2, earthenware dealer 1, joiner 1, staymaker 1, public-houses 3; giving 29 in 1817, and 42 in 1824. The discrepancy is easily explained. In 1816-17 there would be a number of houses which were used as private residences, and which would be afterwards converted into shops; and an addition of eight shops in 12 years, in a growing town population, is not much. We are now fairly launched into Hillgate, the gate to the hill, and the first object of interest is the Plough. No doubt, like the Rising Sun, it was the resort of the agriculturists who came to our market, which was once famous all the country side round for its potatoes, butter, cheese, and live stock of various kinds. Hence the name of the Plough was most appropriate as an inn. In

1824-5 this house was under the personal superintendence of Walter Hickman, better known as "Old Hickman of the Plough," whose sole occupation appeared to be to attend to the calls of his customers, and see that the coaches stopped at his door, and that the horses did not start without his consent. He was quite a character in his way, and it must be remembered this inn was the halting place for nearly all the coaches—four or five—up to London, and as many down every day. Who has not heard of the Telegraph, the Bruce, the Peveril of the Peak, and the London and Sheffield mails, the driver of one of which was iron-nerved old John Mortin? There was also the Traveller, the Independent Potter, and many others which stopped in the Hillgate, at some of the public-houses, that being at the time the highway to London. Alas! how changed and changeable is this world. It would be as great a curiosity for the inhabitants of these streets to see the stage coaches, with their flashy guards dressed in a smart livery of scarlet and gold, as if a locomotive passed through now. But we have benefited by the change. Alterations are generally made with a view to improvement, and it will be generally admitted that the establishment of railways has increased the number of travellers, whereas by coach comparatively few travelled, and the process was both troublesome and expensive. Another memory of the past is the struggle which occurred at the time Wellington Road was made, which has subsequently become the great highway to London. The Orange Line, the present road, had its advocates, whilst the Brown Line was supported by a host of interested advocates; the inhabitants of Bridge-street, Underbank, and Hillgate wishing to preserve the narrow, hilly, and inconvenient road because they conceived their interests were at stake. One of the Hillgatians, even so recently as 1855, in writing on this subject, says, "That had the money which was expended in making the Wellington Road been laid out in the improvement of the Hillgates and the Underbanks, the town would have been greatly and permanently benefited. But evil councils prevailed, private interests were consulted, and the town remained unimproved, though thousands upon thousands of pounds were expended. How often have we seen public improvements prevented by the interference of private considerations." The last sentence, perhaps, contains more truth than all the rest. But an error has been made which must be rectified. Two worthies in the Little Underbank should have been mentioned; the first, Mr James Hampson, hat

manufacturer, whose name we find in the directory for 1825, and also 1832 and 1836. It appears he gave up the hatting business, for in 1841 we find him located in High-street as a waste-paper dealer. He erected a very handsome house on Wellington Road North, and after a useful and well-spent life, died there. He was the father of the late Alderman John Hampson, who, in partnership with Mr Brooks, carried on an extensive business at Egerton Mills, which is still continued by his worthy brother. The house on Wellington Road North was about the third erected in that locality. E. H.

100 CONSCIENTIOUS FOR A DOCTOR'S BOY—A physician ought to be specially careful in the selection of a servant. This servant should not be dressed in black, for that would be too suggestive, but in garments of neutral tint, the symbol of uncertainty. He ought not to be the possessor of a cadaverous visage, lest he give the impression that those who enter the doctor's office must abandon hope. Neither should he be florid and rotund, as though sickness was not a serious thing. He should occupy the golden mean between the gay and the grave. He ought not, moreover, to be excessively truthful, lest he injure the practice of his employer. We have heard of a servant who was totally unfit for his position simply because he positively could not tell a lie. A stranger who had sudden illness at home inquired—"Is the doctor in?" "No, sir," was the quick reply. "Tell me, has the doctor a great many patients?" The servant became pale, but slowly and solemnly replied,—"Not many living, sir." Then the stranger turned sadly away and sought a doctor whose servant had less resemblance to the Father of his Country.

BOXISH WIT.—The late Dr. William Arnot, of Scotland, was noted for broad and accurate knowledge of the Bible, and for a ready wit, equal to every emergency. He was the youngest child in a large Scotch family, and having a weak body with an alert tongue, was often imposed on by his older brothers and sisters. In contests with the tongue he was pretty sure of a victory, but stood no chance of success in rougher squabbles. After a brief absence from home, the father called the children to give an account of their behaviour. They all turned on William, and told hard stories about him, each one putting on an extra touch and making him out a great mischief maker. Many of their tales were manufactured out of whole cloth, and William listened with wonder. At length the father turned to him and said:—"Well, William, what have you to say to all this?" He could hardly keep his face when the little fellow replied:—"Blessed are ye when all men shall revile and persecute you." The aptness of the reply atoned in part for an irreverent use of Scripture, and the father came into full sympathy with the persecuted boy.

SATURDAY, MAY 20TH, 1882.

Notes.

THE END OF THE WORLD.

[808.] Since the commencement of the present year, from which time all faith in "Mother Shipton" (?) as a prophetess ceased, there have been numerous attempts to further test the gullibility of the public at large on this subject. Amongst these must be classed Vennor, the American prophet, who, like Partridge, Zadkiel, and others, of almanac fame, is notorious for prophesying by the rules of contrary. This Vennor some time ago sent forth his idea on the matter which duly specifies how the millenium is to be heralded. Briefly summarised, this wonderful production states that it will take 15 days to resolve this world of ours to chaos, each day being allotted its task. Since then an Italian prophet has appeared on the scene, stating that he has unearthed an old MS. of St. Jerome, detailing the "Fifteen signs of the end of the world," as translated by him from the Hebrew. Comparing Vennor with the Italian, one soon ascertains where the prophet has drawn his latest inspiration. The following are a few versions of the "signs" culled from various sources, which are to herald the event:—"The fifteen signs or tokens which are to precede and harbingers the final day of judgement formed a subject of the greatest mediæval interest. They are found in almost every language in various forms, in prose as well as verse. In the great majority of these versions, they are stated to have been taken from the sacred writings of St. Jerome. Others, however, say that they are first found in the 'Prognosticon futuri seculi' of Julianus Pomerius, a theologian who flourished in the seventh century. The fifteen signs are not always described in exactly the same order, although the matter is nearly always the same. They are of frequent occurrence in English verse in old manuscripts. In the middle ages any person who did not devoutly believe in them would probably have been accounted a heretic. In the Benedictine edition of St. Jerome's works there is a copy of the original Hebrew manuscript to be found, from which he professed to have translated these fifteen signs. The fact leaves us to conclude that they were either purely an invention of the Saint, or that the manuscript to which he had access had been found by him, and no other human eye had ever beheld it. This latter supposition, however, refutes itself. It is incredible that a manuscript should be in existence,

and that existence only known by one man. Jerome is far too respectable a father of the Church to be suspected of fabricating a manuscript. He merely collected in a concise form the various prophecies to be found in the prophetic books of the Old Testament but more especially the account of the signs of the end of the world to be found in Revelations. In fact, in a version of the signs, written about 1309, Isaiah is expressly referred to—"The fifteen tokens I shall you tell, as us teacheth Isaiah." The same version also refers to a holy man telling St. Austin these signs. In a Latin introduction to a verse occurring in one of the 'Chester Mysteries,' it is stated that they are selected from ancient Hebrew manuscripts.' The following version is taken from a Sunday Homily in verse, written about 1330. It is metrical in the original, of course it is not always so in the following:

- (A) 'Saint Jerome tells that fifteen
Wonderous tokens shall be seen
Before the day of doom, and shall
Each of them on separate days fall.
'The first day, shall all the sea
Swell and rise and higher be
Than any hill of all the land,
And like a hill up shall it stand;
The height thereof shall pass the hills
By sixty feet, as Jerome tells;
And as much the next day,
Shall it settle and go away,
And be lower than it now is,
For water shall it have much less.
The third day, porpoise and whale
And other great fishes all
Shall yell, and make so doleful cheer
That sorry shall it be to hear.
The fourth day, fresh water and sea
Shall burn like fire and glowing be.
The fifth day, shall grass and tree
Sweat bloody dew, that terrible be.
The sixth day, shall down fall
World's works both towers and hall.
The seventh day, shall stones great
Together smite and fiercely beat.
And all the earth, the eighth day
Shall stir and quake and all folk frighten.
The ninth day, the hills all
Be made all even with earth shall.
'The tenth day shall folk up creep,
Like mad men, of pits deep.
The eleventh day, shall bones rise,
And stand on graves where men now lies.
The twelfth, shall quick men die all
With other dead men to rise,
And come with them to great assize.
The fourteenth day, on a sudden
Shall burn, both earth and heaven.
The fifteenth day, they both
Shall be made new, and fair very quickly;
And all dead men shall up rise,
And come before Christ our justice.'

A version taken from the 'Chester Mysteries' (per-

formed at Chester in the middle and following ages) says :—

'Now fifteen signs, while I have space
I shall declare by God's grace
Of which Saint Jerome mention makes
To fall before the day of doom
Which he found in book of Hebrew'

This version adds that the sea on the second day shall scarcely be seen; also that on the sixth day, the 'lightning and fire shall strike and glide.' The twelfth day, 'stars with hideous fire fall.' It agrees in nearly every other respect with extract (A.) In the play the recital of these fifteen signs is followed by the representation of Antichrist, who professes to be the Messiah. An example taken from a MS., written in the 13th century, is rather different—

'The stars that thou seest so bright
For man's sins shall give no light,
And shall down to earth be cast.
As far and bright as thou seest them,
They shall become as black as coal,
And be of hue dark and wan.'

This occurs the first day; the second day the dead are to rise. The third day :—

'The sun that now shineth so bright
Well green and wan shall be its light.
About the time of midday
He shall be as black as the coal.'

The fourth day the sun is to be blood-red. On the 9th day that the skies and animals, &c., shall speak. In an account of the tenth day St. Gregory is quoted as an authority. The passages in the Bible which illustrate these signs are the following, *inter alia* :—Isaiah, chap. ii., v. 10—21; chap. xv., v. 17. Revelations, chap. vi., 12—17. In these verses relative to the end of the world are mentioned a great earthquake, the sun turning black, the moon red, the stars falling, the heavens departing, and the hiding of all folk as in the fifteen signs. Chap. viii., v. 5, 7, 8, 9, 10, 12. Various of the fifteen are contained in these verses. Chap. x., v. 3. Chap. xi., v. 19. Chap. xiii., which refers to the coming of Antichrist. Chap. xvi., v. 2, 3, 4, 9, 17, 18. Chap. xxi., v. 1. This verse refers to the new heaven and the new earth.

In my opinion, the references to be found in Revelations, referring to the end of the world, point pretty conclusively to the source of these fifteen signs. The Scriptures in the early ages were, of course, pretty much to our forefathers as Coptic literature is to us, and they were at the mercy in such matters of the fathers of the Church. As to the real meaning of the language of Revelations, that is a source of endless controversy, and probably will be till, in the words of Revelations, "time shall be no longer" (c. x., v. 6).

The following, I think, will prove as correct a prognostication as anything we have already had :

A NEW MOTHER SHIPTON.

When lawyers fail to take a fee,
And juries never disagree;
When politicians are content,
And landlords don't collect their rent;
When parties smash up all machines,
And Boston folks give up their beans;
When naughty children all die young,
And girls are born without a tongue;
When ladies don't take time to hop,
And office seekers never flop;
When preachers cut their sermons short,
And all folks to the church resort;
When our back subscribers all have paid,
And editors have fortunes made;
Such happiness will sure portend,
This world must soon come to an end.

WARREN-BULKELEY.

Stockport, May 16, 1882.

A ROYAL CHESHIRE CHEESE.

[809.] In the Palatine Note Book for May, a valued correspondent to these columns writes :—"Some people seem to imagine that the large cheese which we sometimes see are American in idea as well in make. I think the following from a newspaper of exactly 90 years ago will correct this notion : 'A cheese has been made as a present to His Majesty, at Norleach Bean, in Cheshire, and which is now ready for use. It weighs 13½ cwt. and is nine yards in circumference, the produce of two meals—i.e. of two milkings—of milk. Sir R. S. Cotton, Bart., M.P. for the county, is to present it to His Majesty.'"

E. K.

STOCKPORT AS IT WAS IN 1805.

[810.] Having the materials in my possession, and believing the preservation of what is called ephemeral literature, especially that which relates to our town's history, is of importance, I have compiled the following from the second volume, number one, March, 1841, of the "Stockport Monthly Magazine," which gives a graphic description of Stockport about 1805 :—"Really what changes are brought about in the course of a few years. Why since I can remember Stockport did not hold half the number of houses it does now. See how the hills round about the once little bit of vicinity are covered with a dense population; see how they are now studded with blue roofs and sharp pointed chimneys, beneath which Irish, Scotch, Welsh, and Yorkshire men are domiciled in long 'rounds and myriads,' and, indeed, what aged man, who has spent his life in the town, 'does not remember when not above half-a-dozen factory chimneys could be seen, when standing on the very top of Sandy Brow, Bridge-fields, or Lancashire Hill? When Rock Row was very

different from what it is at present, when there was no Wellington Bridge striding over the streets of Daw Bank, making them ten times more dismal than before; when no St. Thomas's Church adorned the upper part of the town, when there was no National Sunday School, no Infirmary, no Grammar School, no Spring Bank Mill; and, in fact, no Wellington Road at all, smoothing down the great brows and quagmires; when that part of the town westward through Edgeley, scarcely a single brick had yet encroached on the dominions of Flora. Spring Bank was a place to go a-bird-nesting on, and Lord-street was a steep rural lane with two or three springs of water running out at wooden spouts, from which the women of that neighbourhood carried home their daily supplies in brown pitchers. The old-fashioned windmill at the top of Edward-street was not then hid from sight by the ostentatious intrusions of modern edifices. You might have beheld it from almost any nook in the parish, frowning scornfully on the paltry dwellings around it, and seeming to say 'There is none like unto me, no, not in all the town.' Alas! poor old windmill, thy glory is long since departed, for yonder stands the monument of the late Ralph Orrell's enterprising genius, rearing its octagonal column to the clouds like some stilted 'master of the mountebanks,' who, whilst he is brandishing his whip, driving the by-standers off the circumference of the ring, and crying ever and anon 'keep out, keep out,' proclaims himself indisputably governor of all the ceremonies. And then that wonder of the passing age, the railway viaduct, through whose arches the morning sun casts its beams on a thousand houses at once, whilst the lingering shadows of the stupendous pile envelope the environs of the houses below. Truly we may quote the words of a late poet of Stockport—

Where, on thy base, scarce forty years since stood
The May-decked hawthorn and the forest wood.
Where blundered wildly, in the varied view,
The prickly thistle and the harebell's hue;
Where the proud oak its stubborn branches bow'd,
And the huge pool from gurgling streamlets flow'd;
Now o'er its wrecks see lofty structures rise,
Whose fuming chimneys link thee with the skies.

And all this during a single life! As the dreams of childhood have been gliding away smoothly, and almost imperceptably, and boyhood, manhood, and old age have reached their climax, Stockport has thus spread its wings over the boundaries of its ancient village. We may now see crowds of industrious artizans issue daily from our cotton mills, and there are yet many for whom these prodigious places cannot furnish full and profitable employment. When the thought comes over me, and I reflect on the

changes which a single lifetime has seen, and the incidents which have occurred during that period, I can hardly resist an impulse of regretful feeling that all that the antiquary has learned to love so well is fast passing away, and, "like the baseless fabric of a vision, leaves not a wreck behind." At that period, and for a long time afterwards, Newbridge Lane had no existence. From the bottom of Millgate all was park and gardens the only entrance to the town from the direction of Hyde being a narrow lane through Stringer's Field (now used and known as Vernon Park), Turncroft Lane, thence down Churchgate. Portwood was connected only by a narrow wooden bridge, and contained scarcely 20 houses. In 1795 it contained only about 100, and Heaton Lane had no existence, a mere footpath by the river side being its mark. The road by the Bulkeley Arms Inn was not then made, nor for many years afterwards was there any passage from the bridge towards the Park (then literally what its name imports), the only building in the Park being the old corn mill, an appendage to the manorial rights. Nor was there any communication between the Millgate and the Park save through the Market Place; and the only mode of reaching the Manchester Road from Hyde, Marple, or any of the places in that direction, was down the steep hills which now run from the Market Place to the Underbanks. Such was Stockport in 1745, the Lower Hillgate, Underbanks, High-street, Millgate, a few houses in Churchgate, with the Market Place, Meal House, Rostron, and Church Brows, and Bridge-street, forming the entire town. As the town enlarged, additional communications were made; Millgate was connected with the Park by an archway or passage, which still remains, though now little used, and the Park with Bridge-street by a similar passage close to the bridge. Narrow and inconvenient as these were, they remained the only modes of thoroughfare until within the last 50 years (1790), and the building of the present Bulkeley Arms dates from the removal of Park Entry, as the passage was then called. Mill Entry will show what Park Entry formerly was. (This was removed about 1805, when Warren-street was made and the Warren Bulkeley Arms built.) The greater portion of the Market Place was then surrounded by houses, having a sloping projection or pent house roof over the footpath, under which persons walked, and the shopkeepers exhibited goods. The buildings now occupied by Messrs Whitmore (it must be remembered this account was written in 1840) was afterwards the

only one which remained, and was, until taken down and re-erected, a very curious specimen of ancient building. In the Market Place also stood the Cheese House and two rows of houses, which divided the space into three streets, at the end near the church. A row of small buildings also skirted the churchyard, and confined the entrance to Churchgate to a very narrow width. There are persons now living who remember these old houses opposite the Pack Horse. On the site of the present church stood the venerable red sandstone church of early days, whose architecture and materials may be seen in the chancel now remaining, and whose heavy and stupendous walls crumbled and shattered, though they appear to have resisted the attempts to pull them down with extraordinary tenacity. This was at that time the only church in the town and in the parish, and was generally esteemed a fine specimen of architecture in the heavy style prevalent in this district." There can be no doubt this is a valuable contribution to our local antiquarian literature, and in order that it may be preserved it is given here. Matters of this kind have been allowed to pass unnoticed. There are several matters relating to the old chancel of the parish church which are worthy of the attention of the antiquarian. The following particulars respecting Stockport in the olden time were collected and printed by the Editor of the *Stockport Exhibition Gazette*, issued in April, 1840:—"Stockport was one of the eight baronies of Cheshire, and had a charter from its ancient lord, Robert de Stokeport, who granted a homestead and an acre of land to each of his burgesses, on the yearly payment of one shilling. Its earlier importance has often been asserted, but to antiquaries more properly belongs the discussion of its antiquity. In 1487 a Grammar School was endowed by Edmund Shaa, and thus at all events, for nearly 400 years, Stockport has been amongst the places in which education was deemed of importance. Stockport was a favourite residence of the Cheshire aristocracy, the beauty of its situation, and the excellent supply of provisions, bringing numerous families to its habitation. Commerce was early attracted to the town, and here the first mills for winding and throwing silk in England were erected. For many years the silk trade was a flourishing trade in the town, but the introduction of cotton, banished silk, and the energies of its inhabitants were applied to the cotton manufacture. The spinning of worst, the weaving of checks, and of fustians; then of muslins, plain and tamboured, were the earliest efforts of its people in the cotton trade;

and in 1795 it is recorded by Aiken in his "History of Forty Miles round Manchester," that Stockport then contained 23 large cotton factories, four of them worked by steam engines. The making of hats was likewise a considerable branch of employment. In the year 1794, Aiken further records that there were at the Old Church 142 marriages, 415 christenings, and 600 burials, and that the population of the town was about 15,000 persons. But into this account Heaton Norris was not taken, then calculated to contain 170 houses; nor Portwood, which then contained 100 houses. From 1795 the progress of Stockport in the career of commercial industry and extension has been constant and onward; and those who know Stockport as it now is, and contrast it with its condition at the above date, will see ample cause for wonder at its altered condition. The families which were formerly found in the town—the Warren family in Newbridge Lane, the Bamfords or Heskeths in the Millgate, the Ardens in the Underbank, and several other connections of chivalric aristocracy, have since that period totally abandoned the neighbourhood, and Stockport now contains none of the aristocracy of birth. The aristocracy of wealth have usurped their places, and money supplies the want of high descent. Nor has the change been less in the commercial relations in the town. The four factories worked by steam engines have had a miraculous increase, and if any one now would mount to the highest part of Wellington Road, and cross over from thence to the Lancashire Hill, taking thus the view down the Mersey towards Brinksway on the one hand, and the view over Newbridge Lane and Portwood on the other, the four factories worked by steam engines will be found to have yielded a goodly increase; and not the least striking part of the change will be found in the altered size of the steam engines—in the altered size and shape of the factories—and last, not least, the altered size and shape of the chimnies, which form striking objects of vision, now voluntarily raised to an imposing height, where formerly Acts of Parliament were necessary to drag them from the level of the surrounding buildings. Such is the progress of science even in the most common subjects, that builders of chimnies do that for their own benefit and advantage which the most stringent legislation some years ago failed to accomplish, and in no place within the British dominions, has this been more apparent than in our good town of Stockport. Great as is the change which Stockport has undergone since the year 1795, when Aiken wrote his history, still greater will the

alteration be found if we trace it back some years earlier. In the year 1745, when the Pretender penetrated with his Highlanders as far south as Derby, the only bridge across the river Mersey in this neighbourhood was the one leading from Bridge-street to Lancashire Hill. There was no bridge across the stream between Stockport and Warrington, so that the approach for an army to the south would of necessity be by one of these towns. The bridge at Stockport being destroyed to prevent the march of the rebels, this town escaped the presence of their force in its onward career; but on the retreat a body of about 1,500 entered the town one Sunday and remained here till the following morning. They applied for billets at the Chief-constable's office, but that officer having secreted himself they compelled his apprentice to billet the whole party, which he accordingly did. That apprentice was none other than the grandfather of our late Town Clerk, Henry Coppock, Esqr. The head-quarters were at the then best house in the Market-place, occupied (at the time this was written) by Mr Webb, now Mr Woodall, and there Lord Elcho, who commanded the party, resided during his brief sojourn. On leaving the town they crossed where the new bridge over the Goyt now stands, and making the round of Portwood, crossed the Tame to Lancashire Hill, then resuming the road to the north. They took with them as hostages, for the safety of their stragglers, some of the principal inhabitants of the town, but they did not commit any wanton depredations, although some of the shoeless rebels took some of the "brouges" from the feet of the better shod spectators, and they set their hostages at liberty at Manchester. The steep ascent of the old road off Lancashire Hill at that time formed the only channel of communication with the north from Stockport, and every cart, waggon, or coach had to take that course. It is true there were few conveyances in comparison with the present number, great means of transit being pack horses for goods, and saddle horses for travellers, but even for them the task was no small one to pass through Stockport, which had for years the repute of being one of the most difficult and trying parts of a journey south from Manchester." The remaining portion of this article will appear shortly.

E.H.

HADES.—"Hades" is derived from a Greek word signifying the grave. In ancient mythology Hades is the nether world. It is considered probable that the name was derived from the ancient Egyptians, who considered Hades as a place of separate abode for the soul preparatory to judgment.

SATURDAY, MAY 27TH, 1882.

Notes.

MOLES IN THE FACE.

[811.] In *English Folk-Lore* appear the following on this subject:—"A belief was formerly current throughout the country in the significance of moles on the human body. When one of these appeared on the upper side of the right temple, above the eyes, to a woman it signified good and happy fortune by marriage. This superstition was especially believed in Nottinghamshire, as we learn from the following lines, which, says Mr Briscoe (*Nottinghamshire Facts and Fictions*), were often repeated by a poor girl at Bunny:

I have a mole about my right eye,
And shall be a lady before I die;
A thing may happen, as things may fall,
Who knows but that I may be lady of Bunny Hall.

The poor girl's hopes, it is stated, were ultimately realised, and she became "Lady of Bunny Hall." There are numerous strange sayings on the subject of "moles" which it might be interesting to give in these columns.

ED.

THE COTTON TRADE IN STOCKPORT.

[812.] Stockport must have been benefitted by this trade, but I am not aware of the existence of any authentic record respecting this matter. In Heaton Norris we have the upper and lower "Sheep Washes" on the banks of the Mersey, so that it is more than probable a large trade in wool was carried on, especially when we consider the fertility of the soil of Cheshire, which could produce a large quantity of sheep if required, the fleeces of which would, at that time, be very valuable. A curious Act was passed in 1362 to repress luxury in living, and to regulate the wearing of apparel, from the peer to the peasant, from which I find that the price of woollen cloth was from £2 to £6 per piece. In the year 1552, from an Act passed for the true making of woollen cloths, it seems these Manchester cottons were made with a woollen fibre, for the Act directs that all the cottons called Manchester, Lancashire, and Cheshire cottons shall be in length 227 yards, and that all other Manchester rugs, otherwise called Manchester frieze, shall contain in length 36 yards, &c. From this it is plain Cheshire had its trade in 1552. Of the introduction of the silk trade I have already given a sketch—see 506 by K. E., and 524 E. H., and the names of those who first introduced it. It may, perhaps, be interesting to note that in 1524 wheat was sold at 11s 3d per

quarter, ale 2d per gallon, a day labourer's wages 3d per day, a horse £2 4s, an ox £1 15s, a cow 15s 6d, a sheep or a hog 5s, a calf 4s 1d, a cock 3d, and a hen 2d, and that in the same year it is also noted that Martin Brian, or Briam, and three other great woollen clothiers lived in Manchester. I also find that in 1565 there were Aulnegers, or parliamentary agents, stationed at Manchester, for stamping of woollen cloths. It appears there was some trouble with criminals of various sorts even at this early period, for in 1580 a new gaol was built in Manchester at Hunt's Bank, called the "New Fleet," and the expense was, for a time, supported by fines imposed on the more wealthy of the prisoners and by the proceeds of a parochial assessment, amounting to 8d per week, on every parish throughout the diocese of Chester, and in 1582 Mr Norsley, keeper of the gaol at Manchester, made an offer that on condition of being allowed the proceeds of the gaol tax for one whole year he would, at his own proper charges, build a workhouse sufficient to afford employment for all the rogues, vagabonds, and idlers in the country. In 1586 Camden describes Manchester as surpassing the neighbouring towns in elegance and population. "There is," says he, "a woollen manufactory, a market, a church, and a college." In that year there was a great dearth in all this locality, when a white loaf, weighing only six or eight ounces, sold for a 1d. The following year a fearful epidemic decimated the population—it was styled "The Plague." I have introduced these historical facts for the purpose of giving some idea of the social condition of the people at this period. The making of twist and mohair buttons was, at one time, a great industry in Stockport, then the silk trade was introduced afterwards, cotton and cotton checks became a staple produce from the hands of our industrious artisans. This fact is noted in the short account of Stockport for 1791. A brief sketch of the growth of the cotton plant, its production, and process of manufacture, and the historical incidents connected therewith, must be interesting to the people of Stockport, thousands of whom earn their daily bread by toiling in our mills. A correct view of the rise and progress of this great branch of industry will show that the interests of the capitalist, whether as a private enterprise or by limited liability companies, is identical. Its prosperity and extension depends in a great degree on the peace and order preserved amongst themselves. The capitalist is responsible to a higher power for the wealth which he enjoys, and it behoves him to use the powerful lever placed in his hands with prudence and discretion; and tyranny and oppression

should never be resorted to as a means of increasing that wealth to the detriment and injury of those who are dependent upon the labour of their hands for their daily bread. Anything which has a tendency to annoy or fetter the working and development of trade and capital, whether in the shape of unfavourable laws, such as undue regulations of the age and time of persons employed, high prices of the common necessities of life, and the scarcity of the staple of our manufacturing industry, or other obstructions to its progress in the form of strikes and lockouts, which we shall show have not been the work of the industrious artisan, but maliciously created by selfish men, who, taking advantage of the difficult position of the capitalists, who no doubt have been unreasonable and selfish. The consequence of all this has been that capital was driven into more lucrative channels, or became depreciated to such an extent that Stockport is now and has been for some time past in a most deplorable condition. Cotton is called by the Arabs katn, or kutun; by the French coton, the Germans baumwolle, by the Dutch katoen boomwooll, the Danes bamald, the Swedes bomull, by the Italians cotone bambagia, by the Spaniards algodón, by the Portuguese algodão, by the native Hindoos tan ruki, the Malays kapas, and by the Latins gossypium. The first mention of cotton, the soft and beautiful substance forming the covering or envelope of the seeds of gossypium or cotton plant, as an article used in manufacture, appears in a small treatise entitled the "Treasure of traffic," in the year 1641, by Lewis Roberts, author of the noted book, the "Merchant's Map of Commerce," wherein it is stated that "the town of Manchester buys the linen yarns of the Irish in great quantity, and, weaving it, returns the same again to Ireland to sell; neither doth her industry rest here, for they buy cotton wool in London, that comes first from Cyprus and Smyrna, and work the same into fustians, vermillions, dimities, and other such stuffs, which they return to London, where they are sold, and thence not seldom are sent forth into foreign parts, which have means on far easier terms to provide themselves of the first material." Such, then, is the history of the rise and progress of this important branch of our industries. I propose to continue the subject in such a manner that a brief epitome of the trade and its history may be presented to our readers.

E. H.

FAMILIAR QUOTATIONS.

[813.] How frequently are quotations used without even the faintest knowledge of their source

Especially is this the case with many that have become proverbial. The following list of the sources from whence many of these spring may be useful :—

Music hath charms to soothe the savage breast.—*Conquiere*

Let who may make the laws of a people, allow me to write their ballads, and I'll guide them at my will.—*Sir Philip Sidney.*

When Greeks join Greeks then was the tug of war.—*Nat Lee.*

Where ignorance is bliss, 'tis folly to be wise.—*Gray.*

Nursing her wrath to keep it warm.—*Burns.*

She walks the water like a thing of life.—*Byron.*

The cup that cheers but not inebriates.—*Cooper.*

Masterly inactivity.—*Mackintosh: 1791.*

The almighty dollar.—*Washington Irving.*

Entangling alliances.—*George Washington.*

Where liberty dwells, there is my country.—*Benj Franklin.*

The post of honour is the private station.—*Thos. Jefferson.*

A good time coming.—*Walter Scott.*

Ask me no questions and I'll tell you no fibs.—*Goldsmith.*

And make a sunshine in a shady place.—*Spenser.*

Exhausted words, and then imagined new.—*Dr Johnson.*

Look before you ere you leap.—*Butler.*

Through thick and thin.—*Dryden.*

He whistled as he went for want of thought.—*Dryden.*

Great wits are sure to madness near allied.—*Dryden.*

None but the brave deserve the fair.—*Dryden.*

To err is human, to forgive divine.—*Pope.*

In wit a man, simplicity a child.—*Pope.*

I lisp'd in numbers; for the numbers came.—*Pope.*

Damns with faint praise.—*Pope.*

Order is heaven's first law.—*Pope.*

An honest man's the noblest work of God.—*Pope.*

Looks through nature up to nature's God.—*Pope.*

Pleased with a rattle, tickled with a straw.—*Pope.*

Who never mentions hell to ears polite.—*Pope.*

From seeming evil still educing good.—*Thomson.*

To teach the young idea how to shoot.—*Thomson.*

'Tis distance lends enchantment to the view.—*Campbell.*

Ed.

ALTRINCHAM AND ITS ANTIQUITIES.

[814.] As this quiet, clean, and respectable town is only a short distance from Stockport, a review of its antiquities may prove interesting to your readers. It is a respectable market town of considerable antiquity, the principal of the union and polling district to which it gives its name, containing in 1821, 2,302 inhabitants, in 1831, 8,200, and in 1841, 9,373, of which last number about 600 were returned for the township. The population of Altrincham was 2,708, and in 1841 3,399. In 1861 the district containing 657 acres had by the census of 1861 6,628 inhabitants, and in 1871, 8,478. The situation of the town is remark-

ably dry and healthy, and the views from the high grounds in the neighbourhood of Bowdon are extensive and pleasing. Dunham Park is the finest seat in the neighbourhood. There are plenty of inns in the town. The Manchester South Junction and Altrincham Railway have a station here for Altrincham and Bowdon. The London and North-Western Railway have a Station at Broadheath. There are many handsome residences which border the town, the gardens attached to which display great taste. The Bridgewater Canal passes through the north end of the town at Broadheath. Before the day of railways the Navigation Inn was a place of great resort, where passengers were accommodated whilst waiting for the packets which passed between Manchester, Run-corn, Liverpool, &c. The spinning of linen thread and manufacture of bobbins are the only branches of trade which can be stated under the head of manufactures. Agriculture is the prevailing occupation of the labouring classes, while the produce of the many gardens around assist in supplying the Manchester markets. The soil all through the parish is principally of a light and sandy nature, peculiarly favourable to the growth of the potato, large quantities of which are produced here. The Altrincham carrots have a world-wide fame, being the principal kind in request amongst the farmers of this county. This place once enjoyed the privileges of a free borough, having been created such by a charter of the 18 of Edward 1st, on the application of Hamon de Massey, lord of Dunham, who was at that time lord of the manor, which charter also granted a market on Tuesday; it also granted a fair on the eve-day and morrow of the Feast of the Assumption. A guild mercatory, or society of free traffic, together with freedom from tolls throughout the barony, &c., was also granted. The borough has become obsolete, but in consequence of a yearly payment of £5 (which was exchanged for land) having been granted to the Mayor at some remote period by the lord of the manor, a mayor and other officers are annually appointed by the Court Leet held at Michaelmas, but they possess no magisterial functions, the Mayor's duty appearing to be only to receive the rent of 13 acres 1 rood 20 perches of land, which produces about £80 per annum. It is said a considerable sum is spent in Court Leet dinners, &c., but it should be remembered the illuminated clock and drinking fountains in the Market Square have been provided out of this fund. From its proximity to the city of Manchester a considerable number

of villa residences have sprung up, and the town has been very materially extended and improved. In a quaint old history of the county of Chester, published in 1787, I find it stated that it has two annual fairs, namely, on the 5th of August and the 22nd of November. It then continues:—"Some London idolators have a good-natured saying, 'The farther from the capital the farther from civilisation.' This little spot is one among the many in the kingdom which may be adduced as striking exceptions to so curious a remark, for although Altrincham is situated at the distance of 184 miles from the capital, it is the seat of a considerable manufactory in the worsted branch, and for civilisation, though they may not have laid in so large a stock of complaisance as some Cocknies, they are in possession of a commodity that will last longer and wear better—namely, plain dealing." In 1848 and 1874 a description of the town appeared, in which is described the principal features of its history from which and other sources this sketch of its history has been compiled. The church dedicated to St. George, a brick edifice situated in Church-street, which was erected in 1779, was for many years a chapel of ease under Bowdon Church. It was erected by subscription. A writer in 1848 thus describes it:—"Neither its exterior nor interior exhibits anything remarkable; it corresponds in neatness with the town, which is marked by an air of quiet comfort and respectability." This church was enlarged in 1858 and again in 1861, and will now accommodate between 1,100 and 1,200 persons. The living is a perpetual curacy, valued at £340 per annum, with residence. In the year 1848 the Rev. Francis Orton was incumbent. At the present time the living is enjoyed by the Rev. George London. It is under the patronage of the Vicar of Bowden. Another church, dedicated to St. John the Evangelist, was consecrated December 14, 1866, and was erected by subscription, aided by a grant of land from the Earl of Stamford and Warrington, at a cost (including the endowment and repairs fund) of nearly £8,000. It is a very handsome building of stone, erected in the early English style. The principal entrance is at the west end, and there is also a door in the basement of the tower. The height of the tower and spire is 140 feet. The only notable features in this church are the apsidal chancel, and the pulpit and font, both of stone. Nine hundred and forty people can be seated in this church. Half of the seats are free to all comers. The incumbency is a vicarage in the possession of the Rev. Frederick Wainwright, M.A., the first vicar. It is in the gift and patronage of the

Bishop of Chester. There is a neat parsonage house to the west of the church, built in 1871. The Ecclesiastical Commissioners also furnished part of the fund towards its erection. There are other churches and mission chapels which were called into existence in consequence of the rapid increase of the population. St. Margaret's, in Dunham Road, was erected in 1855, and has connected with it a mission chapel. St. John's has one, also, at Newtown. Connected with St. George's Church there is a school at Broadheath. The Dissenters have also places of worship here, and there is also the Roman Catholic Chapel. Small as the town is it can boast of its schools, its town hall, its sessions hall, its board of health, its literary institution, its market gardens, its lecture rooms, its churches and chapels, and, I must mention, the Jubilee National Schools, with a house for the master adjoining St. George's Churchyard, re-erected in 1860 in the place of the old ones, which were originally erected to commemorate the Jubilee of King George the Third. There are also the British Schools, off Ashley Road, erected in 1860 at a cost of £2,500. The Roman Catholics and Wesleyans have day schools here. There is also an amateur dramatic society, an agricultural society, also one for floral and agricultural purposes. It possesses a provident dispensary and hospital and fever hospital, and a number of other useful associations. E. H.

Queries.

[815.] THE COMPSTALL WATERWHEEL.—In your issue of the 15th ult. I noticed a paragraph announcing the stoppage of the "Lily" at the Compstall Printworks. It is stated to be the largest wheel in Great Britain. Any information as to size, age, &c., would, I feel sure, be interesting.

WARREN-BULKELEY.

MUSCULAR POWER IN BEETLES.—Cassell's "World of Wonders" quotes from Mr. Gosse the following anecdote of a three-horned beetle, the *Oryctes nasicornis*, which is not larger than the ordinary English stag-beetle:—"This insect has just astonished me by a proof of its vast strength of body. When it was first brought to me, having no box immediately at hand, I was at a loss where to put it until I could kill it; but a quart bottle full of milk being on the table I clapped the beetle for the present under that, the hollow at the bottom allowing him room to stand upright. Presently to my surprise, the bottle began to move slowly, and glide along the smooth table, propelled by the muscular power of the imprisoned insect, and continued for some time to perambulate the surface, to the astonishment of all who witnessed it.

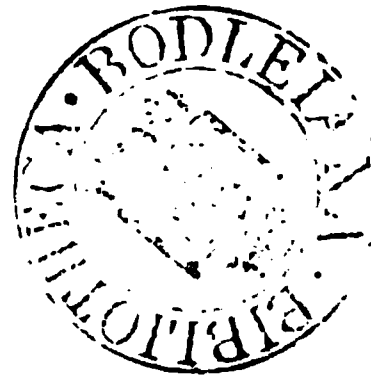
"A snapper-up of unconsidered trifles."

Winter's Tale, act iv, scene ii.

Advertiser

NOTES AND QUERIES.

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STOCKPORT:

"ADVERTISER" OFFICE, WARREN STREET.

—
1882.

George Smith

SATURDAY, JUNE 3RD, 1882.

Notes.

[816.] **CURIOUS MONUMENTAL INSCRIPTIONS.**—The following are a few more curious epitaphs which I have collected from various sources. The following inscription is a copy of one in Westminster Abbey:—

Sacred to the memory of Sir Godfrey Kneller, knight of the Roman Empire, and a baronet of England: painter to the Kings Charles II., James II., William III., Queen Anne, and King George I. He died Oct. 26th, 1723, aged 77.

Kneller, by Heaven, and not a master, taught,
Whose art was nature and whose pictures taught,
Now for two ages having snatch'd from fate
Whate'er was beautiful, or whate'er was great,
Rests crown'd with pri-ces' honours, postu-lays.
Due to his merit, and brave thrust of praise,
Living, great nature fear'd he might outvie
Her works; and dying, fears herself may die.

ON MRS MARY DOVE.

Here lies interr'd this turtle dove,
Whose soul ascended in above,
Her flight is high and out of sight,
And has bid this wick'd world good night.

IN ST. PETER'S, NORWICH.

Here lies the corpse of Lady Ann,
Blame her who list, and praise who can,
Thou' skill'd in deep astrology,
She could not read her destiny.
In her observe each creature's lot,
And mend thy manners, Master Scott.
Sure as thou didst her coffin make,
So death thy doom shall undertake.

December 12th, 1750.

ON THOMAS HEARN.

Live to die, for die you must,
And die to live amongst the just.

ON MR DAVID JONES.

In this vain world short was my stay,
And empty was my laughter;
I go before and lead the way,
For all to follow after.

ON A CHILD.

That flesh is grass,
It's grace a flower;
Bead ere you pass
Whom worms devour.

The following inscription was written upon Annie Littleton, wife of Edward Littleton, of the Inner Temple, Esq., who died the 6th of Feb., 1623, and was buried in the Temple Church.

Here she lies whose spotless fame
Invites a stone to learn her name;
The rigid Spartan that dy'd
An epitaph to all that dy'd
Unless for war or chastity,
Would here vouchsafe an elegy:
She died a wife, but yet her mind
(Beyond virginity refus'd),
From lawless fire remained as free
As now from heat her ashes be;
Her husband (yet without a sin)
Was not a stranger, but her kin;
That her chaste love might seem none other
Unto a husband than a brother.

Wilmslow.

J. G.

A NOBLE STOCKING-WEAVER.

[817.] A good story is told in Mr Briscoe's *Book of*

Nottinghamshire Anecdotes of the aptitude for business displayed by Lord John Scott, the brother of a late Duke of Buccleuch. About 50 years ago, when there had been severe distress in the manufacturing districts, and, among other places, in Hawick, where the Buccleuch family possesses a large property, his grace and his brother went from one weaving-shop to another, making enquiries as to the wages paid for this and that bit of work. At last they came to a shop where the men were weaving woollen hose. These men assured his grace that they could only earn 3d a pair, or 9d a day. "That is little," said Lord John to the man sitting at the loom. "Will you allow me to try my hand at the loom, and see if I can't make more than you?" "Your lordship will make little of this," said the man. Lord John, however, sat down, took up the shuttle, and worked away, the men all the while looking on in wonder. After a short time he pitched off one hose; then took out his watch and worked another, and at last exclaimed—"I could make 1s 3d a day at this work!" It was then explained that Lord John had been brought up a great deal with his uncle, Lord Montagu, who lived near Nottingham, one of the conditions of his staying there being that he should visit that town every Saturday in order to learn weaving. The consequence was that, unlike many fairly-educated people of his station in society, he could, at the outset of his career, do one thing really well.

Ed.

NURSERY RHYMES OF THE ARABS.

[818.] Four or five years ago the Rev. H. H. Jessup D.D., long a missionary in Syria, published a volume called "The Women of the Arabs," with some curious rhymes. There is one which is supposed to be sung as a lullaby by a mother to her baby boy:—

Whoever loves you not,
My little baby boy

May she be driven from her house and never know a joy
May the Ghuz eat up her husband
And the mouse her oil destroy!

One heard at Hasbelya, in Syria, is in the following style:—

O sleep to God my child, my eyes,
Your heart no ill shall know;
Who loves you not as much as I
May God her house o'erthrow!
May the mosque and the minaret, dome and all,
On her wicked head in anger fall!
May the arabs rob her thrashing floor,
And not one kernel remain in her store!

Somewhat milder, but still not over charitable, is this:—

We've the white and the red in our baby's cheeks
In pounds and tons to spare;
But the black and the rust,
And the mould and the mist,
For our neighbours' children are.

Happily they are not all of this character; for example:—

Sleep, my moon, my baby, sleep!
The Pleiads bright their watches keep—
The Libra shines so fair and clear,
The stars are shining, hush, my dear!

And again:—

My boy, my moon, I bid you good morrow,
Who wishes you peace shall know no sorrow;
Whom you salute, his earth is like heaven,
His care relieved, his sins forgiven.

Here is a pretty Moslem lullaby, embodying a prayer worthy of quotation:—

O Lord of the heavens, knowing and wise,
Preserve my All the light of my eyes.
Lord of high heaven, compassionate,
Keep my dear boy in every state.

Another is used by the women of all sects, the name being changed according to that of the baby to whom the mother sings:—

All, your eyes are sleeping,
But God's eyes never sleep.
Their hours of long weeping
None can for ever keep.
How sweet is the night of health,
When All sleeps in peace!
Oh may such nights continue,
Nor ever, ever cease!

For girls these are the rhymes as well as for boys. Here is one specimen:—

Lulu dear the house is bright
With your forehead's sunny light.
May your father honour now
When they see your lovely brow.
If father comes home sad and weary,
Sight of you will make him cheery.

Here is a second, which is altogether characteristic:

Com-, Cameler, as quick as you can,
And make us soap from the green shenan.
To bathe our Lulu dear.
We'll wash her and dress her,
And then we'll dress her.
She'll sleep in her little serger.

P. R.

ALTRINCHAM AND ITS ANTIQUITIES.

[819.] King, in his "Vale Royal of England," originally published in 1656, says, at page 101, Ed. 1852:—"Next to this is the well-known parish church and township of Bowdon, conspicuous far off on a hill in the road to Manchester and Stockport, at the foot whereof is Altrincham, a fine little market town, with a maior of an ancient foundation." Altrincham is also mentioned in John Speed's "England, Wales, Scotland, and Ireland," described Anno 1627 in the Map of Chester. An epitome of the tradesmen in the year 1782 may prove interesting:—Woolcombers and twisters 4, wheelwright 1, unclassified 3, innkeepers and victuallers 4, yeomen 2, barber 1, woollen and linen draper 1, grocers and cheesemongers 3, maltster 1, cabinet maker 1, butchers 2, millowner 1, clergymen 2, gardener 1, attornies 2, farmer 1, clockmaker

1, shoemaker 1, apothecary, surgeon, and man midwife 1, mercer 1, baker 1, cotton twister and manufacturer 1, glover 1, chandler 1; total 38. Such was Altrincham in 1782, with its tradesmen of mark. Coming down a few years later, 1787, the classification varies, and is as follows:—Minister 1, gentlewomen 2, attornies 2, ladies 3, cotton manufacturer 1, surgeons 2, linen drapers 2, milliner 1, mercers 2, grocers 2, cabinet makers 2, innkeepers and victuallers 3, unclassified 1, glaziers 3, saddlers 2, corn factor 1, timber merchant 1, maltster 1, yeoman 1, curriers 2, hatter 1; total 36. During the lapse of 44 years, a great change occurred, for in 1832 Mr William Knowles was postmaster. Letters from Knutsford arrived every morning at five, and were despatched every evening at nine, meeting the London and Birmingham mails. Letters from Manchester arrived every evening at nine, and were despatched every morning at five. Glancing at the population table of that period, I find it as follows:—

	1821.	1831.
Males	1120	1255
Females	1182	1453
	<hr/> 2302	<hr/> 2708

showing an increase of 135 males and 271 females, making a total of 406 in the 10 years 1821 to 1831. It also had its coaches, the "Dart," from Chester to Manchester, calling at the Roebuck, in the Market Place, Altrincham, every morning at 11, whilst the "Emerald" called at the George and Dragon, Sandiway Head, and the "Victory" at the Waggon and Horses, Market Place, every morning, at a quarter before seven, all going through Northwich. The coach from Manchester to Knutsford, the "Royal Mail," called at the post office every night at nine, and the "Bang-up" passed through every morning at half-past 10. To Manchester the Royal Mail from Knutsford called at the Post Office every morning at five; the "Sir Oliver," from the Roebuck, in the Market Place, every morning at eight, and the "Dart," from Chester, called every afternoon at four. The "Victory" also called at the Waggon and Horses every evening at six, and the "Bang-up," from Knutsford, every afternoon at five. The "Pilot," from Northwich, every morning (Sunday excepted) at nine, and the "Nettle," from Nantwich, called at the same inn and the George and Dragon every alternate forenoon. To Nantwich from Manchester, the "Nettle" called at the Waggon and Horses and George and Dragon every alternate afternoon, at four, going through Knutsford to North-

wich. The "Pilot," from Manchester, called at the Waggon and Horses, Market Place, every evening, Sundays excepted, at six. So, after all, the little town of Altrincham could not be so dull, quiet, and uninteresting as some suppose. In addition to these there were the carriers, an important body of men, to whose custody valuable cargoes were often consigned. To Manchester, Peter Smith proceeded from his own house, Lower Town, and John Warburton from Bowden every Tuesday, Thursday, and Saturday. John Warburton also went from Bowdon to Nantwich every Monday, Wednesday, and Friday, and Thomas Walker went to Stockport from his own house, Lower Town, every Friday morning. There was also ample conveyance by water to Liverpool and Buncorn, a packet boat leaving every morning at 10. A packet boat also left the canal wharf for Manchester every morning at eight, and afternoon at four, and an extra packet boat during the summer months.

E. H.

IF a man's word is not as good as his bond, the best thing is to get on without either. If this can't be done, look well to the bond, and treat the word as though it had never been spoken.

SINGULAR STORY OF A DWARF.—When Christina of Spain was in Rome, about twenty years ago, a dwarf named Georgia Leili was presented to her. He was full of wit and intelligence, and pleased the queen so much that she attached him to her service. Thanks to her liberality, the dwarf was able to accumulate a small fortune, which he left when he died, recently, to two sisters married and living in Aquila. The heirs sent two persons to Paris to receive the gold pieces and bank bills which their lilliputian relative had left them, and these innocent countrymen on their return to Rome were fellow travellers with three persons who became very friendly with them. The feigned travellers were going, so they said, to Alexandria, for business of the greatest importance, and were delighted to have found such agreeable companions. When the men of Aquila told them that they carried the heritage of ten thousand dollars in a small valise, one of them said they also had a large sum of money with them, and proposed putting it all together. The countrymen agreed to this novel arrangement, and one of the three travellers took the charge of their united treasure until arriving at Turin. There the pretended friends left the train, giving the precious valise into the hands of the Aquilinesi, and promising soon to return. But they never did, and the deluded countrymen found, on examining their valise, that the treasure had been replaced by some lumps of lead. When they related their adventure to the police of Rome, it seemed so improbable that they themselves were held in custody until the truth of their story was proved, and some trace of the real culprits discovered.

SATURDAY, JUNE 10TH, 1882.

Notes.

BIOGRAPHICAL SKETCHES OF STOCKPORT WORTHIES :

MR SAMUEL OLDKNOW.

[820.] About '12 years ago the following was published by me, which I now re-produce:—"Few men have quitted this transitory scene who led a life of greater industry and more active benevolence. In the manufacturing, commercial, and agricultural world he was known for nearly half a century as a man of enterprising skill, coupled with the most unremitting industry and honourable integrity. As he was locally connected with the early history of the trade of Stockport a few passages from the biography of his useful and active life may prove interesting. He was born at Anderton, near Bolton, in Lancashire, on the 5th of October, 1756, of respectable parents, and at an early age was apprenticed to his uncle, Mr Thomas Oldknow, a draper, at Nottingham. At the expiration of his apprenticeship he returned to his native place, and began to manufacture muslin handkerchiefs, which was almost unknown in that part of the country. In this business he was successful, and he soon sought out a place where his enterprising genius might be further developed. About 1784 he removed to Stockport, where he erected a very extensive muslin manufactory in Hillgate (the premises are still standing and are now occupied by the Messrs Christy as a hatworks). To him the country is in a great measure indebted for the introduction of that branch of manufacture. So assiduous was he in business that (to use his own language) he seldom observed a muslin dress on any lady, of a pattern different from his own, than he had an improved piece in the loom the following day. About 1790 he removed to Mellor, and erected an extensive establishment for spinning cotton on the banks of the Goyt. It is about two miles (south-west) from Mellor Church, and has a water-power of 120 horses. About 400 persons are employed there in spinning cotton. It is very pleasantly situated, and in 1846 was the property of Peter Arkwright, Esq., being occupied by John Clayton and Co. He became an extensive landed proprietor, both there and in the adjoining township of Marple, and a great practical agriculturist. He was a kind and indulgent landlord, and the tenant must have been a hopeless character if he sent any distress to his household. In his agricultural pursuits he was surpassed by none for care and judgment in

the selection of stock, &c., or for the zeal with which he improved the soil and surface of his land. To his public spirit the country was generally indebted, but more especially the two townships already named, which, at the time he removed from Stockport, were thinly populated, and without manufacture, or pretty nearly so. His establishment there gave birth to many others, the result has been a great increase of population and improvement in the value of real property. The Peak Forest Canal was zealously promoted by him, also the turnpike road leading from Stockport, through Marple and New Mills, to Chapel-en-le-Frith, by means whereof a direct and easy road by land and water is attained, communicating with all parts of the kingdom. Whilst he thus supported and encouraged works of general utility, he was not unmindful of the wants and necessities of his own neighbourhood. The chapel of All Saints', Marple, had become ruinous, and for its restoration a sum of about £1,000 was raised. He undertook the matter, and his liberal mind so enlarged upon the scale laid down that he expended £4,000 above the sum subscribed, and to his latest moments he delighted to adorn and improve that building, which his munificence had restored and re-edified. It was usual with him to stamp his mark upon the buildings erected upon his private property—not so with the church; nothing appears there to tell succeeding generations to whom they are indebted. 'He built a house to God and not to fame.' He was a great advocate for good roads, and many were made at his own private expense. One instance of this peculiarity has been placed on record. In the year 1819, when a meeting was held in the church to settle a disputed point between him and the surveyor of highways, which, being determined in his favour, drew from him the following observation, delivered with peculiar energy: 'Gentlemen, I have made you excellent roads upon earth, there (pointing to the church) I have made you an excellent road to heaven.' He was a loyal citizen, and served as major in the North High Peak Volunteers. In the year 1802 this appointment occurred. He subsequently became lieutenant-colonel. In 1824 he served as high sheriff for the county of Derby, which office he filled with considerable ability. His life was an example to those around him, his kindness to the poor and watchful care over those placed under him endeared him to all those by whom he was surrounded." E. H.

MATRIMONIAL PROVERBS.

[821.] A literary contemporary gives the follow-

ing:—The fatalism involved in such proverbs is not healthy counsel. Care in choice of a partner is certainly a safer course to pursue. "Use great prudence and circumspection," said Lord Burleigh to his son, "in choosing thy wife, for from thence will spring all thy future good or evil." Another warning in the choice of a wife is worth attention—

Marry above your match, and you get a master,
And again—

Marry for love, and work for money.
Choose a wife with a fortune in her, rather than with her.

And remember that

A man must have his wife's leave and help to thrive.

The warning is on record—

Marry in haste and repent at leisure;
but it has also been said that

Happy is the wooing that is not long in doing.

Touching the instincts of women we are told—

Take your wife's first advice, and not her second.

And again the Italian proverb, to be received with qualification—

Women are wise offhand, but fools when they reflect.
Wedlock without love, they say
Is but a lock without a key.

It has been very ungallant on the part of the coiners of popular proverbs concerning women, that many of them are coarse and grossly unjust. Byron says—

The lover in the husband may be lost.

The proverb that every Jack must have his Gill, has its parallel in the following:—

Chacun demande sa sorte (French).
Cada hum fol a o seu igual (Portuguese).
(Like will to like.)

It ought to have been written "Jyll," for this appears to be the diminutive of Julia or Juliana.

The crab in the wood is sauce very good
For the crab in the sea;
But the word of the crab is sauce for the drab,
That will not her marriage obey.

The following epigrams are characteristic of their authors:—

A relation either of sympathy or of conquest.—*Eliot*.
It loudly claims a heaven or hell; there's no third place in it.
—*Webster*.

The land of marriage hath this peculiarity, that strangers are desirous of inhabiting it, while its natural inhabitants would willingly be banished from thence.—*Montaigne*.

Men should keep their eyes wide open before marriage, and half shut afterwards.—*Madame Souderi*.

Of all the actions of a man's life, his marriage doth last concern other people; yet, of all the actions of our life, it is most meddled with by other people.—*Selden*.

The guide of all hap' o' a guid or ill life,
Is the guid or ill choler o' a guid or ill wife."

Marriage and hanging go by destiny.

Married folks are like rats in a trap—vain to get others in and get out themselves.

In buying a horse and taking a wife shut your eyes and commend yourself to God.
Ed.

CURIOUS MEMORANDUM.

[822.] I have in my possession a portion of an old pocket ledger, in which the following curious memo-

randum occurs:—"1842. R— G—n, July, to goods, £3 12s 8d. July 3, by cash, 2s 6d." Written in another hand is the word:—"Dead—died in a ditch in P—ls field, October 27, 1846, whilst carrying a bundle of sticks he had pilfered." E.H.

TEACHINGS OF FORESTRY.

[823.] The following article from a contemporary will be interesting:—It is a curious and instructive fact that the main principles of forestry as to the regularity of the rain-fall, the preservation of springs and other water sources, the salubrity of climate, and the productiveness of the soil, were well understood so early, at least, as the times of Plato and the prophet Elisha. For in Plato's fable of the lost and perished Atlantis, which a recent American writer claims to have discovered in the sunken plateau opposite the Straits of Gibraltar, and which the French astronomer, Bailly, about a hundred years ago, with much more learning and ability, found in the islands of the Arctic Ocean north of Siberia and Finland, it is expressly stated that the great primeval empire of Atlantis owed its ruin as much to the destruction of its forests as it did to the submergence of the island by an earthquake. "The land was the best in the world," says Critias; and in primitive days "the country was fair and yielded far more abundant produce." Moreover, the land enjoyed rain from heaven year by year, not, as now, losing the water, which flows off the bare earth into the sea, but having an abundance in all places, it received and retained in the close clay soil the streams which descended from the wooded heights, making abundant fountains and rivers in the valleys, so that the husbandman, thus having the best soil in the world, and an abundance of water and an excellently tempered climate, loved his work, was of a noble nature, honourable, virtuous, and happy. But now, since the great forest trees of the mountains and hills have been cut down for building materials, these mountains are only capable of sustaining bees; the soil coming down from the mountains once to enrich the plains and valleys in other places, failed in Atlantis, and the earth has fallen away all round and sunk out of sight, all the richer and softer parts of the soil having disappeared and the mere skeleton of the land being left, only a few bones of small islands. More great empires have sunk under the sands of the desert in the East, in point of fact, than the fabled empire of Atlantis in the West, and perhaps nearly all the vast sandy wastes of our globe are purely of human creation. Palestine, that former garden spot of the earth, has now become

a comparative desolation from the destruction of its magnificent forests. As early as April the hard, dry soil has been seen cracked over into great gaping seams, made by the excessive heat of the sun, there being no woods on the hills or in the valleys to shade it or preserve the springs and brooks. The best field of wheat seen by a recent traveller was at Jericho, on that small part of the plain which is still irrigated by the Spring of Elisha. The distressed citizens of ancient Jericho, anxious about their water-supply, came to the prophet and said, "Behold! the situation of this city is pleasant, as my Lord seeth; but the water is bad, and the ground barren." Elisha went forth to the spring and cast into it some salt, saying, "Thus saith the Lord, I heal these waters; from thence there shall not be any more death or barren land." The water of this spring, slightly brackish, is still flowing abundantly to make good crops of wheat; and if the whole land were as well watered as in the days of Israel's prosperity and greatness there might be a reasonable hope of its ultimate restoration to the land of its fathers. But not until the regularity of the rain-fall and the flow of springs and brooks of water are restored by the replanting and growth of the highland forests is such restoration possible, since the land, as it now is, could not sustain a numerous population. Ed.

THE SLUICE ON WATERLOO, STOCKPORT.

[824.] On referring to the "Journal of the House of Commons," vol. 24, 1741 to 1745, I find the following: "Lund., 22 die Martu, anno 15 Geo. 2, Regis 1741. The Lords have passed a Bill, intituled 'An Act to enable Geo. Warren, Esq., his heirs and assigns, to make a sluice, or tunnel, through part of the glebe belonging to the rectory of Stockport, in the county of Chester, and to use and enjoy the same for conveying water to Stockport Mill, to which the Lords desired the concurrence of this House, and their messenger withdrew. Veneris, 26 die Martu, anno 15 G. 2, Regis 1742. Read second time, and committed to Mr Brereton, Sir T. Cone, Mr Carter, Mr Vere, Sir John Glynne, Mr Gildart, Mr Smith, Sir James Grant, Mr Cholmondeley, Mr Crewe, Mr Owen, Mr Edgecomb, Mr Grant, Mr Eyles, Sir G. Oxenden, Mr Revill, Mr William Archer Wilkinson, Sir Thomas Drury, Mr Fane, Mr Murray, Mr Strickland, Mr Hay, the Earl of Granade, Mr Walpole, Mr Young, Mr West, Mr Herbert, Mr Bond, Mr Smelt, Mr Sydenham, Mr Harris, Mr Laroche, Mr Wilson, Colonel Bockland, Mr Plumbtree, Sir James Lowther, Mr Morgan, Mr Trelawney, Colonel Cholmondeley, and all the members who serve for the counties of Chester, Lancaster,

Salop, and North Wales. Martu 6 die Aprilis, anno 15 Geo. 2, Regis 1742. Stockport Water Bill committed. That the committee had examined the allegations of the Bill, and found the same to be true, and that the parties concerned had given their consent to the Bill to the satisfaction of the committee, and that the committee had gone through the Bill and made several amendments, &c. Merum, 7 die Aprilis, anno 15 G. 2, Regis 1742. Read a third time, and passed. Murthis, 13th day of April. Amendments agreed to by the Lords. Martu 15. Received the royal assent." E. H.

LUXURY.—In Juvenal's time the salary of a good cook was ten times higher than that of a tutor, a man of learning and ability, who, according to Lucian, was deemed well paid with two hundred sesterces a year. The salary of Dionysia, a *dansusee*, was two hundred thousand. The houses and establishments of the two players in pantomime, Bathyllus and Pylades, rivalled those of the richest patricians. There were three Romans named Apicius, each celebrated for devotion to gastronomy. The second, who flourished under Tiberius, was the most famous, and enjoys the credit of having shown both discrimination and industry in the gratification of his appetite—so much so that his name has passed into a synonym for an accomplished epicure. After spending about two hundred thousand pounds on his palate, he balanced his books, and, finding that he had not much more than eighty thousand pounds left, hanged himself to avoid living upon such a pittance. Lempriere's version is that he made a mistake in casting up his books, and hanged himself under a false impression of insolvency. The outrageous absurdities of Elagabalus equalled those of Caligula and Nero. He fed the officers of his palace with the brains of pheasants and thrushes, the eggs of partridges, and the heads of parrots. Among the dishes served at his own table were peas mashed with grains of gold, beans fricasseed with morsels of amber, and rice mixed with pearls. His meals were frequently composed of twenty-two services. Turning roofs threw flowers with such profusion on the guests that they were nearly smothered. At the seaside he never ate fish, but when far inland he caused the roe of the rarest to be distributed among his suite. He was the first Roman who ever wore a complete dress of silk. His shoes glittered with rubies and emeralds, and his chariots were of gold, inlaid with precious stones. With the view to a becoming suicide, he had cords of purple silk, and poisons enclosed in emeralds and richly-set daggers; but either his courage failed when the moment arrived for choosing between these elegant instruments of death, or no time was left him for the choice. He was killed in an insurrection of the soldiery in the eighteenth year of his age, after a reign of nearly four years, during which the Roman people had endured the insane and degrading tyranny of a boy.—*Quarterly Review*.

SATURDAY, JUNE 17TH, 1882.

Notes.

THE COTTON TRADE IN STOCKPORT.

[825.] Much might be written respecting the various kinds of cotton fibres, and the distinguishing characteristics of cotton, linen, and woollen; but as Stockport is largely engaged in the cotton trade, it is better to limit the extent of our remarks on this subject. The various countries where it is cultivated, and the manner of preparation as a marketable commodity, are also most interesting, and should be well understood by those engaged in the trade. Until the middle of the seventeenth century, I find no mention made of the manufacture of cotton being carried on in England, although it has been shown by Mr Baines that cotton wool was brought from the Levant and manufactured in Manchester at a somewhat earlier period. The cotton goods of which mention is made in the early history of manufactures, and even up to the year 1773, the warp was composed of linen yarn, principally imported from Germany or Ireland, and the weft was composed of cotton. At first, those who had looms supplied themselves with both, and sold their goods to the merchants who principally resided in Manchester. They began to send agents into different parts of the country, from whom the weaver received his warp, and a sufficient supply of raw cotton, which was carded by hand, and spun by the members of his own family by means of the distaff and spindle. It was thus a system of domestic manufacture was established over which the head of every family had to preside, not merely acting as a superintendent, but as an active operator, weaving up the weft which had been spun by the younger branches of the family. The fustians which were produced at this early period were called "herring bones," "pillows" for pockets and outside wear; strong cotton ribs, and barragon broad laced linen, and thicksetts and tufts, with whitened diaper, striped dimities, and jeans, to which were afterwards added cotton thicksetts, goods figured in the loom, and at a still later date cotton velvet, velveteens and strong fancy cords. Up to the year 1760 the sale of cotton goods had been confined principally to home consumption, but about that period considerable markets were found for these fabrics on the continents both of Europe and America, and the supply became very inadequate to meet the increasing demand, the difficulty arising from a deficiency of weft. Although about 50,000 spindles were in motion daily, the weavers were

frequently unemployed, for weft was required to keep them at work. Unlike other nations, especial genius began to manifest itself among our artisans, and a new and brilliant era of invention of machines to be used in the manufacture of cotton commenced. Up to the middle of the eighteenth century the weavers of cotton fabrics were accustomed to throw their shuttles from hand to hand through the meshes of the web, and when the cloth exceeded 36 inches in width two men were required for one loom—one to pass the shuttle from left to right, and the other from right to left. In the year 1738, Mr Kay invented the method of casting the shuttle by means of a picking peg, so that the weaver was enabled to perform twice the accustomed quantity of work; and to weave cloth of any width without assistance. This simple, yet efficient, invention was first employed in weaving woollens, and from some unexplained cause did not come into use in the manufacture of cotton until 20 years afterwards. Perhaps it may be accounted for; as the weaving department was not the branch of business in which facilities were then wanting, for, in proportion as the yarn was swallowed with rapidity, the urgency of the demand for it increased, and consequently the evil was aggravated. At this juncture, a reed-maker, residing at Leigh, in Lancashire, stimulated, no doubt, by the double motive of serving his neighbours and benefitting himself, set himself to the task of constructing a machine for spinning cotton, which would multiply the threads with greater rapidity than could be accomplished by the method then in use. He called in the assistance of Kay, a clockmaker. For a long period they laboured unsuccessfully, and one Sunday evening, having very likely spent their day in Highs's garret instead of the church, they tossed their idol out of the window, and Kay gave up the scheme in despair. Highs appears to have been the genius, and recovering his spirits, he gathered together the shattered fragments, and set to work again, and by his industry and perseverance finally produced the jenny, which, it is said, he called after his daughter. In 1767, James Hargreave, of Blackburn, constructed a machine which would spin 20 or 30 threads into yarn, which created great alarm amongst the spinners, and when it was found likely to answer the purpose, a mob gathered round his house and burnt and destroyed his machines, and he fled out of the country. For a long time he was in Nottinghamshire, and suffered severely. The cotton goods, so called as it has been already stated, were mixed goods, the warp being

composed of linen and only the weft of cotton, the mode of spinning then in use not giving them sufficient strength to fit the latter for being used as a warp. This difficulty was surmounted by the invention of James Hargreave, and strange to say, by some means or other, a man named Arkwright, a Bolton barber, got a model of this machine, and obtained a patent in 1769, from which time cotton fabrics have been formed exclusively of that substance. As an illustration of the danger to be apprehended from improvements in machinery, which was then very prevalent, Aikin records that "Lawrence Earnshaw, of Mottram, in Cheshire, who was a man of universal genius, in the year 1753, invented a machine to spin and reel cotton at one operation, which he shewed to his neighbours and then destroyed it, through the generous apprehension that it might deprive the poor of bread. After he had invented the spinning jenny, Highs found employment in making them for hire. In the year 1767 he invented a machine called a water frame, or throstles, for the spinning of twist by rollers. When he had planned his invention he again called in the assistance of John Kay, of Warrington, the clockmaker, who made a model for him. This was appropriated by a genius, and was improved upon by Arkwright. It was the beginning of his success, and paved the way to the extension of the cotton trade. Lack of means compelled Arkwright to effect a partnership with Mr Smalley, of Preston, and in April, 1768, he removed to Nottinghamshire, where he built a factory, and in 1769 obtained a patent for the exclusive benefit of spinning cotton by the new process. The history of this machine, which has produced such a revolution in the cotton trade, deprives Arkwright of the honours of the invention, and lays him open to the charge of a want of fair dealing towards Highs. This was aggravated by the circumstance of his seeking the exclusive profits, and after protracted litigation he had the mortification to find, and the country the pleasure to see, his patent right destroyed, and the spirit of monopoly cast out by a decision of the Court of Queen's Bench, in the year 1785. E. H.

SOME FAMOUS TREES.

[826.] An interesting work, entitled *Picturesque Europe*, gives the following:—A description of all the celebrated trees in the British Islands would fill a very portly volume, and the various circumstances from which their fame has been derived would be little less than a history of the three kingdoms. However trustworthy these tree legends may be as matters of stern fact, no one can deny that they are extremely agreeable to hear and pass on to succeeding generations.

Some trees are famous for services rendered to eminent persons; others merely by reason of their superior bulk. In the district of which we have been previously treating there are several well-known woodland Tritons among the minnows. On the top of Shanklin Sand, in Surrey, overlooking the fertile valley of the Weald, there stands the Hascombe Beech, bearing upon the outside of its stem a board setting forth that it was a remarkable tree in 1722; but it seems to be more conspicuous for its symmetry of shape than for abnormal size. In Norbury Park there is a beech 160 feet high. At Crowhurst, in Sussex, there is a venerable yew-tree 30 feet in girth, and supposed to be more than a thousand years old. At Norbury there is a Druids' grove of yews that might, from their appearance, be of any age that fancy dictated; they are affectionately spoken of by their proper names, "The Fallen Giant," "The King of the Park," and "The horse and his Rider." It is the oak family, however, that has produced the most eminent individuals; of them were the groves composed which the gods honoured by habitation. In these latter days, however, one may reasonably be credulous respecting the wonderful oaks. It cannot be forgotten that if all the toys and ornamental specimens of cabinet work said to have been manufactured out of Herne's Oak really formed a portion of that Shakspearian tree, it must have possessed a fabulous quantity of solid timber. Time would fail us to tell of the oaks associated with the name of Queen Elizabeth; but if all the romantic stories in that connection are true, Her Majesty must have passed a considerable allotment of her valuable time in climbing into their hollow trunks and resting gratefully in their sturdy branches. Panshanger, the most picturesque park in Hertfordshire, which is pre-eminently the county of great parks, figure even in the last century as the home of the Great Oak, containing a thousand feet of sound timber, and maintained by all good judges to be a model of oak-like form. The oak near Cranbourne Tower, in Windsor Forest, is another of the leafy sons of the forest Anak. Two or three trees have been named after Pope. There was one at Binfield which bore upon its bark the chiselled inscription, "Here Pope sung," in remembrance of the time when the young poet used to write his couplets under its branches.

ED.

THE FIRST ADVERTISEMENT.

[827.] This subject is dealt with as follows in an article just published:—"It might be supposed that these announcements of births, marriages, and deaths, so interesting and valuable as we have found them to

be, would early have found a place in our newspapers. Such, however, was not the case until they had reached a pretty mature age, although the earliest representative of our newspaper, the *Acta Diurna* of the Romans, contained such lists. The first paper in Britain published at stated intervals for the dissemination of intelligence was the *Weekly News*, the first number of which was published in London on the 23rd of May, 1622. It was destitute of advertisements, and, indeed, contained very little news. The first advertisement appeared on the 2nd of April, 1647, in Number Thirteen of a weekly paper called *Perfect Occurrences of Every Daie journall in Parliament and other moderate Intelligence*—a name that would make our newsboys frantic—and relates to 'A Book applauded by the clergy of England, called the Diue Right of Church Government.' For several years booksellers were the only advertisers, but as the newspapers began to circulate more among the less educated classes, other kinds of advertisements appeared, and the columns gradually assumed a more business-like aspect. The *Mercurius Politicus* of Sept. 30, 1658, contained the first trade advertisement, which relates the charms of the new 'drink called by the Chineans Tcha, by other nations tay, *alias* tee.'"

ED.

THE HYDES OF HYDE.

[828.] In the "Gentleman's Magazine," December 3rd, 1801, the following notice of a branch of this Dying intestate, he was succeeded in the family estates of more than £12,000 a year, by his nephew, John Hyde, family appears:—"Died at his seat of Castle Hyde, co. Cork, in a very advanced age, Arthur Hyde, Esq." Esq., only son of his deceased brother, formerly knight of the shire for Cork, to whom also and his sisters, the youngest of whom is married to Henry Lord Boyle, knight of the shire for Cork, and only son to the Earl of Shannon, devolves the immense personal property. It is stated that the woods on the Castle Hyde estates demesne would sell for £100,000. Arthur Hyde, Esq., of Castle Hyde, was the representative in the male line of the ancient Hydes of Cheshire, from whom proceeded the Earls of Clarendon, and who intermarried with the Royal Family of Great Britain in the person of Ann Hyde, Duchess of York, mother of Queen Anne. From this house in the female line is also descended the Earl of Darnley, through the Lady Theodosia Hyde, Baroness Clifton, in her own right, to whom Queen Anne gave on her marriage with the first earl a dowry of £10,000 in acknowledgment of their near affinity. The Hydes, of Castle Hyde, in Ireland, of the same original, have flourished for some

centuries in that Kingdom, and on Queen Anne's ascending the throne (being maternally descended from the Hydes) the then heir of the family being presented at Court as her relation is said to have experienced signal marks of her regard. E.H.

DEATH OF THE EARL OF MACCLESFIELD.

[829.] An account of the death of this nobleman appeared in the *Gentleman's Magazine* of February, 1802. It is in a letter signed "Marianna," which, having fallen into her hands, she sends to Mr Urban: "February 14th, 1795.—Sir,—Amongst those who bear a sincere part in your sorrows, give me leave to condole with you on the great and lamentable loss which your family and the county have sustained in the late Earl of Macclesfield. The death of a parent is an event peculiarly affecting. Memory, ever busy on these occasions, fondly retracing past scenes, recalls the endearments of former times, placing them in full view before us, and giving additional poignancy to our grief. The tears of affection deter sorrow's stream, and reason for a while opposes the current in vain. His Lordship's public and private virtues will be held long in remembrance. They were acknowledged to be genuine. because, like himself, they were mild, benignant, and unostentatious. He derived no lustre from his rank, but his rank much from his character and conduct. In a venal and corrupt age, it is well known that the calls of honour and the obligations of religion were ever with him sacred and inviolable. These virtues, sir, form part of your inheritance, and ought to be your consolation. Departed worth, though full of years and honours, claims the willing tear and the human heart may and is allowed to exult in its close alliance with integrity, excellence, and virtue." E. H.

NOTES ON NAMES.

[830.] The following is taken from the "Cheshire and Lancashire Historical Recorder," edited by T. W. Barlow:—"The annexed little pedigree of a family in Cheshire soon after the conquest, affords a most striking illustration of the changes which occur in family names before hereditary surnames were fully established, and of the consequent difficulty which must be experienced in tracing pedigrees in those early times. It was taken by Camden out of an ancient roule, belonging to Sir William Brereton, of Brereton, knight. The pedigree commences with William Belward, Lord of Malpas, in Cheshire, who had two sons; the eldest, David of Malpas, called on account of his scholarship Le Clerk. The second Richard from David sprang William, called De Malpas, from his estate Philip called

'Gogh,' that is red, whose descendants took the name of Egerton; and David, who took the name of Golborne from his estate, a son of the last again took the name of 'Goodman,' or, rather, received it from others, from the excellence of his character. From Richard, the brother of David, descended Thomas, called De Cotgrave from his estate, and Richard, surnamed Little from his diminutive stature. This last was the father of two sons, the eldest called 'Kenclark,' that is, knowing scholar; and John Richardson, so called from his father's christian name. From this table it will be seen in four descents, and among about 14 persons descended from one and the same individual, there are no less than 13 surnames. Well may our antiquary say, 'Verily the gentlemen of those so different names in Cheshire would not easily be induced to believe that they were descended from one house if it were not warranted by so ancient a proof.' It is also worthy of remark that we have here in one family, within the compass probably of a single county, five descriptions of surnames, namely, foreign, as Belward, local as De Malpas; De Cotgrave, from personal qualities; as Gogh, or red; and Little, from natural qualities; and attainments, as Goodman and Kenclark, and from the paternal name, as Richardson."—*Laver's English Surnames*, vol. 2, p. 48. E. H.

Queries.

[831.] MURDER AT MORLEY, WILMSLOW.—Somewhere about a hundred years back, a man named Peter Steer or Stair was hanged at Chester for the murder of his wife by poison, at Morley, in the Parish of Wilmslow. About 45 years back I saw a small pamphlet giving an account of this. It belonged to William Sumner (Harry Bill), of Pepper-street, now called Hawthorn-street. Has any one of your very numerous correspondents a copy of this old pamphlet? Mary Hardy, the mother of Robert Hardy, recently deceased, could well remember this occurrence, as she was a grown woman and married when it took place; and from her, as well as from my grandfather, I have often heard the tale. W.N.

REGIMENTAL BEARS AT CHESTER.—The 46th Regt., under the command of Col. Robert (afterwards Sir Robert) Garrett, had its head-quarters in Chester for about 18 months in 1849-50, and had two pet Bears "Jack" and "Jenny," which were brought from Canada on the return of the Regt. from the Dominion, then a simple Colony. There was nothing special in the matter, as many regiments on returning from that Colony bring home young Bears.

SATURDAY, JUNE 24TH, 1882.

Notes.**THE HISTORY OF THE COTTON TRADE.**

(No. 825, June 17.)

[832.] A few words as to how Mr. Richard Arkwright came to the honour of knighthood, may not prove uninteresting. He was born at Preston in the year 1732, his father being in very humble circumstances, and Richard, being the youngest of a family of thirteen children, was apprenticed to a barber, which business he afterwards followed both at Preston and Bolton. He was knighted on the occasion of presenting an address from the Hundred of Wirksworth to the King, who had escaped from the attempt to take his life by that maniac, Margaret Nicholson, in 1796. His success in life has already been spoken of, and needs no additional remarks. The art of carding seems to have been progressive (not belonging to any particular individual), but one of the ancestors of the late Sir Robert Peel claims honourable mention, also Mr Hargrave of Blackburn. The machine called the roving frame, which consists of a series of elongated rollers, is of the same date as other inventions. The mule, which is used for spinning, was originally a compound of the jenny and the water frame. It was invented by Mr Samuel Crompton of Bolton-le-moors, in the year 1775. A summary of the process of manufacture as then used may be advantageously introduced. The cotton was first opened out and cleaned, all the dirt and seeds being eliminated, it then went to the blower, and thus, by mechanical appliances, the fibre was prepared for further operations. It next passed to the carding engine, then to the roving or jack frame, and passing to the throstles the process of spinning is gone through, or it may pass to the mules, to suit the purposes of the manufacturer. In the early history of cotton spinning the water frame and the jenny perform this work. The cotton worked by the throstle was made into twist, and the weft in the form of cops comes from the mules. The twist goes to the winders, from thence to the warper, it is then sized (a substitute for the old and tedious process of dressing), and it is afterwards beamed, drawn—in or twisted—in, which process connects the warps with the beams and reed. In this state it passes to the power-loom weaver, who by the aid of this machine connected the warp and the weft, and thus our cotton calicoes and other fabrics are produced. Some years ago I had the privilege of passing through Travis Brook

Mill, and as I witnessed the various operations performed by the different machines used in this large establishment, I was filled with wonder and delight, for although composed of inanimate matter, the inventors seems to have endowed them with the glorious intelligence of their own magnificent genius. And the people who tended them looked on and seemed proud of their occupation, knowing as they did their labour produced the material which formed clothing to cover the fair European and the swarthy denizens of the sunny south. The invention and application of the steam-engine first adapted as a practical machine by Messrs. Bolton and Watt, of Birmingham, was first introduced at Warrington, in the year 1787, and had the effect of completely removing the many difficulties which stood in the way of the producers of warp and weft, for instead of receiving it from abroad, our manufacturers were enabled to export it. The history of the power-loom is long and interesting, and has undergone more changes than any other machine. A clergyman, Mr Cartwright, was induced to turn his attention to this subject in 1784, from some remarks made in his company by a number of Manchester gentlemen. He set to work and produced a power-loom. A statement was published that as soon as Mr Arkwright's patent expired (of which we have already spoken), so many mills would be erected that hands could never be found to weave it. In 1787 a second patent was obtained for a more perfect machine, and improvements have followed one another in rapid succession. Honourable mention may here be made of Mr Horrocks, who produced several great improvements in this important machine. He was a fellow-townsmen, and one of whom we may, indeed, be proud, for he was a universal genius. I have in my possession an agreement made between this gentleman and the late Mr Ralph Orrell, respecting the use of some of his patent looms. Unfortunately, it is not just to hand, but it will be given shortly. The cotton trade has undergone a complete change since its first introduction, and we now leave the history of these improvements to ascertain how it affected the town of Stockport in general, in which large fortunes have been lost and won. I have already in previous communications spoken of the growth of the town from a mere village to that of a large manufacturing town, and its population showing its marvellous increase and rapid extension, and it now remains to follow up most interesting subjects.

E. H.

Replies.

RIDING THE STANG.

(No. 745. March 10.)

[833.] The following is from the *Leeds Mercury*, and is perhaps the best account of this curious custom yet given:—

"They frae a barn a kaber raught;
Ane mounted wi' a ban,
Betwixh't twa's shoulders, and sat straught
Upon't and rade the stang."

Allen Ramsey.

"It is all over now in our village with Riding the Stang. A few years since it was common enough; the worthy old magistrate of the district having a favourable regard for the time-honoured custom, as a salutary exercise of wild justice calculated to conserve and perpetuate in the popular mind a lively sense of that virtue so essential to the well-being and stability of the realm. But the new policeman, jealous as Dogberry of his office, and finding little else to do, soon perverted the mind of the excellent gentleman; persuading him that such adjudication and administration of the law was a direct infringement of *their* jurisdiction—not for a moment to be borne. So it has gone the way of the branks, the jugs, the pennance-sheet, the drunkard's cloak, the ducking stool, the cucking stool, the pilliwinks, the pillory, the stocks, public whipping, public hanging, and all the rest of those devices which rendered the administration of justice a delight unto the mob. A glorious affair was stang-riding for the ragamuffins, rantipoles, and rapsallions of our village. A man, perchance, or something in the shape of a man, has been beating his wife, and a black eye or broken head bears witness to the fact: or it becomes known by loud shrieks, protestations, and recriminations heard through the window or open door. The news runs through the village like Rumour with a fiery cross: it spreads over its susceptible heart like the spark in an old tinder-box; and it does not smoulder merely, but lights the flame, with a touch of brimstone, too, and blows upon it with distended cheeks. Universal indignation is felt; women with fierce gesticulation speak their mind; noble desire of vengeance seizes the excitable hearts of the young; grave elders discuss the matter over pints o' yall, and arraign the conduct of the offender at the bar of the village inn. Doom is pronounced; the night of its execution is fixed. Then roused from watchful slumbers the wild justice of the village issues forth—boisterous, clamorous, and exultant, rejoicing in the pride of its strength.

The wives and gytlings a' spawn'd out;
Ower middens, and ower dikes,
Wi' mony an unco skirl and shout,

Like bumbies frae their bykes;
Thro' thick and thin they scour'd about,
Flashing thro' dubs and sykes,
And sic a reird ran thro' the rout,
Gart a' the hal-town tykes
Yamph loud that day

Old tin cans, pans, kettles, and extempore drumsticks are in eager requisition—aiding the gift of tongues; Justice, though blind in our village sometimes, was never known to be dumb. Heterogeneous, yet of one mind is the multitude; one wonders where they all come from; it seems almost a miracle for our usually quiet little village to muster such a roll. But all its *elite* are up; a troupe of ragged young urchins pipe, and clatter the kettledrums; the cobbler has left his last; the stalwart smith his anvil; and the little limping tailor his board. The butcher's boy, be sure, is there; the sweep's lad, whose neck, like that of Job's horse, is clothed with thunder, has put on the black cap, and with the air at once of judge and avenging angel, flourishes his portentous brush. Ned Snarum, the poacher, has found game enough for one night; all the ploughboys have left the field, and rushed to the fray; every alehouse is empty—the love of justice, for the nonce, triumphing over the love of beer. High in the midst of this judicial assembly, bestriding a plank or short ladder, borne on the shoulders of four men, sits the official Stang-rider—a ragged, besmugged, coarsely humorous, and audacious young scapegrace, who in his own proper person is at the same time the representative of the culprit and the avenger of the crime. Thus constituted and prepared, the august tribunal marches, in the first instance, with all due formality, three times round the church; which act, they believe, legalises the proceedings, or, as the phrase is, *gives them law*. Then with all the law's terrors about them; with thunderous voices and beat of drums; with roars of indignation and yells of execration; with grim laughter of avenging sprites; and all horrid noises calculated to quail the guilty soul, they assail the door of the doomed man—sternly unmoved from their purpose even by the remonstrance and entreaty of the injured woman herself. After a while the durdom ceases; awful silence ensues; and the Stang-rider, from his lofty judgment-seat, with a loud voice pronounces the dread *noming*—which, adapted to each occasion, runs thus—

With my ri ran dan
With my old tin can,
It's neither for my cause nor your cause
That I ride the stang;
But for old Tommy Strife,
For banging his good wife.

He banged her, he bang'd her, he banged her, indeed;
He bange! the poor woman before she stood need.
The cake was burnt, the kettle was dry,
He up with his fist and he blackened her eye;

Then out she ran on the village green,
 And sike-like a race there never was seen;
 Then in again, and she hid in the clock.
 But he pulled her out by the skirt of her smock;
 Then up she ran, and under the bed,
 But he pulled her out by the hair of her head,
 And banged the poor woman again till she bled.
 Now if old Tommy Strife doesn't mend his manners,
 We'll flay his old hide and send it to t' tanners.
 So it's all ye good people that live in this row
 I'd have take warning, for this is our law.
 And if you will your wives so bang,
 So merrily we will ride the stang.
 Hip, hip, hurrah!
 Hip, hip, hurrah!

Loud chorus of hurrahs, clangour of kettledrums, howls and groans, dismal moans, great sensation, and wild commotion again commence, and are continued till the ministers of justice, wearied by their zealous exertions, and some of them beginning to feel rather dry in the throat, march majestically away, and disperse to their accustomed haunts. The proceedings on such occasions were customarily instituted on three successive evenings; and in some cases an effigy of the offender, formed of old clothes stuffed with straw, was carried in the procession; and at the conclusion of the ceremonies was shot at and set on fire—the culprit himself occasionally joining in the work of destruction and sharing the riotous fun.” Ed.

STOCKPORT STREETS AND THEIR ANTIQUITIES.

(Nos. 792, 800.—April 29, May 6.)

[834.] The old and well-known thoroughfare, Mealhouse Brow, deserves especial notice. Great changes have occurred in the outward aspect of the houses and shops of the olden times, some have been taken down and rebuilt, and others refronted and considerably improved, and consequently it has become difficult to determine the exact whereabouts of its inhabitants; even the name has been changed, for it has been known as Dungeon Brow—from the fact of the place where prisoners were confined being at the crown of the brow and underneath the shop now occupied by Mr Parkes, ironmonger, &c. Previous to this it enjoyed the name of Baker's Brow, from the fact of the bakehouse, which belonged to the Manor and Barony of Stockport, being situated at the foot of the brow, now used as a coffee house. Mr Alderman Vaughan has kindly promised further information on this most important subject. The directory for 1817 furnishes us with a list of the occupants and shopkeepers of that period. We find C. M. Massey, brush and toy dealer; Mr Walter Vaughan, in the same business, and in 1825 a dealer in boots and shoes, who subsequently became the manager of the Stockport Savings Bank. Previous to this, in 1836, he was engaged in the very important work of educating the young. His academy was over the premises of

No. 63, Churchgate, approached by a flight of steps, which have since been removed. He was also agent to the Imperial Fire and Life Assurance Office. He was a gentleman who possessed considerable literary and scientific attainments, and lectures on astronomy given by him to his friends and pupils were quite equal to those given by professed lecturers on that science. In 1841 I find him chronicled as acting for the Stockport Savings Bank, then situated in Turner's buildings, Little Underbank—open on Mondays from 12 till one and Fridays from 11 till one. The classical academy and agency were also continued in Churchgate. Several of the young men who now occupy distinguished positions were educated at this academy. Previous to the years 1848 and 1851 the savings bank was removed to 43 Lower Hillgate. It appears he had not then left Churchgate entirely, or given up the tedious life of a schoolmaster. He continued his honourable course until the time of his death. A Mr James Fletcher, a confectioner, occupying the premises where Mr Lallament, tailor, now carries on business, made a considerable show with tempting sweets of every conceivable description. At the top of Mealhouse Brow stand the old and well-known premises of Mr Boothby, cheese factor, occupied in 1817 by Wm. Beard and Co., as a cheese warehouse and flour dealer. In 1825 I find him located in Park-street. In 1836 the premises were occupied by Mr James Downes, cheese factor—also in 1841, 1848, and 1851—and he was succeeded by Mr Boothby. Mr John Foden, linen and woollen draper, occupied the premises in 1817 on the right hand side going up the brow, and a lady, whose skill in millinery, Hannah Wallworth, contributed to the personal decoration of the fair sisterhood, completes the known list of inhabitants of Mealhouse Brow; but there were some private residences, of which all traces have been lost. Coming down to a later period—1825—we find a very great increase in shopkeepers, a list of whom is subjoined:—Roylance Ellen, chair maker; Pendlebury Ralph, boot and shoe maker; Vaughan Walter, shoe dealer and brush maker; Smith Elizabeth, innkeeper, Rising Sun, Mealhouse Brow; Wallworth Hannah, milliner; Smith T. and J., tea dealers; Davies Edward, tobacco manufacturer, Smith John, toy warehouse and music seller; Allmey William, hosier; Bateman Thomas, shoe warehouse; Brockley Elizabeth, clothes dealer; Dain Mary, tobacconist; Hadfield John, flour and provision dealer; Leech John, linen draper, No. 5; Leigh Robert, shoe warehouse, No. 2; Massey Ann Elizabeth, dress-maker, 9, Mealhouse Brow; Valentine James, grocer, &c., No. 3; Wallworth Elizabeth, No. 12; Yates Geo.,

grocer and seedsman, No. 10. In this list we find the name of Ralph Pendlebury, who occupied a shop near the bottom of Mealhouse Brow. In 1832 Mr Pendlebury went into partnership with the late Mr James Wilkinson, as a cotton spinner and manufacturer, in Heaton Lane, in the mill now occupied by Colonel Wilkinson, and in the first election of the councillors for Heaton Norris Ward, representing the Conservative interests, which occurred on the 26th of December, 1835, he polled 199 votes, and was rejected, being in the minority. Mr Pendlebury grew in popularity, for on the 1st of November, 1837, with 198 votes, he became a councillor for Heaton Norris Ward. In the year 1838 Mr Pendlebury had dissolved partnership, and occupied the premises in Wharf-street, now worked by Messrs Dickins, in which he successfully carried on business as a cotton spinner, and he laid the foundation of his fortune. In the year 1838 he became Mayor of Stockport, during which period the town was very much disturbed by the Chartist agitation.

E. H.

Queries.

[835.] "TREACLE TOWN."—Why is Macclesfield sometimes styled by this rather unpleasant *sobriquet*?

J. W.

[836.] SIR EDWARD COKE AND REDDISH.—Can some of your readers enlighten me as to whether a Sir Edward Coke owned property at Reddish, also time and particulars? Who owns the land now occupied as print-works there?

R. K.

SKING IT OUT.—Travellers in the country about North Cape, Norway, are apt to be amazed to see the natives sking out the scanty fodder for their cattle by giving their cows rations of dried fish. According to Captain Atwood of Provincetown, Mass., the Cape Cod cows used to eat heartily of raw fish.

THE SEA-SERPENT.—A gigantic seaweed on the coast of India has been mistaken for a sea-serpent. Capt. Taylor, of Madras, relates that fifteen years ago while his ship was anchored in Table Bay, an enormous monster, as it appeared, was seen advancing into the harbour. It was more than one hundred feet in length, and moved with an undulating, snake-like motion. Its head was crowned with what appeared to be long hair, and the keen-sighted observers declared that they could see its eyes and features. The military was called out, and a brisk fire poured into it at a distance of five hundred yards. The creature becoming quiet, boats went off to complete its destruction, when it was discovered to be seaweed.

SATURDAY, JULY 1ST, 1882.

Notes.

THE HISTORY OF THE STOCKPORT GASWORKS.

[837.] At a time like the present, when the subject of abrogating gas as a medium for the production of artificial light, and the substitution of the electric light for that purpose, agitates the minds of our townspeople, a history of the introduction of gas into Stockport may not prove uninteresting. No doubt centuries ago the shrill cry of Watch and Word assailed the ears of the inhabitants, "Hang out your lights," which they were compelled to do, under severe pains and penalties; and even at a more recent period oil lamps were placed at intervals in the streets to light the passer-by in his nocturnal perambulations. This very imperfect system of lighting the streets was continued until the year 1821, when a few philanthropic gentlemen in the town conceived the idea of forming a gas company, by means of whose gasworks the manufactories, shops, and houses could be illuminated at a cheaper and superior rate. This was very desirable, as great danger of fire was apprehended in the factories in consequence of the light and fibrous nature of the materials manufactured therein. In 1825, an Act of Parliament was obtained and a capital stock was raised by a company of shareholders, amounting to upwards of £21,000, in £50 shares. The premises in Millgate were purchased, and operations commenced, mains being laid in the streets, and lamps erected in 1821, these operations being commenced on the 21st of August, and I find on Christmas Eve, December 24th, Stockport was first lighted with gas. The undertaking was a very important one, and that was, no doubt, the cause of an Act of Parliament being obtained in 1825. This company continued to supply gas to consumers until the incorporation of the borough, when, in 1836, the Corporation of Stockport wished to become possessed of the gasworks. This caused a long and stormy contest on the question. On the 4th of April, 1836, the Town Clerk, by the direction of the Council, opened a correspondence with the directors by writing the following letter to Mr J. K. Winterbottom, who, at that time, was the legal adviser of the company:

"Stockport, 4th April, 1836.

"Dear Sir,—I am directed by the Council to open a correspondence with the gas directors, through you, to ascertain if they are willing to treat with the Council for the sale of their works on a fair and equitable valuation, and to request that, if possible,

the answer of the directors to this proposition may be received in order that it may be laid before the Council on Wednesday next.—I am, yours truly,

“HENRY COPPOCK,
“Town Clerk.

“J. K. Winterbottom, Esq.”

An answer to this was received on the following day :

“April 5th, 1836.

“Sir,—I have to inform you that there is no doubt but that many shareholders would dispose of their shares at a price they might consider fair and reasonable. How many would be so inclined I am unable to say, and I need not, perhaps, inform you ; but I may remind you that the directors have no power to dispose of the works of the company, and that the company themselves are expressly prohibited from transferring their powers.—Remaining sir, your most obedient servant,

“J. K. WINTERBOTTOM.”

Soon after this correspondence the Town Clerk discovered that the gas company had applied for an Act of Parliament to extend their works beyond the township of Stockport, and supply gas therein. The Corporation and inhabitants of the town immediately took action, and sent up a petition against this extension, which, after describing the situation of the different townships, which wholly or in part formed the borough of Stockport, stated: “That your petitioners have to complain of the great injury done to the streets and thoroughfares of the town when continually taken up by rival companies ; that your petitioners submit that the profits of lighting a town and the sale of gas are one of the best means of making public improvements, and should, when practicable, be applied to that purpose. That your petitioners believe that there is a general strong feeling in the borough of Stockport that a purchase of the property and privileges of the Stockport Gas Company ought to be made by the authorities of the borough, and that a fair and reasonable consideration should be given to the gas company for the same ; and your petitioners therefore hope that your Honourable House will not grant further powers to the said gas company, as such grant will only cause their works to be more valuable, and make the desired purchase more difficult and expensive to the public.”

E. H.

(To be continued.)

MATRIMONY.

[838.] These verses are to be read twice ; once as printed, then the first and third, and second and fourth lines.

The man must lead a happy life
Who is directed by his wife ;
Who's freed from matrimonial chains,
Is sure to suffer for his pains.

Adam of old could find no peace
Until he saw a woman's face ;
When Eve was given for a mate,
Adam was in a happy state.

In all the females' hearts appear
Truth, darling of a heart sincere ;
Hypocrisy, deceit, and pride,
Ne'er known in woman to reside.

What tongue is able to unfold
The worth in woman we behold ?
The falsehoods that in woman dwell
Is almost imperceptible.

Fooled be the foolish man, I say,
Who will not yield to woman's sway ;
Who changes from his singleness
Is sure of perfect blessedness.

WARREN-BULKELEY.

THIRTY-EIGHT LINES ON LIFE BY THIRTY-EIGHT POETS.

[839.] The following lines are culled from an old work on this interesting subject :—

Why all this toil for triumph of an hour?—*Young*.
Life's a short summer, man a flower :—*Dr. Johnson*.
By turn we catch the vital breath and die ;—*Pope*.
The table and the tomb, alas, so nigh.—*Prior*.
To be is fairer than not to be,—*Sewell*.

Though all man's life may seem a tragedy.—*Spenser*.
But light cares speak when mighty griefs are dumb :—*Daniel*.

The bottom is but] shallow whence they come.—*Raleigh*.

Your fate is but the common fate of all,—*Longfellow*.
Unmingled joys, here, to no man befall.—*Southwell*.
Nature to each allots his proper sphere ;—*Congreve*.
Fortune makes folly her peculiar care.—*Churchill*.
Custom does not reason overrule,—*Rochester*.

And throws a cruel sunshine on a fool.—*Armstrong*.
Live well ; how long or short, permit to heaven ;—*Milton*.

They who forgave most, shall be forgiven.—*Bailey*.
Sun may be clasped so close we cannot see its face ;—*French*.

Vile intercourse where virtue has no place.—*Somerville*.

Then keep each passion down, however dear.—*Thompson*.

Thou pendulum betwixt a smile and tear.—*Byron*.
He sensual snares let pleasures lay,—*Smollett*.

With craft and skill, to ruin and betray.—*Crabbe*.
Soar not too high to fall, but stoop to rise ;—*Massinger*.
We masters grow of all that we despise.—*Cowley*.

Oh, then, renounce that impious self-esteem ;—*Beattie*.
Riches have wings, and grandeur is a dream.—*Cooper*.
Think not ambition wise because 'tis brave ;—*Davenant*.

The paths of glory lead but to the grave.—*Gray*.
What is ambition ? 'Tis a glorious cheat,—*Willis*.
Only destruction to the brave and great.—*Addison*.
What's all the gaudy glitter of a crown ?—*Dryden*.
The way to bliss lies not on beds of down.—*Quarles*.

How long we live, not years, but actions tell.—*Watkins*.
The man lives twice who lives the first life well.—*Herrick*.

Make then, while yet ye may, your God your friend,—*Mason*.

Whom Christians worship yet not comprehend.—*Hill*.
The trust that's given guard, and to yourself be just,
For live how we can, yet die we must.—*Shakespeare*.

WARREN-BULKELEY.

Replies.

HISTORY OF THE COTTON TRADE.

(Nos. 825-832. June 17th and 24th.)

[840.] Butterworth says in his history of Stockport, "Samuel Oldknow, Esq., of Mellor, erected the first steam engine in Stockport, for turning his winding machines at his extensive manufactory at the upper end of Hillgate, the second being that erected by T. A. Bury, Esq., at Heaton Norris, of eight horse power, for spinning yarn for the use of his manufactory of muslins and gingham, at which place," he continues, "is now substituted a much larger one, erected by Messrs. Middleton, Rooth, and Co., to work both spinning machines and steam looms; and now (that was about 1821) there are the amazing number of 62 engines employed in the cotton business alone, besides eight others in different branches of trade." A book on the cotton trade, written by Mr Radcliff, of Higher Hillgate, a gentleman who was very much mixed up with the welfare of the town, has been furnished to me from which considerable information can be gleaned. The narrative was written in the years 1819 to 1822 inclusive, being the substance of monthly addresses to a monthly club, the members of which were power-loom manufacturers. It seems this family had seen good days, but their paternal estates had been confiscated by Oliver Cromwell, and in consequence they resorted to the loom, the card, and the hand-wheel for a means of subsistence. Our author was first a carder and spinner of cotton, and afterwards a weaver. In 1785 he became a manufacturer. From 1785 to 1795 he was a salesman for muslin warps ready for the loom; he also sold cotton twist to Mr Oldknow. Some of these warps were sent to Glasgow and Paisley, and in 1794 two gentlemen, who were foreigners occasionally bought a few goods from him. They afterwards pressed him to sell the products of his manufacture either in the cop, hank, or warp; that it might be manufactured abroad, which he positively refused to do. From this period to 1800 he adhered to his resolution not to inflict injury on the home trade, but he discovered other producers were not so chary,

and the effect of selling the material in a partially manufactured state, and sending them abroad instead of piece goods, soon became visible. On the 22nd of April, 1800, a meeting was called in Manchester, when a resolution condemning the exportation of cotton twist was passed. A similar meeting was held in Stockport, at the Castle Inn, and those who attended were unanimous in wishing to co-operate with the Manchester gentlemen if the object could be effected without injuring the spinners who had sunk so much money in mills and machinery. But want of toilers in the mills set them fast, and it was then Mr Radcliff suggested a more straightforward plan of manufacturing as a remedy for the evil, and pledged himself to devote his best attention to the subject. About nine months prior to this the new Muslin Hall had been established in Stockport, which occupied part of the site of the Old Castle Inn, the other portion being used as a publichouse. Mr Radcliff had a warehouse in Manchester, but being seven miles distant he entered into partnership with a Mr Ross, and their muslin trade was brought to the new hall in Stockport. Soon after midsummer, 1801, the partners came to the conclusion to purchase the premises in the Higher Hillgate, from Mr Oldknow and Mr Arkwright, then standing empty, for the express purpose of filling them with machinery on such a plan that the spinning machinery would supply the looms with weft. Mr Radcliff admits that all was chaos before him, and yet he did not despair in accomplishing his object. The contract for the purchase of the mill in the Hillgate was concluded about Michaelmas, and at the latter end of December, 1801, he brought his family to Stockport, having previously lived at Mellor, in Derbyshire. Mr Radcliff refers, perhaps with pardonable pride, to his career. Speaking of his capital he observes, "I can truly say that it has not been got by grinding the faces of the poor, for my greatest pride was to see them comfortable, and in every transaction with them my equal and superiors—I did by each as I would they should have done to me, and I challenge enquiry." It would, indeed, be a very gratifying fact to be placed on record if all those who have followed could issue such a challenge, but, alas, human nature is the same all the world over, and in the long list of Stockport's opulent manufacturers have many become like chaff before the wind, unstable as water, and fleeing away like the balmy breath of summer. They may have made the love of money and the greed of gain their morning prayer and evening song, and by small acts of wrong and oppression stung the poor operatives to commit unlawful acts. The works of evildoers will

come home to rest, and so they fall, and they are remembered no more. Mr Radcliff continues, "In less than four years from my coming to Stockport, I had been a commissioner of the property tax, and regularly took my seat at the Board. The first class of volunteers being called for in 1803, I was persuaded to come out with them, and by a large majority of the principal inhabitants of the town was appointed captain-commandant over two companies, amounting to about 180 men. To the duties of this office I attended as long as required. In 1804 I was appointed to be mayor for the year ensuing, and Lord and Lady Bulkeley, as a mark of their opinion of me as a disinterested public man, presented me with a gold chain for the occasion, no chain having been worn by my predecessors. On the parish going to Parliament for an Act to rebuild St. Mary's Church, I was named in the Bill as a trustee, and regularly attended the Board for years; and those that are satisfied that the organ and ring of bells are more consistent with this noble structure than a lot of whistles and a light peal of bells, fit only for a chapel of ease or a village, are indebted to me for what they possess." The reader will excuse this digression, as time has revealed the value of this noble structure and organ. The first, after a lapse of some 68 years, requires great repairs and renovation, whilst its predecessor had stood for centuries, and only needed restoration. It is decreed "old things shall pass away, and all things shall become new," and so it has been with the Goths and Vandals of modern times, before the breath of whose displeasure the relics of ancient times have passed away for ever. The box of whistles also has undergone various improvements — with what result those who possess musical taste must judge for themselves. No mention is made of the remaining commissioners. It appears from further revelations made in this book that a perpetual system of agitation on the exportation of cotton twist was kept up, and great efforts were made to put a stop to it, and in 1803 a Mr Horrocks brought this measure before the House of Commons. The death of this gentleman occurred shortly afterwards, and no one with sufficient courage could be found to take the matter up. "Whilst in London," says Mr Radcliff, "in the middle of March this year, taking out my latest patent, the Castle Inn gentlemen, in cordial union with the operative weavers, called a public meeting, when the following proceedings took place: 'At a meeting of the manufacturers and weavers and other persons connected in the trade, held at the house of Mr John Wild, Stockport, on Friday, the 16th of March, 1804, several resolutions were unanimously

agreed to: The first alleges that the unrestricted exportation of cotton yarns is the cause of the extreme depression of trade in piece goods. The second calls on manufacturers, bleachers, weavers, &c., to endeavour to put a stop to this ruinous traffic. Third, that an humble petition be presented to the House of Commons to legislate for the removal of the evil complained of. John Bentley, president; Wm. Bradshaw, secretary." He then alludes to a letter he received, informing him that a petition, signed by upwards of 10,000 persons, was nearly ready to be sent up.

E. H.

SIR EDWARD COKE.

No. 838.—June 23.

[841.] Sir Edward Coke—or Cook, as now pronounced, and occasionally so written in his own time, was Lord Chief Justice of England in 1616, and the ablest lawyer of his time, as proved by many of his works on law now in use. In consequence of being implicated in certain intrigues at court, he was banished from the royal presence, and finally placed in the Tower in disgrace. After a time he regained both freedom and favour, and was replaced to his former duties by that fickle queen, Elizabeth. In his matrimonial life he had a most unhappy time, having married both position and wealth in the person of Lady Hatton, and who did not allow an opportunity to pass of reminding her husband of the fact. He died at the advanced age of 82 in September, 1634. From the domestic history now under view I am unable to find any reference to any estate in this or adjoining county. The only property or residences I find mentioned are his town residence in Holborn, and his country seat at Stoke Pogies in Buckinghamshire.

Stockport.

WARREN-BULKELEY.

Queries

[842.] STOCKPORT LONGEVITY.—In looking over the files of the *Stockport Advertiser* I find the following:—"Died on February 14, 1871, at Spring Terrace, in her 100th year, Ann Okell." Where was this much respected lady buried? I find no gravestone in or about Stockport to record her decease.

OLD MORTALITY.

[843.] PARISH'S SHOW.—Could any of your numerous correspondents throw any light on what became of old George Parish, his son George, and company, who often appeared on the Loo, also an account of the fire at the theatre?

S.F.C.

[844.] NATIONAL EMBLEMS.—When was the crescent adopted by the Turks as a national symbol, and what

meaning was it designed to convey? While asking this question, it occurs to me that I am equally in the dark as to the origin and intention of the rose, the shamrock, and the thistle, also the French lillies, and the flowers and feathers of other nationalities. The story of the shamrock is well known, and the pertinency of the thistle is obvious enough, but when and in what connection were they and the others adopted as national emblems? S.F.C.

[845.] INTERESTING SCRIPTURAL QUERY.—Could any of your reverend readers or correspondents give me any information on a semi-scriptural point? It appears strange that there is no record of the life and sayings of Lazarus after he was raised from the dead. In only one of the Gospels written, I believe after the second death of Lazarus, is any mention made of his restoration. Tradition has preserved many things about him (the one who had seen the secret behind the veil), but they are not trustworthy. I therefore appeal to the assistance of your readers. Can anyone say where the stories are to be found? I have looked in many likely quarters without success. I am informed that the Rev. George Croly mentions him in one of his publications. What publication?

S.F.C.

MORE ABOUT OYSTERS.—Middle-aged travellers can remember when native oysters were sold in London at sixpence per dozen, and now they are thought cheap at six times the money, for it is a singular fact, that they are at the moment dearer in London than they were in Rome when the Emperor Vitellius devoured them all day long and Cicero sustained his philosophy by swallowing scores of the Rutupine luxuries brought from the coast of Kent. At a dinner at Versailles in 1798, M. Laporte, Registrar of the Tribunal, swallowed thirty-two dozen as a preliminary to dinner, and then complained that he could never get enough. Christopher North, in the "Noctes Ambrosianæ," describes how the Ettrick Shepherd never "had recourse to the crust till after the lang hunder." The first fifty he devoured in their juices; popper enabled him to get well into the second hundred, and it went hard if, with the stimulus of mustard, he could not reach the two gross. Vitellius, however, devoured 1,200 at each meal. And a certain Italian doctor is reported as having been equal to forty dozen! But this is disgusting to the true and refined gourmet of the present day. Gluttony is not real enjoyment of the table, for the delicate perceptions of the palate soon cloy. Let us be content with our modest dozen for lunch, or half dozen before dinner, according to the custom of our generation.

Notes.

SATURDAY, JULY 8TH, 1882.

THE HISTORY OF THE COTTON TRADE.

[846.] Mr Radcliff continues his narrative:—"On the first of July, 1806, the partnership between Mr Ross and myself expired, and having two concerns, it was agreed that he should take the one in Adlington Square, well fitted with weaving machinery, taking to myself the other—that in the Hillgate—patent rights, &c., included." Mr Radcliff commenced manufacturing cambrics for printing on his own account, doing about 600 or 700 pieces per week, so called from a fabric he was the first to make and name, having commenced in 1797 with his old weavers in the country. Although work was put out in Macclesfield, Congleton, Mottram-in-Longdendale, in Cheshire, and all parts of the hilly county of Derbyshire within the distance of a day's journey from Mellor, as well as the circuit round Stockport, including many of the Lancashire towns and villages, "yet so scarce were the weavers that would condescend to work this article at 16s or 18s per piece, that at no period of the four or five years preceding the commencement of our new system could we ever get 200 pieces from them per week being woven in all the places mentioned." The cause of industry and enterprising genius did not run so smoothly in its infancy as might be supposed; and it has been wisely remarked by a writer on commercial subjects: "The few successful men in the present generation must not slumber in their splendid mansions and say 'We have nothing to fear.' They must take into their serious consideration that the introduction of the new system of manufacture in this country has merely scotched the snake, not killed it, and handed over to another generation the fulfilment of all that has been predicted." Our experience has proved its truth. The rapidly-increasing population have lacked employment, and disorder and discontent usurped the empire of reason. Mr Huskisson must have had in his mind's eye the changes which occurred when on the 4th of February, 1832, in the House of Commons, he said:—"It is by studying to benefit to the utmost the working-classes that we can alone lay any solid basis of public happiness or revive prosperity."

Princes and lords may flourish or may fade,
A breath can make them, as a breath has made,
But a bold peasant, by the country's pride,
When once destroyed can never be supplied.

The social bearings of the cotton trade is one of considerable importance, and deserves our attention for


a short period, as it includes the important questions of proper remuneration for labour, the prices of provisions, turn-outs, lock-outs, and strikes; in short, the history of the sufferings and privations of that class of artizans from the labour of whose hands all wealth has sprung; who in times past have been contemptuously denounced "the great unwashed" by those social and political mountebanks who, when they get to the top of the ladder, kick it down, deeming themselves safe. They cry everybody for himself, whilst they revel to satiety in the wealth they never could have attained without the labour of those whom they pretend to despise. During the period which elapsed from 1770 to 1788 a complete change had gradually been effected in the spinning of yarns; wool disappeared, linen was almost gone, and cotton became the universal material for employment. The hand-wheels were thrown into the lumber room, the yarn being spun on the common jennies, and the carding was performed by carding-engines, with a few exceptions. But in the weaving department few alterations occurred, except the introduction of the fly shuttle, and a change from the production of woollens and fustians to calico. In consequence of this, wages increased to some, whilst on the other hand they decreased in consequence of some families being compelled to throw aside their cards and hand-wheels, which were used at home, as lumber. The result was the poor's rate, only known in a nominal way by annual meetings at Easter to appoint a new overseer when the old one made up his accounts, which nobody cared to look into, as there were only a few cases arising from age and bodily infirmity. Relief for persons unable to get employment, or cases of bastardy, were alike a rarity. There was no great advance in house rent, but the necessaries of life increased in price with the demand for them. The 15 years which followed from 1788 to 1803 have been called the golden period, but even then the spirit of evil lurked amongst the commercial men in Bolton, Blackburn, Manchester, Stockport, Oldham, and other places where this industry had been introduced. Water twist and jenny yarns were produced to a great extent, also calicoes, in addition to their fustians and other fabrics. In 1788 a tremendous shock convulsed the trade (caused by the failure of a large commercial house), others followed, and all this misery was occasioned by selling manufactured goods for less than they were purchased in a foreign market. The introduction of mule yarns in 1788, which, being assimilated with other yarns, produced every description of clothing, and gave a preponderance of wealth which

could not fail to cause a rise in the products of the soil, greatly increasing wages for labour, and the profits upon that labour. The manufacturers of that day were content with moderate profits on their invested capital, and had regard to the social and moral comfort of those whom they employed, looking upon them as something better than slaves, or mere machines by which wealth can be obtained; the motto then was, get money, but do it honestly; but, subsequently, the song was changed, and the moral atmosphere of the commercial world became darkened—tyranny and oppression became rife, and bubbles of every description were hatched by the busy brains of those who had set up gold as their idol, making the love of money and the greed of gain their morning prayer and evening song. Farmers at that time obtained a good price for their produce, and the tradesmen of every description, builders, plumbers, joiners, and others participated in the accumulation of wealth. Old cart houses, hat shops, and even old barns were repaired and put into requisition, and new houses and loom shops were built to accommodate the growing trade. The dwellings of the labouring classes were then neat and clean, many of them having a little garden plot at the front; all the family were well clad, and on the day of rest the sweet sound of the church-going bell called together a throng of decent worshippers. Why it is not so now, is a question I leave others to solve. The town has become a vast wilderness of bricks and mortar, but thanks to a few philanthropic individuals a park and recreation ground have been provided for the toiling mass of people in the town. A valuable table has come into my possession showing at one view the wages for labour generally in the manufacturing districts. It is the result of the labours of several merchants, manufacturers, and tradesmen, and from it a mass of useful information may be derived. It is too long to introduce here, but the table alluded to may be seen in the *British Volunteer* of June 15th, 1820. But I must call attention to what occurred during the year 1808, when the manufacturing districts were greatly agitated by a contest which occurred between the weavers and their employers regarding the rate of wages, when they sought the interference of Parliament to protect their interests. Some of the manufacturers maintained it was the exportation of cotton twist which caused the commercial distress, and they continued to agitate for a duty being levied on it, but that was really not the true cause of the evil. Taxes were heavy and living expensive, whilst those abroad could live and work for less wages, and in addition to

this there was room for great amendment in the habits of our people. Education had only commenced to spread her benign influence on the minds of our toiling artisans, who indulged in habits and customs not very creditable to them. They wanted food to eat and raiment to put on, not drink to stimulate and irritate. Can we then be surprised they should lend a willing ear to those who had a sovereign remedy for all their woes, and an infallible cure for all their sufferings, and thus be led by selfish deceivers.

E. H.

CURIOUS ORIGIN OF THE NUMERALS V, X, C, L,
M, D.

[847.] The following is Pasquier's ingenious mode of accounting for the origin of the above numerals. Although there have been other theories promulgated I think this one equally as plausible:—"The earliest method of reckoning is universally believed to have been with the fingers. Each finger would stand for one, and would be representable by an upright stroke, so that the number four was originally IIII. To continue the account, the number five was considered to be formed by the first finger and thumb when displayed, which it will be seen has something of a V-like figure. The representation of five being filled on, that of ten would be determined by uniting two fives—that is by two V's by their apices. The letter C, anciently written C, being the initial of the Latin word *centum*, a hundred, was a very obvious abbreviation of that number, and being divided in two horizontally, each half was a kind of L; that letter, therefore, was adopted to signify fifty. The letter M was the initial of *mille*, a thousand, and being anciently written thus , the half of it bore enough resemblance to a D to suggest the adoption of that letter for 500. Instead of the four strokes we now use IV. for four, suggesting five less one; six is VI., signifying five plus one; seven, eight, nine, and eleven follow the same rule. The rest are obvious.

Stockport.

WARREN-BULKELEY.

MACCLESFIELD IN 1752.

[848.] There is an interesting narrative of the journey of an Irish gentleman through England in the year 1752, which was printed for private circulation, containing some notice of Cheshire localities. Among the places this chatty and superficial Irishman passed through is Knutsford, and he seems to have been astonished to find a good hotel—the Swan Inn—where he was able to dine on a variety of dishes at a very moderate expense. He seems to have been pleased with the beauty of the country, but the badness of the

roads excited his ire. According to his account they were almost impassable: "Sometimes we were buried up to our horses' bellies; in all the world I believe there are no such roads as these, they being a continued heap of ridges, so very deep that I expected every minute I should be swallowed up in some of them. We suffered three overturnings before we could persuade ourselves to quit our vehicle." At Macclesfield the daughter of his host seems to have interested him more than the town. He managed to visit the church, in which he found a monument to Sir Richard Legh, of Lyme, which he describes. What a paradise Cheshire must have been a century and a quarter ago, according to the view here given.

E. H.

RUSH BEARING.

[849.] The custom of rush bearing seems to have been a favourite custom amongst the rural English population, and was usually practised at the Wakes, that is the anniversary of the opening and consecration of the church. The floors of some of these ancient structures being made of clay, the rushes, when dried, formed a comfortable mat for the feet of the worshippers in the winter season. In Cheshire, at Runcorn and Warburton, this practice of rush bearing was carried out in grand style. At Didsbury, I well remember the immense rush cart decorated with symbolic devices, followed by the gay, lively morris dancers, who went round the village, and sometimes as far as the adjoining hamlets of Burnage and Heaton Norris, accompanied with musicians. This was always practised at the beginning of August, and was continued until the late Rev. W. Kidd came to Didsbury as incumbent, when it was discontinued on account of the objections urged by that and other gentlemen in the parish. The practice is alluded to in Query 552, where it is shown the garlands were hung in the church after the festival. In 275 I have given an account of a Cheshire Wakes in 1787, when feasting and drinking seemed to have been, freely practised. The cruel practice of bear baiting was also rife, as will be seen from several articles in Notes and Queries. At Hilsham, in Sussex, and the neighbourhood of Ambleside, the custom lingers, unless discontinued very recently. At Forest Chapel, near Macclesfield, the little church was wont some eight years ago to be crowded on Rush Bearing Sunday.

E. H.

Replies.

BIOGRAPHICAL SKETCHES OF STOCKPORT WORTHIES:

JOHN HOPWOOD.

(No. 820. June 9.)

[850.] Of all the dwellers in towns and cities, be they gentle or simple, who have led a life of usefulness to their fellows in their day and generation, the name which heads this article deserves notice. Years have passed away since I first saw and knew this important personage—important in one sense as an old officer of the Stockport Court Leet for the Manor and Barony of Stockport—for in 1816 he exercised the function of a dog muzzler and process server for that court. He also found plenty of employment from the solicitors in the town. After Stockport became incorporated as a borough, part of his occupation was gone, but he still continued to serve legal processes and notices. He seems to have passed through life as one of the countless everyday workers, who eat, drink, and make merry, leaving the world neither better nor worse than they found it. In his early days he had been initiated in the whole art, trade, or mystery of a tripe-dresser, also preparing the nutritious cow heel and other matters for which a ready sale was found. The other callings which he followed were supplementary to this. In 1832, when the writer of this article was about 13 years old, and employed by his brother as an office clerk, this man seems to have been selling beer at No. 63, Middle Hillgate, a surmise which is almost confirmed by the rubicund visage of John, who had all the appearance of a jolly toper. This did not appear to have done so well for him, but by tact and energy he managed to obtain a living. He was one of those men who cared not what was said to him, and he scarcely ever won the eulogies of his fellow-men, except when he had accomplished the service of a writ or some other process upon a clever trickster, who had fallen into the meshes of the law, and wished to find a way of escape. The last remembrance of him is when he lived in an old quaint cottage in the Millgate, now converted into a shop and occupied by Mr Preston. Little did I ever dream to find this unpoetic individual would ever wake the poet's lyre, or find a place in the broad sheets of our local literature. Here it is, however, and suppose we make the best of it. It appeared in July, 1855:—

A PETRE PINDARIC ODE TO A WELL-KNOWN LEGAL MESSENGER AND PROCESS-SERVER.

Oh, thou named after Wood, where bitters grew,
For ale to please a thirsty toper crew,
And make them mad,
Whose fiery visage once was viewed with fear
By those whose rent had run beyond the year,
Thou now looks sad.

As with thy back against the churchyard wall,
With hands in pockets & only eyes all
The passers by,
Or those who go within the favourite hunt,
The Dog and Partridge, or the Pack Horse gunt,
Thou heaves a sigh.

Me bought one midnight there I saw thy form,
Standing as usual, when a pelting storm
Most loud did rage.
Thy mouth did open and thence came a wail,
Which I embody thus to make a tale
Of thine old age.

O pity my sorrows ye prosperous folks,
Thou storm it pelts hard, and my clay through it soaks.
It rains hard enough for a frigate to sail,
But let me be soaked with good October ale.

My once fiery nose waxes paler and dim,
My countenance lengthens and grows to look grim;
I think very oft of the missives I've borne,
Which many a heart with much anguish has torn.

When the lawyers would send me in my younger days
With all sorts of letters in all sorts of ways,
On I trudged with them, though not like the mail,
For I managed to stop where they sold good ale.

A pipe and a pot were like corn to a nag.
They brightened me up if my spirits did flag;
I have lotic served for all sorts of things,
Like a mercury I, but short of his wings.

I crept on, on foot, for there then was no rail,
My pace was no faster than that of a snail,
Excepting I saw overhanging a house
The sign of good ale, then I crept like a mouse.

I sprang for a pipe and a pot of brown ale,
Which would quicken my steps when my strength it might fail
Most surely before, yet the thought of the beer,
Enlivened my soul and my spirits did cheer.

But now, lack-a-day, my vocation's gone,
My friends have all vanished, aye, every one;
The living I mean, but thanks to the dead,
I still have a house, snug and warm, o'er my head;
And a weekly supply to keep me in bread.

With coals in the winter, so fire does not fail,
And all that I want is a drop of good ale
My spirits to cheer, for it's very hard cheese
When I can't get a drop and landladies sneeze

At the sight of my nose, which is now getting pale,
My spirits new drop and my heart sore doth quail;
Oh, pity my sorrows, my tale has been brief,
But how I should jump at a prime cut of beef.

I hear the watchman cry the hour, past three,
Who leaves the place to solitude and me;
And I awoke in wonder at my dreaming,
And found the sun high up with splendour beaming.

I sprang up, too, and the dream have written,
Ye critics, ha! it not the whole herd smitten?
I would not smite you with that sea-faring thing
That Sampson smote with, but a greygoosewing.

TIPPITY-WITCHET.

I have no certain knowledge who this writer was, but I think it may be attributed to a well-known local poetic wit and satirist.

E. H.

TREACLE TOWN.

(No. 835. June 24.)

[851.] One of your correspondents desires to know why Macclesfield is sometimes designated Treacle Town. The story runs that a cask of treacle was once left outside a grocer's shop, and that it either

accidentally burst or was thrown over one morning just as the hands were going to the mills, and the treacle flowed down the street like a stream of lava. This was too much for the hands, and they flocked to the scene by hundreds to dip their breakfast bread in the sticky stream, till the whole town seemed to be walking about eating bread and treacle. From this ludicrous incident Macclesfield has earned the sobriquet of "Treacle Town." I don't vouch for the truth of this. Ed.

OLD GEORGE PARISH.

(No. 84th. July 1.)

[852.] At the time of his death, about the year 1848, old George had been living at the Grapes Inn, Yorkshire-street, Oldham. During the period immediately preceding his death, he had a company playing at the Working Men's Hall, but he was at the time in very low circumstances. At his death, the company took the place themselves for a series of performances to recoup themselves for arrears of salary, but the manager having pocketed the money for the first two or three nights, decamped, and left the rest to shift for themselves. On the last night he had promised the band that they should be paid before a scene went up if they would only play that night; but as there was no pay when the bell rang for the performance, they all walked out of the orchestra and left the place. The manager apologised, but a riot ensued, and the swords, dresses, &c. were thrown out of the hall, and that was the last performance of George Parish's company. Old George used to travel about the north-western circuit, and was often found at Knott Mill Fair. He also frequently visited Stockport. His son has also performed at Stockport, his entertainment taking the shape of a trapeze act, or something of that kind. Old George was buried at the Cathedral Chapel, Oldham, just behind the Blue Coat Schools.

Stockport.

T. W.

MISS ANN OKELL.

[853.] In reply to the query, of "Old Mortality," respecting this highly-esteemed centenarian of Stockport, I append a copy of the memorial card issued on the day of her funeral. N. H.

"In loving remembrance of Ann Okell, who died March 14th, in her 100th year, and was this day interred at the Stockport Cemetery.—Spring Terrace, Stockport, March 18th, 1871."

You need'nt wish your enemy to write a book. Wish that he owned a house with brackets under the cornice. The English sparrows will do the rest.

SATURDAY, JULY 15TH, 1882.

Notes.

TEACHINGS OF FORESTRY.

(No. 823. June 9.)

[854.] "Harper's Magazine" for April has an interesting and valuable article by N. H. Egleston, on this subject, from which I make the following extracts:—"The trees are man's best friends, but man has treated them as his worst enemies. The history of our race may be said to be the history of warfare upon the tree world. But while man has seemed to be the victor, his victories have brought upon him inevitable disasters. Looked at in their economic characters alone, the importance of the forests to any civilised country, and their bearings upon its welfare and prosperity will be seen if we give the subject only a little attention. . . . We must not forget that the coal, which is simply the surplus forests of former ages stored up and provided for our use, will some day be exhausted. Ultimately, then, so far as we can now see, the world must go back to the forests for its fuel. Already England is calculating with alarm the date—not very distant—when her coal mines will be exhausted, and her fuel must to a great extent be imported from other countries. Humboldt is reported as saying 'Men in all climates seem to bring upon future generations two calamities at once—a want of fuel and a scarcity of water.' The two come alike from the destruction of the forests, as a little consideration will show. Left to themselves the forests would bless the lands continually, and be abidingly man's best friends. It is a matter of common observation, however, that water-courses have disappeared or been greatly lessened in volume, as the forests in their vicinity have been destroyed. Few persons can have grown to maturity in the open country without having had occasion to remark the disappearance of streams with which in their childhood days they were familiar. This is a common experience. In Europe, observations on this point are abundant. The river Elbe, between the years 1787 and 1837 was found to have lessened 10 feet, as the result of cutting off of the forests where the tributaries of that stream have their origin. A similar result has been found in the case of the Danube, the Oder, and other streams. But an evil, as important as the diminution of the streams, is the irregularity of their flow, which is also the result of the removal of the forest. The fall of the leaves from year to year, and their accumulation in the forest, create there a soft, spongy soil, or humus, which

catches the rain as it falls from the clouds, or the water of the dissolving snows; and instead of allowing it to flow off at once, retains it as in great reservoir, from which it oozes away gradually through a thousand springs and rivulets, which find their way down the hillsides and slopes into the valleys, and there unite in larger streams, which are kept in steady volume by the regular flow of the many head springs above. Thus the forests become great storehouses of power and fertility for man, upon which he can safely count in all his pursuits and occupations which are at all dependent upon the flow of water. But let the forest be swept off by the recklessness or the cupidity of man, and the first effect, besides lessening the rainfall, is to dry up this humus, as it is exposed to the sun and winds. The spongy surface being thus removed, the falling rains have nothing to detain them. They rush at once down the hillsides, filling the beds of brooks and rivers, overflowing the adjacent fields, and even sweeping away houses, crops, factories, bridges, and not unfrequently destroying life. In the intervals between the rains, the streams are low, there being no forest reservoirs to feed them as before. The mill-wheels can no longer turn with full force, the cattle miss their wonted springs, the crops suffer for lack of water, busy industries languish, and suffering of various kinds ensue. Aside from the fact that they absorb carbonic acid and exhale oxygen, and so promote the salubrity of the atmosphere, trees are found to be a very effective protection against malarious influences. The planting of a single row of trees has produced a perceptibly favourable effect, while belts of trees planted in the vicinity of pestilential marshes have rendered them no longer noxious to those living near them. The recognised importance of the forest interest has led to the establishment in most European countries of what are known as schools of forestry—institutions ranking in importance with our colleges and polytechnic schools. They furnish a course of instruction from two to two-and-a-half years in length. . . . These schools not only includes the technical or botanical studies of forests, but embraces also a complete course in natural science and mathematics; as well as, to a considerable extent, political economy, finance, and jurisprudence. By constant experiment and observation in connection with these schools of forestry, it is ascertained what trees are best adapted to grow in particular soils, or with particular exposures; which flourish best in a moist, and which in a dry atmosphere; which in elevated, and which in low situations. It is found, also, that trees, like human beings, are not only social in their nature,

and will grow better when planted together in masses than when obliged to grow singly or apart from each other, but that they like a varied society; that the pine, for instance, will flourish better, will develop its nature more fully, attain a grander stature and a better quality, when planted in company with the oak or other trees different in character from itself, than when it is limited to the companionship of its own kind. It is pretty well settled now that for the best interests of most countries, their healthfulness, the greatest productiveness of their fields, and their general comfort and thrift, not less than a fourth part of their area should be permanently in forest. Wherever this proportion is not preserved, harmful consequences sooner or later ensue. . . . Nature bears long with those who wrong her. She is patient under abuse. But when abuse has gone too far, when the time of reckoning finally comes, she is equally slow to be appeased and to turn away her wrath. We must bear her resentments for a time, do what we will. But if we are ready to take lessons from the nations that have gone before us, we may escape most of the bitter sufferings which have been their lot. We can do that which will put a period to the evil results of our own misconduct."

Stockport.

WARREN-BULKELEY.

THE HISTORY OF THE COTTON TRADE.

(No. 846. July 7)

[855.] A large assembly of weavers occurred on Tuesday, the 24th of May, 1808, and again on the following day, in St. George's Fields. The immense concourse of 70,000 people awakened the apprehensions of the authorities of the town. At the second day's meeting the Riot Act was read, and the military were afterwards called out by the magistrates to disperse the assembly, which contained a large number of persons from the surrounding manufacturing district. In the discharge of this service one was killed and others wounded. There was a circumstance which peculiarly distinguished the events of that day, for upon the field Lieut.-Colonel Joseph Hanson, of Strangeway Hall, made his appearance, mounted upon his charger. He made a speech, which afterwards became a subject of judicial enquiry at the Lancaster Assizes. It was imputed to him that he said "Your cause is good, stick to your cause, I will support you as far as £3,000, and if that will not do I will go further; stick to your cause, and you will certainly gain your ends. Neither Nadin (he was the deputy constable) nor any of his faction shall put you off the field this day; stick together, gentlemen, you cannot live by your labour, there is

room for 6d in the cut, and if you cannot attain that I will advance you 6s in the pound." Mr Hanson was found guilty of aiding and abetting the rioters, and was sentenced by the Court of King's Bench to pay a fine of £100, and to be imprisoned six months, in custody of the Marshal of the Marshalsea Court. After his imprisonment the weavers wished to pay the fine, but Mr Hanson refused, so everyone subscribed a penny, and thus 39,500 pennies were received, as a token of their gratitude and esteem. On returning they met him at Heaviley, unyoked his horses, and drew his carriage through the town, as he was on the road to Manchester. On arriving at Heaton Norris he exhorted them to disperse, and drove rapidly away. This prudent act, no doubt, would prevent serious disturbance. A very short time had elapsed when a deputation waited on him at Strangeways Hall, and presented him with a massive gold cup. He died when 37 years of age, from heart disease. Several of the leaders in this decamped; amongst the rest John Sharp, schoolmaster, Lancashire Hill, for they expected to be arrested. Such was the unfortunate state of affairs when the Luddite movement began, and the people, by their conduct, made matters worse. That stern teacher, want, stalked amongst the working-classes, and it was a woeful time for them. Mr Brougham, afterwards Lord Brougham, when speaking of it, said "I would draw your attention to the cotton districts, merely to present one incidental circumstance, which chanced to transpire respecting the distress of the poor in these parts. The food which now sustains them is of the lowest kind, and of that there is not a sufficient supply. Bread, or even potatoes are now out of the question. The luxury of animal food, or even milk, they have long ceased to think of. Their looks, as well as their apparel, proclaim the sad change in their situation." Another witness, high in the land, who went to look after his rents, entered his houses, and found them stripped of their furniture and other comforts, and the families sitting down to a scanty meal of oatmeal and water, to serve the purposes of a dinner. He came away sickened and disheartened, and did not ask for the rent. Several meetings were held in this locality, one of the largest of which was on the Old Road, Heaton Norris, on the site of the mill opposite the Lancashire Hill Sunday School. A Mr Dawson, a master manufacturer, advised his weavers to persevere in their demands, but to be peaceable. But for this simple act he was arrested, tried, and sentenced to 18 months' imprisonment, which caused his entire ruin. In the latter months of 1811 and

during the year 1812 Lancashire and Yorkshire, and this end of Cheshire, were seriously disturbed, the actors being led by an imaginary captain, styled King Ludd (a young man of the name of Ludham, it seems). Provisions were at a very high price, and the flour of a bad quality. The cry of over-production was raised, and unions were organised, and thus worked up to fury, the people never stopped to consider the illegality of their proceedings. In the *Gentleman's Magazine* for April, 1812, the following account is given of these transactions:—"At Stockport, on the 14th of March, the dwelling-house of Peter Marsland, Esq., and the house of Mr Goodair and the factory were attacked, and the whole of his furniture and power-looms were destroyed. The houses and factories of Messrs Hindley and Bradshaw, St. Petersgate, and Mr Wm. Radcliff and Messrs Bentley and Co. suffered considerably. To give a proper idea of the state of affairs I introduce a copy of an article in the same publication for May, 1812. "An extensive organization has been formed in the counties of York, Lancashire, and Cheshire, and unlawful oaths administered of a most terrible character. A copy of this oath was found in the pocket of one of the prisoners, who was killed in the attack upon Mr Burton's manor and factory, and forwarded to ministers. So extensive was the plan that its execution would have thrown the whole country into confusion from Stockport to London. Agents, it is stated, had been distributed through all the intermediate towns." The signal was to have been the stopping of certain mail coaches, and their non-arrival the signal for a general rising. Between the 1st and 4th of May was fixed upon. "One hundred of them are now in Lancashire and Cheshire gaols." These were tried by a special commission, over which Judges Burton and Dallas presided. On this occasion Judge Dallas made a long speech to the grand jury, but it cannot be inserted here. Twenty-four persons were arrested for various offences and tried at Chester, a few were acquitted, and the remainder were sentenced to various terms of imprisonment. Thompson and Temple were sentenced to death, and executed. On the 13th of June eight rioters were convicted at the special assizes, at Lancaster, and were condemned to death. In 1813 trade revived, and thousands again were in active employment. At this time the apprentice system was in vogue, and the Prentice Yard—a house in Hope Hill, which has been recently demolished for railway purposes, will give an idea of residential comfort. In 1816 another conspiracy amongst the hatters occurred,

and several persons were tried at Chester. Ten were sentenced to two years' imprisonment. During this year the question of the exportation of cotton first engaged general attention. A newspaper war—*pro* and *con*—ensued. In the year 1817 trade collapsed, and a worse state of things ensued. Flour, soft and inferior, was sold at 6s 6d a dozen, and the poor were dreadfully punished. This gave rise to the blanketers. The people, attributing their distress to the operation of certain laws, announced a meeting for the 7th of January, 1817, which the town authorities suppressed, as they expected a riot would ensue. In consequence of the petition they sent being ordered to be put under the table, the indignation of our Stockportians was aroused, and on the 10th of February a very large and enthusiastic meeting was held on Sandy Brow. The Cheshire Yeomanry were called out, but the meeting passed off peaceably. On the 10th of March, 1817, it seems matters came to a crisis. The operatives were to gather together and march to London to present their petition. Some of them were furnished with blankets, large coats, or rugs, tied up like a knapsack, and tied on their backs, some had bundles under their arms, and rolls of paper, supposed to be their petition, and many carried stout walking-sticks. A large meeting was held at Manchester, when the Riot Act was read, and the mob dispersed. Some of them came by way of Stockport, but when they arrived at Lancashire Bridge they found the Cheshire Yeomanry there, who disputed their passage. The Riot Act was read, and the unfortunate people were dispersed in all directions by the Yeomanry Cavalry. Special constables had been sworn in, and several persons apprehended on a charge of rioting. Some were discharged on their own recognizances, and 21 were committed to Chester for trial.

E. H.

CURIOUS MONUMENTAL INSCRIPTIONS.

(No. 816. June 2nd.)

[866.] Among the following are some very curious epitaphs, culled from various sources, which, no doubt, will prove interesting to churchyard gleaners:—

On a footboy, that died with over-much running:

Base tyrant Death, thus to assail one tir'd,
Who scarce his latest breath being left, expir'd;
And being too cruel thus to stay
So swift a course, at length ran quite away;
But, pretty boy, be sure 'twas no' Death
That left behind thy body out of breath;
Thy soul and body running in a race,
Thy soul held out, thy body tir'd apace:
Thy soul gain'd, and left that lump of clay
To rest itself until the latter day.

On old Gold, a Papist:

One here lies who roll'd in gold,
And kept it all, yet he grew old;

To save him for his sins committed,
For gold, he thought, he should be quit'ted.
A priest assured him of a pardon.
Or would not take of him one farthing;
Old Gold ball'd v'd. resigned his breath,
And left his prayers till after death.

Frome, Somersetshire. Christopher Smith, *alias* Thumb, an industrious (not a free) mason; died January, 1742-3, aged 66:

Stretch'd underneath this stone is laid
Our neighbour goodman Thamb;
We trust, altho' full low his head,
He'll rise i' the world to come.

This humble monument will show
Where lies an honest man;
Ye kings, whose heads are laid as low,
Rise higher, if you can.

Newport Pagnell, Bucks, by Cowper, the celebrated author of "The Task," &c.:

Pause here, and think, a monitory rhyme
Demands one moment of thy fleeting time;
Consult life's silent clock, thy bounding vein,
Seems it to say, "Health has here long to reign."
Hast thou the vigour of thy youth? an eye
That beams delight? an heart untaught to sigh?
Yet fear; youth, oft times healthful and at ease,
Anticipates a day it never sees;
And many a tomb, like Hamilton's, aloud
Excclaims, "Prepare thee for an early shroud."

On George A. Stevens, by Captain Thompson:

A second Alexander here lies dead,
And not less fam'd—at taking off a head.

An epitaph, by Mr Holcroft:

Good passenger, stay not to ask what's my name,
I'm nothing at present, from nothing came;
I never was much, and am now less than ever,
Who, coming from nothing, to nothing is fled.

Wilmslow.

J. G.

RUSH BEARING.

[867.] The letter of Pope Gregory to Melittus, A.D. 601, has been preserved. He was a British abbot. The letter says:—"The temples of the idols in that nation ought not to be destroyed, but let the idols that are in them be destroyed, let holy water be made and sprinkled in the said temples, let altars be erected, and relics placed, &c. And because they have been used to slaughter many oxen in the sacrifices to devils, some solemnity must be exchanged for them on this account as that on the day of the dedication . . . Celebrate the solemnity with religious feasting, and no more offer beasts to the devil." Bede's "Ecclesiastical Hist.," Bohn's ed. 61., ch. 30. I have given a very much condensed extract from Bede. The wakes after this time became strictly attached to the Church like all other matters, and the festivity was celebrated on the day of the patron saint of the church, or dedication. It afterwards degenerated from a religious custom to a kind of fair and market, where the people bought their goods. This would be accelerated by the fact that towns were distant from each other, and it was difficult to procure what they required. No doubt

money was plentiful, so they "waxed fat and kicked;" for we find Strutt thus expressing himself:—"Afterwards the people fell to letcherie, and songs and dances, with harping and piping, and also to glotony and sinne; and so turned the holyness to cursydness, whereof holy faders ordeyned the people to leve that waking and to fast the eveyn; for of evyn they were wont to come to church;" and it was more than probable that the present forms of wakes set in; for Strutt further says:—"In proportion as these festivals deviated from the original design of their institution, they became more popular, the conviviality was extended, and not only the inhabitants of the parish to which the church belonged were present at them, but they were joined by others from the neighbouring towns and parishes." But whenever the rights and customs of Paganism became incorporated with the Church, and took the form which is now familiar to us, it is certain that wakes of the extent as formerly observed are becoming extinct. Poor Treadywell and his ancient dame, and their domestic and social troubles, will soon become a thing of the past and rush-carts, morris-dancers, drink and all its attendant ills, will be remembered only as a folly of the past.—One of your correspondents has furnished an article, No. 60, part iv., page 210, on "Rural Customs," to which the reader is respectfully referred.

E. H.

UNLUCKY DAYS.

[868.] The following list of "evil days in each month" is translated from the original Latin verses in the old *Sarum Missal*:—

January....Of this first month the opening day
And seventh like a sword will slay.
February...The fourth day bringeth down to death;
The third will stop a strong man's breath.
March.....The first the greedy glutton slays;
The fourth cuts short the drunkard's days.
April.....The tenth and the eleventh, too,
Are ready death's fell work to do.
May.....The third to slay poor man hath power;
The seventh destroyeth in an hour.
June.....The tenth a pallid visage shows;
No faith nor truth the fifteenth knows.
July.....The thirteenth is a fatal day;
The tenth alike will mortals slay.
August.....The first kills strong ones at a blow;
The second lays a cohort low.
September...The third day of the month September,
And tenth, bring evil to each member.
October....The third and tenth with poisoned breath,
To man are foes as foul as death.
November...The fifth bears scorpion-sting of deadly pain;
The third is tinctured with destruction's train.
December..The seventh's a fatal day of human life;
The tenth is with a serpent's venom rife.

W. RAKES.

PARISH UMBRELLAS.

[869.] It is a fact that occasionally in our antiquarian researches we come across some strange practices, which some would almost deem communistic, such as the existence of mourning being provided by the parish, which was lent out to the poor when a funeral occurred. Parish coats being in use, an umbrella followed as a natural sequence; but it should be remembered this was to shelter the parson and clerk from the pelting showers, and hence in the churchwardens' accounts of Rostherne two items have been found by my esteemed friend, Mr J. Owen, bearing upon the subject which I now give:—"May 6, 1775, paid William Hunt for an umbrella £2 6s." After 15 years' service the venerable gingham and whalebone structure was laid aside, for in 1790 there comes another item of £1 1s paid to Duncan Maclean for another. There is a very early entry on this subject which was given in a paper read before the Resicrucian Society in Prestbury. It is dated 1745, being a payment of £3 for umbrella and carriage. I find from "Booker's History of Prestwich," a valuable record of the past, in the churchwarden's accounts, the following entries:—"A.D. 1714, paid for an umbrello, 5s 6d; 1726, paid for an umbrello, 7s 2d." The charge made as compared with the present statement is rather incomprehensible. They must have been parish umbrellas or the account would not have appeared in the churchwardens' accounts. In the parish of Leigh in Lancashire the churchwardens' accounts contain the following:—"1755, paid John Orme's bill for the umberello, 8s 6d; paid Ralph Hesselden's bill for cloth for umberello, 3s 11½d. It appears the article was home-made, and the saving is apparent. These umberellas were, I understand, in use at parish churches in Lancashire and Cheshire so recently as 1835. It is a pity a few of them should not have been rescued from oblivion to be placed in our museums as curiosities of the days of our forefathers.

E. H.

The man who is always discovering faults in his neighbours can see some worse than his neighbours by taking a peep into the mirror.

He who would acquire fame must not show himself afraid of censure.

He who spends all his life in sport is like one who wears nothing but fringes and eats nothing but sauces.

See that you are proud; but let your pride be of the right kind. Be too proud to be lazy, too proud to give up without conquering every difficulty, too proud to be in company that you cannot keep up within expenses, too proud to be stingy.

SATURDAY, JULY 22ND, 1882.

Notes.

THE CHESHIRE RISING OF 1659.

[870.] Historical events connected with the history of Cheshire must possess an interest peculiarly their own. The following has been carefully preserved, and was printed about eight years ago. It is pervaded by the spirit which gained the national charters:—"The wranglings between the army and Parliament consequent on the retirement of the Protector Richard, brought to the Royalists the occasion for which they had been waiting, and spite of the surprising resurrection of the "Rump," a general rising was arranged for July. Echard was of opinion that to this period the true dawning of the restoration might fairly be placed. The influential position of Sir George Booth a great land owner in this and the adjoining county and a Presbyterian, one who had, moreover, been refused entrance into the Parliament, marked him as the leader of this district, and under his care the event had nearly succeeded. Booth is mentioned in Rugge's MS Diurnal as 'a man extremely beloved of his country and tenants, of which he had many, and let out very good pennyworths by report.' Having collected his tenantry, Booth, on the 1st August, the appointed day, seized Chester, where he issued a patriotic declaration. According to the reports in London, he was said to be at the head of an army, that 'were in strength horse and foot, about four or five thousand very well armed and in a very good position.' (Rugge.) Booth afterwards secured Warrington and Manchester. The following extract from Baines' 'History of Lancashire' may here be very profitably introduced (See page 583, vol. 2):—"After the death of Cromwell, and when the Commonwealth was on the eve of its dissolution, Sir George Booth, formerly a strenuous supporter of the cause of Parliament, and knight of the shire for Lancashire, being, as he himself declared, very much dissatisfied with the conduct of public affairs, invited the gentry in those parts of the country to several meetings, in which he declared that his wish was to see a free parliament with a single head. The result was that a considerable force was collected under the command of Sir George, and after an engagement fought on the 19th of August, 1659, at Winnington Bridge, near Delamere Forest, Sir George was put to route by the army under Lord Lambert, and a part of his troops, which retreated to Warrington, arrested in their progress by the Parliamentary garrison

at that place, consisting of four companies of foot and a troop of horse.'—Lambert's dispatches, August 20th, 1659. A Cheshire historian observes:—"On the return of the Royalists a few months afterwards, no city more heartily welcomed him than the loyal Cestrians.' From Warrington, on the 9th of August, Sir George Booth forwarded to London, continues Rugge's Diurnal, 'for the undeceiving of those amongst you,' the address, entitled 'An express from the knights and gentlemen of Cheshire now engaged with Sir Geo. Booth—To the city and citizens of London, and all other freemen of England. They bring prominently forward the deplorable condition of the country. Oppression, injustice, and tyranny reigneth; division, discord, and dissimulation fermented and fostered; trade and industry discouraged; our land rent into parties and factions, and the common band of unity cancelled; our fundamental laws supplanted, high courts of justice introduced, the blood of war shed in the times of peace; arbitrary and illegal imprisonments, patents, monopolies, excise, and other payments brought upon us, and continued contrary to Magna Charta and the petition of rights; no form or face of government of English constitution amongst us, the name and authority of the people in Parliament usurped and abused, and the stamp thereof put upon strange and prodigious actions; vexing and oppressing the people with daily changes and alterations in government, as the interests of some few ambitious grandees alter and change, or get advantage one of another, and all under the name of a Commonwealth. From these men that handle the stern at Westminster there is no expectation of just settlement of peace and freedom from oppression. They further declare against all coercive power in matters of religion; for the reform of the law, and the restoration of the constant succession of parliaments; that no trials be admitted in England for life, limb, liberty, or estate, but by the good old way of juries; that our parliaments and magistrates be secured from all force and violence and utterly cleared from all prerogatives, and unlimited privilege; that the right of the poor in the Commons of England, all donations for charitable uses, and all lands formerly belonging to the people be restored again. And for these ends and what else may be of public good to the nation, we do desire, and, indeed, challenge, as of English right, the speedy election of a new free parliament. (These words are used thrice.) It is the English man's main birthright, which we are resolved to put the people in possession of, or to perish with our swords in our hands." E. H.

AN ANCIENT PLEDGE.

[871.] Teetotalism is no new fashion ; on the contrary, it is as old as the necessity for it. We need not go so far back as the total abstainers mentioned in Holy Writ. Two hundred and fifty years is a considerable period of antiquity, as the world spins now-a-days. A relict that should delight Sir Wilfrid Lawson's disciples is a pledge of total abstinence taken in the year 1637 (Charles I.). This is recorded on the blank page of an old English Bible, which has been transmitted from generation to generation of a family at Broughton, Northamptonshire, named Bolton. It runs in the quaint wording of the times of the Puritans—namely :—“From this daye forward to the end of my life, I will never pledge any health, or drink a carouse in a glass, cup, bowle, or other drinking instrument, wheresoever it be, from whomsoever it came ; not to my own most gracious King, nor any of the greatest monarch or tyrant upon earth ; nor my dearest friend, nor all the goulde in the world, shall ever enforce me. Not Angel from Heaven (who I know will not attempt it) shall persuade ; nor Satan, with all his milde subtleties, nor all the powers of hell itself, shall betray me. By this very sinne (for sinne it is, and not a little one) I doe plainly find that I have more offended and dishonoured my glorious Maker, and most merciful Saviour, than by all other sinne that I am subject untoe ; and for this very sinne it is, my God hath often been strange untoe me, and for that cause and noe other respect have I thus vowed, and I heartily beg my good Father in Heaven of His great goodness and infinite mercy in Jesus Christ to assist me in the same, and be so favourable unto me for what is past. Amen. Broughton, April 10, 1637. R. BOLTON.” Whether the Boltons of this year of grace eighteen hundred and eighty-two, walk in the steps of their ancestors were too personal an inquiry to pursue.

W. R.

THE BARBER'S POLE.

[872.] From a Yorkshire contemporary we take the following account of the origin of this peculiar trade sign :—“The origin of the ‘Barber's Pole’ being exhibited as a sign is very easily explained by any person who is acquainted with the history of Barber-Surgeons, although the fact itself—that it is symbolical of something at one period usually practised in barber's shops—might easily in the first instance of thought upon it escape particular notice or remark. That a great many persons are ignorant of the reason why barbers ‘stick out a pole’ as a sign of their trade is evident from its being a truth in the present

day that scarcely any one can answer the question properly. This week, for curiosity's sake, I have asked almost every person I have come in contact with if they could tell me why barbers “stuck out a pole,” and in no one instance could I get a satisfactory reply. All I questioned seemed to be quite uninformed on the subject. Some simply said that the pole was to show that there was a barber's shop! That was the nearest answer I obtained. At a former period of English history the priests attended to the surgical and medical wants of their flocks, as well as to their spiritual welfare, and as they were in the regular habit of having their heads shaved by the barbers, they deputed one part of their surgical practice to the shavers whom they found to be so handy with edged tools—this was phlebotomy. Bleeding, for many complaints, was long in practice, even up to the first half of the nineteenth century. In course of time, the barbers became the chief medical practitioners, and they were a most respectable class of men, patronised by Royalty and the great personages of the land. They formed themselves into a ‘Guild,’ which was a most wealthy one, in London. In the seventeenth century they had a hall in Aldersgate-street, called the ‘Barbe-Chirurgeons’ Hall.’ At this hall lectures on ‘Anatomy’ were regularly delivered by barber-surgeons. In 1512, an Act of Parliament was passed not to allow any persons but barbers to practice surgery within London or seven miles around, excepting such as passed a satisfactory examination by the the Bishop of London, the Dean of St. Paul's Church, or whom they appointed as examiners. In 1540, both barbers and surgeons were united into one confraternity ; but shavers were then forbidden to practice surgery further then drawing teeth and blood-letting. Before the Great Fire of London, the barber-surgeons had a splendid hall, but it was burnt down in that calamitous conflagration. In the large room of the hall of the Barber-Surgeons' Company, in Monkwell-street, there was, as records relate, hanging against the wall the best picture that Holbein ever painted ; it represented King Henry VIII. giving a charter to the Barber-Surgeons' Company, in 1541. The King was seated, in his state robes, holding a drawn sword in his right hand, and with his other hand giving the written charter to the first barber-surgeon, who was kneeling before him. There are many portraits in the picture, which is painted on oak, and is a masterpiece of art. In 1745, the barbers and surgeons became separate companies, and have not been united since, the surgeons migrating to a hall in the Old Bailey district, and some time afterwards to the Royal Col-

lege of Surgeons, in another part of London. The barbers retained their hall. It was built under the supervision of that eminent and nationally known architect, the celebrated Inigo Jones. The barber-surgeons have a coat-of-arms, which was carved in stone and placed over the entrance to the hall. It was a medley sort of heraldry, with the legend 'De Præscientia Dei.' On the shield are three opened razors, two crowns, and in the centre of the cross forming the quarterings is a lion. The whole are surmounted by a helmet and a flying horse, and on each side supporting the arms is what appears to be a rampant leopard. These arms are now almost obsolete; but what barbers were chiefly known by in England in the early days of their prosperity was the now universally known barber's pole. When barbers bled their patients they handed to them a stick called a 'bleeding-stick' for them to grasp in their hands, so as to cause the blood to flow freely. The operator then bound the arm with a white linen bandage above the place where the vein was to be punctured by the lancet. The flowing blood was caught in a basin, and when sufficient blood had been drawn, some lint was placed upon the wound to prevent further bleeding when the bandage was removed. The barbers put outside their shops a pole representing a 'bleeding-stick,' and this pole was painted red and white, the former denoting blood and the latter the bandage. This red and white pole signified that that shop was a bleeding-shop; and that is the cause why barbers still put out a pole at their places of business." J. H.

Replies.

HISTORY OF THE COTTON TRADE.

(Nos. 846, 855. July 8 and 15.)

[873.] Baggulley, Drummond and Johnson were taken to London under escort by the military, and were admitted to bail on their own recognisances to appear on the first day of the next term, and were finally discharged on giving bail for their future good behaviour. In 1818 another strike occurred, and pickets were placed to intimidate those willing to work. A manufacturer, Mr Thomas Garside, then occupied Hope's Carr Mill, and caused a number of persons to come from Burton-on-Trent to work for him. All but 12 went back when they discovered how matters stood. An attack was made upon the mill, and the Yeomanry were called out, and a troop of Dragoon Guards came to their assistance. Twenty-one persons were arrested, and 16 of them were sent to Chester for trial. During the skirmish Sergeant

Carleton's horse was struck by a stone. The animal reared and seriously injured its rider. Several dragoons and members of the yeomanry were also injured. A short time afterwards Mr Cheetham, surgeon, Higher Hillgate, had a narrow escape of being shot, his house being attacked. A ball passed through Mr Cheetham's sitting-room window, near to which he and his family, with Mr Sidebotham, a clerk, and Mr Walker, the attorney, was standing. The whole of the particulars of this outrage may be seen in the *Manchester Mercury* for the 21st of July, 1828. The evidence was of such a character, the magistrates declined to countenance any legal proceedings against the military. Baggulley, Drummond and Johnson still continued their agitation, the consequence of which was, indictments were preferred against them for conspiracy, sedition, and other misdemeanours, and they were tried at Chester Assizes in 1818. They traversed until the next Assizes, and failing to find a satisfactory bail, remained in prison. The depression in trade still continued, and the people grew more discontented. On the 19th of January a meeting was held in the Market Place (then a large open space), and various speakers addressed the assembly from the window of the Bull's Head. Another meeting was held on Sandy Brow, both being on the subject of the Corn Laws, which was supposed to be intimately connected with the distress which prevailed on every hand. This was on Monday, the 15th of February. The magistrates, apprehending serious mischief, ordered them to disperse, but the request was disregarded. The Riot Act was read by the Rector, and the Yeomanry and constables attempted to clear the ground, in which they were repulsed. A poem celebrating this triumph is still extant. In April, 1819, Baggulley, Drummond and Johnson were put upon their trial at Chester and received sentence of two years' imprisonment. A petition signed by 4,450 persons, on their behalf, from the Rev. Joseph Harrison, was presented to the Court for a new trial. On the 28th of June another meeting was held in Barnfields, Sandy Brow, when Sir Charles Wolseley presided. His speech was very violent. It appears the Rev. J. Harrison was also present, for he was indicted for conspiracy to disturb the public peace. Birch, the constable, who apprehended Sir C. Wolseley, was shot at on the 23rd, the same day he was brought to Stockport. He was not killed, but it was stated Harrison fired the pistol, and the bullet lodged in the breastbone of Birch, and little hopes were entertained of his recovery. He lived some years afterwards. It afterwards transpired Jacob McGhinnes, a silk weaver

in Edgeley, and James George Bruce, were arrested, the latter as an accomplice. The first-named acknowledged he was the man who shot at Birch. Sentence of death was passed on both. McGhinnes was hung on the 15th of April. Another great meeting was held in Peter's Fields, Manchester, on the 16th of August, 1819. Five thousand men went from Stockport to this meeting, and a large number of females. The disaster which attended this meeting is well-known. Five hundred of the people from Stockport were wounded. This sickening history must necessarily be brief. A period of unparalleled suffering for our toilers continued until 1824, when a change for the better occurred. But speculation was overwrought, and 1825-6 were remarkable as years of disaster. A public journalist thus addressed his readers at the beginning of 1827: "The disasters which the close of 1825 entailed upon all the commerce of the country made the past year one of suffering to our working population, of profitless employment of capital to the great majority of manufacturers, and produced no little calamity and distress. In 1827 large sums of money were sent to the manufacturing districts; £450 was received from London, and a local subscription of £236 12s 7d was also raised, which, with the interest, £1 10s 8d, made a total of £688 3s 3d. Articles of clothing to the value of £600 were distributed by the Ladies' Clothing Committee amongst 2,000 poor in Stockport, Heaton Norris, Portwood, Bullocksmiddy (now Hazel Grove), Bramall, Bosden, and Marple." Other distributions were likewise made, and I find that between the 5th and 12th of January, Wilbraham Egerton, Esq., of Tatton Park, distributed provisions and clothing to a number of poor persons in the neighbourhood. This stream of kindness and charity must have fructified and rendered joyous many a distressed family, and deserves to be recorded by the pen of the historian. It may not be generally known, a fund was raised to aid the distressed operatives, and that coals were distributed, and soup and potatoes were furnished at half-price, and many were employed in making and repairing roads. The subscriptions were collected by committees appointed for that purpose all over the country. George's Road, Heaton Norris, was thus formed, and the land for New Zealand Road was given by Lady Warren-Bulkeley, which was formed at the same time. Discontent manifested itself during 1826, and Whitelegg, the bellman, was imprisoned for reading an inflammatory placard. In the latter part of 1828 the masters gave notice for a reduction of wages, which was most strenuously opposed by the opera-

tives. On the 28th of October, 1828, the Stockport operatives "turned out," and the mania extended itself throughout the whole of the manufacturing districts. It was during this struggle a dreadful accident happened at Hyde. A meeting of operatives was held at the Norfolk Arms Inn, in April, 1829, where 600 people assembled. The floor of the room gave way, and 29 persons were killed. The coroner's jury recorded a verdict of accidental death. On the 5th of May rioting commenced, the military fired upon the people, and many persons were seriously wounded. Great acrimony and bitterness prevailed against the masters, and satires were published imputing to them the most dishonourable conduct to grind down and trample upon the workpeople; and it has been frequently more than insinuated that the Hyde disaster was not entirely accidental. A tradesman in Stockport was indicted for writing a satirical poem, extracts from which I have already given in these Notes and Queries. He, however, came off victorious. All this bad feeling, no doubt, prolonged the strife, which continued until September, 1829. All these struggles have, no doubt, damaged the reputation of Stockport and capitalists are chary of coming to Stockport, notwithstanding its pre-eminent advantages. I have endeavoured to give an impartial history of the cotton trade, and if I have succeeded I shall be very much pleased. A continuation down to the time of the Great Cotton Panic may be given at some future period.

E. H.

Queries.

[874.] CHRIST CHURCH, BRINKSWAY.—Sir,—Having seen a hymn paper of the opening of Christ Church, Brinksway, September 28th, 1823, could you say if there is any record of who the minister was, and of what denomination?

S. H.

[875.] MR G. NICHOLSON, OF MANCHESTER.—Can any of your contributors give any information concerning Mr George Nicholson, of Manchester, who settled there about the latter part of the last century? Is he in any way connected with the Nicholsons of Stockport?

R. O. B.

[876.] ADAM CLARKE AND ALCHEMY.—In a book, entitled "The Life and Labours of Adam Clarke," second edition, 1842, some passages occur which would lead to the conclusion he had a belief in the mysteries of Alchemy. Information wanted.

R. O. B.

[877.] SIGN LANGUAGE IN MILLS AND WORKSHOPS.—What is known about it?

R. O. B.

SATURDAY, JULY 29TH, 1882.

Notes.

WARFORD BAPTIST CHAPEL.

[878.] Forty years back there might have been seen going through the village of Wilmslow, on a Sunday, from a dozen to a score of country people, fully equipped for rain or shine. They were of sedate, sober appearance, clad in a rustic manner, of varying ages, from old men to youths; and there were both men and women. They passed through the village in the morning, and returned in the afterpart of the day. It was their practice to call at the Swan Inn for rest and refreshment; and I can well remember noticing that they were admitted when the house was closed against ordinary customers, for they were travellers. These people, in the place, but not of it, anyone of whom might have served an artist for a model of Bunyan's immortal pilgrim, were Baptists going to worship at the old Baptist Chapel at Warford. I do not remember whether they went every Sunday, or on alternate Sabbaths, but they went regularly; most of them came from Woodford and Bramhall, so that the distance they would have to travel would be about seven miles. About 25 years back a new chapel was built for these people at Bramhall, near the edge of Woodford, and since that time they have worshipped there, and have not been seen as formerly passing through the village of Wilmslow. From what has been said, it will be seen that the Bramhall Baptist Church is an offspring of the Warford older Baptist Church; and this will account for the writer of the following paper, the late Mr Joseph Barber, formerly a pastor of Warford Old Chapel, treating of both churches as one church, for the early history of the Warford Church is also the early history of the Bramhall younger branch of the same church and people. The late Mr Joseph Barber compiled the following paper from the documents in his possession, and to which he had access, when he was too infirm, from age, to go over to the 13th anniversary of the opening of the Bramhall Chapel, in the year 1869, and it bears evidence of the writer's great feebleness. I give it as it is, except supplying a word where the sense evidently required it, and, in some few cases, correcting what are evidently clerical errors. To some persons a few glimpses into the history of this old chapel, which is so closely connected with the earliest history of Nonconformity, will be acceptable. If the old chapel is chiefly interesting on this account let us not despise this humble sanctuary. As the old

Scotchman said to his son, who had joined the new Presbyterians—"When your lum's reeked as lang as ours, it may need sweeping too." I am indebted to Mr Shard, of Bramhall, the present pastor of this old chapel, for the loan of the manuscript:—

(1869.)

"To the church and congregation meeting at the Baptist Chapels, Warford and Bramhall.

"Dear brethren,—Age and infirmity prevent my meeting with you on the 13th anniversary of the opening (of Bramhall Chapel). Permit me to give you a brief sketch (of the) rise, progress and changes it has passed through, and the gracious dealing of the Great Head of the Church towards it.

"Preaching was first held at Norbury House Farm (Warford). Being Baptists (they) were denied the right of burial, and interred their dead in the orchard. In 1689 they purchased a patch of ground in Mottram, five miles from Warford, known by the name of 'The Dippers at Warford's Grave-yard;' (it) is in their possession at the present time.

"The first preachers and founders of the church were soldiers of the Parliamentary army—a company quartered in the locality, commanded by Captain Sir Geo. Booth, of Chorley Hall. Until the passing of the Act of Uniformity in 1662, they enjoyed religious liberty, except being denied the rights of burial and marriage in the parish churches. Marriages were celebrated by justices of the peace; some of the first members of the church were married so. From 1662 until 1688 (they) were liable to persecution by fines and imprisonment, &c., for not worshipping with national church. (They) held their meetings in four townships to avoid being informed against, and persecuted.

"In 1688 (came) the Toleration Act, which allowed Nonconformists to erect meeting-houses. (Immediately) after this Warford Chapel was opened. It then included the whole building, 12 yards long, with a gallery at each end.

"The first (regular) pastor of the church was Mr Francis Turner, educated for the national church, but never conformed. He removed from Warford to the Baptists at Hill-Cliff, near Warrington, in 1720. He was succeeded by his son, Mr John Turner, as pastor at Warford, who laboured here 12 years. Father and son were two learned faithful ministers of the Gospel—high-doctrinal Calvinists. A descendant of theirs in Liverpool, at the beginning of this century, had in his possession manuscript sermons of theirs in Hebrew, Greek and Latin. I have read two of the son's (sermons). One, on Romans vi. 4, very strict on believers'

baptism by immersion, preached at Warford. The other had three leading heads and 72 points branching from them.

"(In) 1732 the first Baptist church in Liverpool requested Mr J. Turner's dismission from Warford to Liverpool, on the plea of greater usefulness. I have seen two documents, copied from Liverpool church books, signed by members, (containing) sums promised to be paid quarterly for his support, beginning with £5, &c., down to 5s, (making) a handsome stipend (such in amount) as many Nonconformist ministers would be glad to accept in our day. He laboured in Liverpool 10 years, (and) was leading minister through Lancashire, and Forest of Rossendale, at ordinations and association meetings, and died in 1742. (The) Church in Liverpool promised to assist Warford with speakers in time of need; but we only read of one ordination from 1732 to 1757. A minister's name only appears in church book for first five years. So we conclude this began the decline of the once zealous, active, and flourishing church of Warford and surrounding townships. (The) church (was) destitute of pastoral aid 20 years. They met to read the Word, with prayer and praise. During these years so few attended (that the) chapel was divided and house took from it, and stable for horses made into a cottage.

"In 1757 a member was dismissed from Hill-Cliff, as minister to Warford and three females to strengthen the declining Church; three ministers united in his ordination. Many baptisms took place, and for some years the late Mr Johnson occasionally visited and spoke at Warford. The minister resided 12 miles from chapel, (and) drew his horse up at roadside inns. (He) was charged with light and frivolous discourse with females, was deposed from his office, repented, acknowledged his faults, and was restored to office. He was accused a second time of being overtaken in the same faults, (and) would not submit to discipline; a part of the Church withdrew, and united at Millington, and a part remained with him. He lived to extreme old age. Last time he was at (meeting he was) too weak to lead worship, and resigned. Not a line written in church after his fall was inserted."

There is some more of the manuscript, but the writer has evidently confounded the next two pastors—Thomas Holt, the elder, and the first pastor of that name, and Thomas Holt, his son, and successor as pastor.

The first Thomas Holt appears to have succeeded

the unfortunate pastor above-mentioned. He came, so far as we can gather, from Walker's Farm, Davenport Green, Fulshaw, and settled at Warford. "He served the church over 40 years, and died at Warford, aged 82, in the year 1830. He raised the Church," says the writer of the paper, "when in the vigour of life' but in extreme old age he left it as weak as he found it." He was succeeded as pastor by his son, Thomas Holt, who resided "12 miles from the chapel." At this time it appears the church only met "every other Sabbath, and broke bread (only) once in three months." The second Holt died at Stockport, and was succeeded in 1839 by Mr Joseph Barber, of Macclesfield, the writer of this paper. He died at Warford in the year 1871, and was succeeded by the present pastor, Mr Enoch Shard, of Woodford, or Bramhall. There is a very small endowment to this chapel, which appears to have been left to it in the time of one of the Holts; and, I believe, there are some deeds belonging to the place, which might be interesting, but I have not been able to get at them. Mr Barber concludes the above paper thus, referring to the early founders of this country church, he says: "The men who led the worship, and ministered to it, must have been blessed with an ardent love for the truth, to enter on the forlorn hope, in a thinly populated rural district, with roads nearly impassable, and over five miles from nearest town.—J. BARBER."

I have made the best I could of the materials at my command. If a perusal of documents, and the history of Nonconformity should correct the above in any particulars in which it is in error, I shall be glad. Mr Barber, whom I numbered amongst my personal friends, was, as I have said before, aged and infirm when he wrote the paper. It was written in 1869, and he died in 1871, full of years and greatly respected. He was a plain, humble, Christian man, with a considerable fund of dry, quiet humour, and this, with other genial qualities, made him a most desirable companion and friend.

WM. NOBBURY.

Leigh, Lancashire.

PRAYER FOR LANDLORDS.

[879.] There is a curious prayer in Edward VI.'s Liturgies, headed "For Landlords." It reads as follows:—"The earth is Thine, O Lord, and all that is contained therein, notwithstanding Thou hast given possession of it to the children of men to pass over the time of their short pilgrimage in this vale of misery. We heartily pray Thee to send Thy Holy Spirit into the hearts of those that possess the

grounds, pastures, and the dwelling-places of the earth, that they, remembering themselves to be Thy tenants, may not rack or stretch out the rents of their houses and lands, nor yet take unreasonable fines and incomes after the manner of covetous worldlings, but so to let them out to others, that the inhabitants thereof may both be able to pay their rents and also honestly to live and nourish their families and relieve the poor. Give them grace, also, to consider that they are but strangers and pilgrims in this world, having here no dwelling-place, but seeking one to come; that they, remembering the short continuance of their life, may be contented with that which is sufficient, and not join house to house and land to land to the impoverishment of others, but so behave themselves in letting out their lands, tenements, and pastures, that after this life they may be received into everlasting dwelling-places, through Jesus Christ our Lord."—From "Glossary of Cheshire Words," by Lieut.-Colonel Egerton Legh, M.P. Though not a very strong Ritualist, yet I think the prayer given above might have been retained with advantage in our Prayer Book. At this season it would be most fitting.

W. N.

Replies.

SIR EDWARD COKE, BARONET, AND REDDISH.

(Nos. 836, 841. June 28, and 30.)

[839.] I am one of those who delight in turning over musty old records of the past, and some years ago I came across a copy of the "Exemplification of a decree relating to Reddish Mill, &c.—Coke, Bart., against Hyde, Esq.," dated 12th February, 1657; together with a plan (on paper) of the "River Tame and of the new course, &c., occasioned by a breach, in the banks within Jackson's land, taken by H. Oldham, 1771," both of which I now possess. I had formerly an old brief used on the case, containing case, remarks, evidence, &c., endorsed with the amount of fee, and signed by one of the then eminent counsel. I however lent it to a friend, who has since informed me that he does not remember anything about it. The plan is a very neat one, to a scale of poles each seven yards, shewing portions of Reddish, Denton, Brinnington, the river Tame, a brook which divides Denton and Reddish, Mr Coke's land, mill, mill fleam, Mr Coke's warth, a meadow, ford, weir, old fleam, fender, and three tushes; Jackson's land, called "Strines or Strands," and Mr Hulton's land adjoining. It will be seen in the exemplification that mention is made of one Richard of Reditch, an

ancestor of Sir Edward Coke. In Harland's "Manchester," vol. 2, p. 260, it is stated that "Richard de Rediche holds one oxgang of land in Rydich by the service of 6s." An oxgang, I think, means what an ox could plough in one day. At page 264 it is also stated that "Roger, son of William, holds one carve of land in Rediche in thanage by the service of 6s." The Hydes also mentioned in the exemplification are perhaps descendants of John de Hido, or Hyde, of Urmston, son of Ralph Hido, of Urmston, who was a son of Thomas Hide, of Norbury, and took the Urmston estates by marriage with the daughter and heiress of Adam de Urmston. I should like to be enlightened as to who the Mr Hulton and H. Oldham, surveyor, were. Denton is mentioned to be in the township of Withington. Can anyone explain how this is? I will now, with your permission, give a copy of the exemplification (as written with the exception of abbreviations which I have put at length) for the benefit of your correspondents "R. K." and "Warren-Bulkeley," and other numerous contributors and readers of Notes, &c., to show that Sir Edward Coke did possess property at Reddish:—"Oliver Lord Protector of the Commonwealth of England Scotland and Ireland and the dominions and territories thereunto belonging to all to whom these present letters shall come greeting know ye that we have looked into a certain record had and annoted in the remembrances of our exchequer at Westminster that is to say amongst the records of Hilary Term in the year of our Lord 1657 the Roll on the part of our remembrancer there the tenor of which record followeth in these words (that is to say) Lancashire It is found in a certain book of orders and decrees of the exchequer (that is to say) amongst the orders or decrees of the term of St. Hilary in the year of our Lord 1657 in the leafe on the part of this Remembrancer in these words (that is to say) 'Whereas Sir Edward Coke baronet in Michaelmas Term in the year of our Lord 1656 did exhibit his English Bill unto this Court against Robert Hyde the elder Robert Hyde the younger Andrew Robinson James Robinson Thomas Browne and Thomas Crompton defendants thereby setting forth that Richard of Reditch one of the complainants' ancestors was about two hundred and sixty years since seized in fee or of some other estate of inheritance of and in one water corn mill and certain messuages lands and tenements with the appurtenances in Denton within the township of Withington in the county of Lancaster which mill is situate near a certain river called Tame or Reditch water which divideth the counties of Lan-

caster and Chester and the said mill now is and since the erecting of it hath been called Redich Mill and hath always been repaired at the sole charge of the said Richard of Redich and his heirs the profits thereof not amounting to the charge of building and repairing of it.'"
S. F. C.

Queries

[881.] "FIFTEENS."—In an old town's book, in my possession, for a country parish in Lancaster, occur the following entries:—"For ye year 1748," the Surveyor of Highways was debited as follows: "Charged by lay books with 20 fifteens, £13 6s 8d; for 1745 16 fifteens ye sum of £26 13s 4d; for 1749, 16 fifteens per ley book, £10 13s 4d." It appears that these "fifteens" had something to do with some kind of assessment then in vogue. Can any of your correspondents explain the matter, and oblige

Leigh, Lancashire.

W. NORBURY.

CHRISTENING ON SHIPBOARD.—There was a novel christening ceremony on the receiving ship Wabash at the Charlestown Navy Yard, near Boston, on Thursday. The capstan of the vessel was used as a stand for the baptismal font, and was elegantly decorated with flowers. The ship was gaily adorned, and the officers, their families and the crew were present. The heroine of the occasion was the infant daughter of Captain and Mrs. J. N. Miller, of the Wabash. The water in the font was from the River Jordan. The child was christened Helen Josephine, and after the ceremony her feet were placed in earth brought from Maryland, the birthplace of her mother. The child was born at sea, and has never been off the vessel.

UMBRELLAS AND PEPPER.—The umbrella trade grievously threatens the existence of the pimento plantations of Jamaica. An official estimate made in Kingston, last fall, reckoned that more than half a million umbrella sticks were then awaiting export to England and the United States. These sticks were almost without exception pimento, and it is not surprising to be informed that owners and lessees of pimento walks are becoming alarmed at the growth of a trade which threatens to uproot, in a few years, all their young trees. The export returns for the past five years show an average of two thousand bundles of sticks sent out of the island annually in the ordinary course of trade, and the returns for the first three-quarters of 1881 show an export of over four thousand five hundred bundles, valued at fifteen thousand dollars. When it is remembered that each bundle contains from five hundred to eight hundred sticks, each of which represents a young bearing, pimento tree, the extent of the destruction may be realised.

SATURDAY, AUGUST 5TH, 1882.

Notes.

RUSH BEARING.

[882.] I have heard the dancers who attended the rush cart had two persons who were distinguished from the rest, who were called molly dancers. This was formerly very common in the four Lancashire townships of Blackley, Moston, Newton Heath, and Failsworth, and as I understand, it went to each township once in four years. The "Book of Days" contains an account of this custom, and in "Early Days," by Bamford, an account of it is also given. A later writer, Mr Edwin Waugh, devotes a chapter to this subject, and in a book called "The Village Festival," a picture of rustic enjoyment is admirably portrayed. It has been maintained that Blackley rush bearing had no connection with those named above, and that Droylsden was one of the four townships which had joint rush carts. A person on Old Road remembers the Droylsden rush cart over 40 years ago, when she lived in that township. It is easily explained how this confusion had arisen. Only one of the four townships—Newton Heath—had a church. It has now ceased, as far as Droylsden is concerned, its wakes not being held at the time of the other three. The name of molly dancers was used some 46 years ago. The name contains two very significant corruptions of very common Christian names in Lancashire—Mary and Elizabeth. The two personages were respectively called Dirty Moll and Lazy Bet. From the first we get moll, mollying, and mollycot, the last syllable no doubt being derived from cotter. It is very distinct from the Burns cotter, as in Lancashire it means a lazy man, who will slush and clean or do any odd job rather than work. From Bet we get bettying, which means doing the same kind of work as a mollycotter. Hence, our village morris dancers were attended by two personages already named, clothed in the dirtiest petticoats which could be found in the village, their faces being smeared with soot, and carrying besoms to clear the road for the dancers. The gaudy appearance of the dancers, and the order and neatness of the decorations of the rush cart, contrasted strongly with the two characters introduced to represent the idle who are content to sweep the street, and the industrious who can enjoy the village wake as it comes round in its accustomed season. Mr Higson, in his "History of Droylesden," has preserved the words of a very quaint old duet by "Tready Well and his

wife," which was generally sung at these festive gatherings. Strutt, the antiquary, in describing these customs, intimates that they were instituted in the country before the introduction of Christianity. A passage in "Bede's Ecclesiastical History" makes the matter much clearer. E. H.

Replies.

SIR EDWARD COKE AND REDDISH. Part II.

[883.] And That the said Richard of Redich wanting a convenient place for the attaching of his mill wear or mill dam whereby to cause a reflux of water to supply the said mill Did agree with one of the ancestors of the said Defendant Hide for a certain small parcel or place of land to attach his said mill wear or mill dam upon and for a reflux of the water to the said mill under and upon the yearly rent of 12s 10d payable at the Feasts of St John the Baptist and all Souls by equal portions or within 20 Days next after either of the said Feasts the said being lawfully demanded which said agreement was put into writing in the nature of a Bargain and Sale or of some other sufficient conveyance But the Plaintiffs writings being plundered he hath not the same to produce but saith further that afterwards (that is to say) in November in the one and twentieth year of the reign of King Henry the Sixth one Ralph Hyde another of the Defendant Hides ancestors Did confirm the said Grant and Premises thereby granted unto Richard of Redich being Heir of the aforesaid Richard of Redich and his Heirs for ever over under and upon the aforesaid Rent of Twelve Shillings and ten Pence and Six pence more payable as aforesaid The words of which Deed are thus (That is to say) *Unam placeam terr cum Attachiment acu Reflexu aque usqr ad molendinum Rici de Redich* And that ever since the making of the said first Grant Richard of Redich his Heirs and Assigns have continued payment of the said Rent and enjoyed the Premises peaceably until the 14 day of July 1656 about 2 years before which Time the said Plaintiff having demised his Demesne Lands at Redich Together with the said Mill and Premises to one William Stopford the Plaintiff living in Derbyshire near 40 miles distant from Redich was inforced to intrust Servants to see the said Rent discharged And the said William Stopford and all other the Plaintiffs Servants did carefully discharge the said Rent as the same became due until the four and twentieth day of June 1656 at which Time the said Defendant Hide the elder being indebted to the said Stopford in eight

pounds ten shillings And there being some communication between the said Defendant Hide and the said Stopford the said Hide told him that he needed not to be so precise as formerly in payment of the said Rent for that no advantage should be taken of his default whilst he continued Tenant at Redich And that upon the 14 day of July 1656 being the last Day of the Twenty Days limited for payment of the said Rent the said Stopford meeting with the said Defendant Hide the elder in Ashton Fayre requested him to accompt with him and to deduct the said Rent out of what he owed him and pay him the residue but the said Hide answered he could not be at leisure to accompt with him that Day but would accompt with him next morning and so on purpose did put of the said Stopford with fair and ensnereing speeches to cause him to omit the said Tender of the said Rent that Day so that he might enter for the forfeiture And that the said Defendant Robert Hide the elder in the evening of the said 14 day of July (being the last of the 20 Days limited for payment of the said Rent) having by such ensnering speeches and sinister dealings as aforesaid caused the said Stopford to neglect the Tender of the said Rent and having as himself has since confessed waited above 20 years for the like opportunity did a little before sunseting of the same Day come with the other Defendants backwards and by paths and enter upon several places of the said Plaintiffs Lands then in the possession of the said Stopford and other of the said Plaintiffs Tenants not being any part of the Lands of or which the said Rent was reserved and chained up the said Plaintiffs flood-gates and threatened to enter by force into the said mill and messuages and to dispossess the said Plaintiff and his Tenants And that the aforesaid William Stopford upon the said 14 day of July in the evening went into the said place of land to tender the sum of 6s 8d being the half-years Rent then due for the said one pla[ce] of land &c But the said Defendant Hide being gone home the said William Stopford followed him to his House and there tendred him the said 6s 8d Rent whilst it was so light that a man might have seen to have told a greater sum of money But the said Defendant Hide refused to take the said Rent and said that the said place of land with the aforesaid mill and messuages were forfeited and that he would take advantage thereof and thereupon did shortly after seal a Lease of Ejectment unto the said Defendant Thomas Crompton not only of the place of Land attachment of the wear and reflux of water but also of the said mill and messuages and made the Defendant James Robinson Ejector

with an intent to evict the said Plaintiff of his possession knowing that by Plunder of his Manor Houses both in Lancashire and Darbyshire his Deeds were lost and some of them come to the Hands of the said Defendant Hyde wherefore in regard the said Plaintiff's witnesses were some dead and others live in remote places and for want of his Deeds he was not able to make his Defence in Law and the matters complained of being properly releivable in a Court of Equity he therefore prayed relief in the Premises and to have Copies of the Counterparts of such Deeds as the said Defendants have which concerns the said Plaintiff's Title to the Premises the original Deeds being lost And to have the Defendant Hyde to deliver up such other Deeds of the said Plaintiffs as he unjustly *deteyneth* And to have an injunction to quiet his possession and to say the said Defendants suits at Law and to be relieved against the said pretended forfeitures (if any such there were) and prayed process of Subpena against the said Defendants Who being therewith served did appear and put their joint and several answers unto the said Bill wherein the said Defendants Robert Hyde the elder and the said Robert Hyde the younger confess the said Grant and Confirmation of the said Premises unto the said Plaintiff's ancestors at the Yearly Rents in the Bill set forth with condition of re-entry in such manner as in the said Bill is set forth and that the said Rents and Conditions of re-entry did descend and come unto the said Defendants Robert Hyde the elder and his Heirs And the said Defendants Robert Hyde the elder and Robert Hyde the younger also say that the said Robert Hyde the elder being seized in Fee of and in the yearly Rents and Conditions before mentioned and that the said Rent of 6s 8d not being paid to him nor any other for his use upon the Feast of St. John Baptist 1656 nor within 20 Days after albeit he made legal demand thereof a little before the sun sett of the fourteen Day of July next after at several places of the premises before granted whereupon he entered into the Premises as he conceived he might lawfully do by virtue of the Provisoes in the said grants.

"WALK YOUR CHALKS."

[884.] This phrase dates from a period before lead pencils were common, and when chalk served the purposes of marking. Thus—"I beat him by long chalks" refers to the ancient custom of scoring merit marks in chalk. "Walk your chalks," or "get out of the way," is the corruption of an expression, "Walk, you're chalked." When lodgings were wanted in any town for the relative of any royal personage,

they were arbitrarily seized by the marshal and sergeant-chamberlain; and the inhabitants were turned out and told to go, as their houses had been selected and chalked. Hence the appropriateness of the peremptory dismissal, "Walk, you're chalked."

T.T.

Queries.

[885.] WORDALE OR WORTHLEGH.—The aggravating looseness in the spelling of proper names by our ancestors is very trying and puzzling to the antiquarian. The following extracts from the 27th Report of the Deputy Keeper of Public Records, pp. 112, 113, both evidently referring to the same person, are an instance of this:—"To Edward II. Robert de Ponte, of Stokport, and Richard de Wordele, and Ciceley, his wife. Fine,—a tenement in Stokport.—To Edward II. Robert del Brugge and Richard de Worthleigh, and Cicely, his wife. Fine,—a tenement in Stokport." Ponte and Brugge are evidently both "bridge," and the latter form is, if I remember correctly, mentioned by Mr Heginbotham as pointing out the antiquity of the bridge at Stockport. But where is the place known both as Wordele or Worthlegh?

Woodley.

JAS. COCKS.

[886.] FUDGE.—What is the origin of this word? According to Johnson it is "an expression of the utmost contempt, usually bestowed on absurd or lying talkers."

A. K., Stockport.

[887.] RYDER.—Can anyone state when and where Robert Ryder (or Rider) an ironmaster in Cheshire died? He was at one time a butler in the Cotton family, at Haigh Hall, Huddersfield.

A.H.

[888.] JONAH BARDSLEY.—Recently I was staying the night at a publichouse in Cheshire where there happened to be a merrymaking, and some toasts were being drunk. To one of these—the toast of the evening I took it to be—the chairman appended the words "Jonah Bardsley," on which the entire company drank up their glasses, and some turned them upside down. Can any of your readers say what the words signify when used at a convivial meeting, and how the term came into use?

SPHINX.

[889.] ORIGIN OF LINES.—Would you insert the following in your "Notes and Queries." I do not know where the lines occur. I think the lines are a relic of popery. My mamma learnt it me when at school near Lancaster, in 1802. Perhaps Mr Edward Hudson can

tell us. There are six or eight lines in all, I think.

"Matthew, Mark, Luke, and John,
God bless the bed that I lie on.

Then there are a few lines. I want to know what they are. Then comes,

"An angel, on each post,"

and it ends up with,

"Sweet Jesus, come and comfort me."

Chester.

ELIZA LINGARD.

[890.] AN UNCOMMON SPEECH.—Could any of the readers of the *Advertiser*, give the name of the right hon. gentleman who delivered the following speech in the Macclesfield Town Hall, some 60 years ago? and oblige,
Yours,

I. A. FINNEY.

"A very uncommon speech, made by a very uncommon right rev. gentleman, at the common Town Hall of Macclesfield: 'Though thou shouldest bray a fool in a mortar, among wheat with pestle, yet will not his foolishness depart from him.' During the whole course of my common life I have been a common friend to the widest possible diffusion of the best possible common education, and in attestation of this common assertion, appeal to the two common schools, still in operation at Prestbury, neither of which I established; nor yet revived any others, but conducted both uncommonly laboriously for the common instruction of the common poor in that salutary wisdom* by which both 'the head and the elbow† are made better.' Nor would I either in that common situation, or in any other, sacrifice an atom of common religion, or common morality, to obtain a whole universe of common mind. I can now look back from the common schoolmaster to the common schoolboy—to the common day-boy, upon the common foundation of the common Free Grammar School; and do so with an uncommon anxiety to adopt every advantage of the system hitherto pursued, avoid every common defect, and to admit every possible common improvement to it. And though I cannot regard the common time spent at common school as the happiest part of our common life, yet certainly the common friendships formed at common public schools I have found amongst the most uncommon pleasing, the most uncommon permanent, the most uncommon useful. And again, I hope to see the common youth of this common town and common neighbourhood, under the common auspices of this royal institution, commonly united together by common ties of common exertion for common distinctions, and by the hourly display of uncommon good qualities. The competitors may be common boys—their objects common butter-

flies. But the common union of common ardent pursuit is scarcely ever forgotten, or entirely dissolved; it is, in short (commons)‡, one of those almost invisible bonds by which common society is held commonly together as Gulliver was secured by the common hair of his head, not because it was uncommonly strong, but because they were uncommonly numerous. You remember the uncommon inscription upon one of my common predecessors. Webb || in the seventeenth century, read Phoenix of grammarians, where, by some uncommonly ill-omened alteration, we now read 'flower,' as if a common Maxfield coryphæus when not uncommonly immortal, like the common Phoenix, but like the flower, 'humbug.' Now, on common behalf of my late honored master, I insist upon the common purity of the old reading, and trust that some common pupils of mine will hereafter commonly be found to uncommonly maintain before the common corporate body and others commonly assembled in this common hall, whatever may have become of the common Arabian bird, a real but uncommon grammatical Phoenix § as ever nestled in the Busbeian chair of the common Free Grammar School of Macclesfield."

[891.] BY HOOK OR BY CROOK.—I have often pondered over this common but strange expression, and wondered whether we use it rightly when we say "By hook or by crook," meaning "By fair means or by foul means." What is the derivation?

SEMPER.

*Minerva, hast thou lost the bird? If so, search for him about King Edward-street, and thou wilt soon twig the egg of an eagle in an ivy bush.

†The ironies may have remitted his elbows but he must be a clever hand who durst venture to solder up the crack in t'other place.

‡This must either be a mistake or some wandering illusion to the allowance served at his own refectory.

||Here the gentleman makes a mistake in spelling. Any common grammatical snob would have minded this. 'Tis Webb, and we must insist upon the propriety of the original reading. He has never been able to spell correctly since frightened by the appearance of a straight rod to it.

§So it, Coryphæus. Will do e, Bird of Araby. This is enough to make out Busby's wig-split with a high er. It beats cockfighting all to sticks, but twas after dinner, and the rev. gentleman must have got out of his classics into his via fies.

ECONOMY SNUBBED.—A German captain of artillery named Von Ehrenberg, having written a pamphlet in which he endeavoured to show how millions of marks might be saved upon the German war budget annually by the abolition of useless pomp and show, has been tried by a military court at Cassel and sentenced to three months' imprisonment, to pay the expenses of the trial, and to be dismissed from the service. The court found that the prisoner had insulted the Minister of War, as well as the Imperial body guard, of which he had contested the utility.

SATURDAY, AUGUST 12TH, 1882.

Notes.**CHESHIRE QUAKERS IN 1670.**

[892.] In the Bodleian Library, at Oxford, a long list of Lancashire and Cheshire Quakers is preserved. This MS. professes to give the names of those Quakers who had been convicted as recusants for not attending divine service in the parish churches, and in consequence were heavily fined. It may be some of the names are spelt wrong, as these have been copied from the Exchequer rolls, but these may be easily corrected by those in vogue at the time in any particular locality. However, it serves to show the strength of the body of people called Quakers, and how large a number this part of the country then contained, and also how many suffered punishment for "conscience sake" in preference to foregoing their religious convictions. "An abstract of the names of the people called Quakers lately convicted as Popish recusants upon the statutes made in the reign of the late Queen Elizabeth for the suppression of Popery. Two-thirds of some of their estates being already seized, and others liable daily to be seized into the King's hands; taken out of the Exchequer rolls, and accounts sent out of the countrey. Besides many more are prosecuted on the same account in other counties, which as yett wee have noe account of their names. Wm. Kent, of Bradwall; John Baddly, of Malpas; Henry Murry, of Wigland; Henry Fletcher, of Wrenbury; Gilbert Woollam, of the same; John Wrench, of Shepbrook, and Ann, his wife; Richard Varrett, of Picton, and Elizabeth, his wife; Thomas Powell, of Rudheath; Richard Picton, of Leftwich; Thos. Norcott, of Northwich, and Mary, his wife; John Jackson, of the same, and Alice, his wife; Roger Dicks, of Eccleston; Peter Dicks, of the same; James Dicks, of the same; Will Woodcock, of Church Hulme, Holmes Chapel; Mary Stretch, of the same; John Pekoe, of Stanthorne, and Ellen, his wife; Robert Beckett, of the same; Thomas Pekoe, of the same; Thomas Brassey, of Willaston; Joseph Powell, of Acton; John Sharples, of Atherton; Daniel Moore, of Hankloe; Thomas Corne, of Barthomley."

E. H.

STOCKPORT IN 1745.

[893.] I have seen a very quaintly-written book, the title of which is "A Compleat History of the Rebellion," from its first rise in 1745 to its total suppression at the glorious battle of Culloden, in April, 1746, by James Ray, of Whitehaven, volunteer under

His Royal Highness the Duke of Cumberland. The book is now rare, and is interesting for its local descriptions. For instance, Liverpool, or Lirpool, is described as "not a very ancient town, but is very neat and populous, the people very polite, courteous, and well bred." Pra-ton, or Priests' Town, we are informed, is one of the prettiest retirements in England. Wigan is pleasantly situated near the rise of a rivulet, called the Dugless. Macclesfield, or Max-field, "has several good inns, of which the Angel is the best for good entertainment and civil usage;" and Stockport, by some called Stopford, being a market town on the edge of Cheshire, noted for its silk mills, and a very ancient church. H.

Replies.**SIR EDWARD COKE AND REDDISH.—PART III.**

(No. 81) 853.—July 29 August 5.)

[894.] And the said Defendants further say that they conceive the said Place of Land and other the Premises in the said Grant and Confirmation granted do contain about five acres of Land at seven yards to the pole And that the Mill and Messuage in the Bill mentioned stand upon the same and that 13s 4d a year being the rent reserved was a full Rack Rent for the same at the Time of the Grant But they conceive that the Mill and Premises now are and for many years last Past have been worth 30^l per annum which the said Defendant Robert Hide the Elder saith is one reason wherefore he took advantage of the Forfeiture And that another Cause of his entry and taking advantage of the Forfeiture was for the said complainant or some of his Tenants and Servants had of late raised their wear higher then formerly by half a yard whereby the Lands of the said Defendant and his Tenants and Neighbours are often overflowed more than formerly And the Defendant Robert Hyde the elder hath thereby lost near a statute acre of rich Land and sayth that if the said Plaintiff and his Ancestors have enjoyed the same Premises ever since the first Grant it hath been at easy rates and the said Plaintiff may now be content either to agree with the said Defendant Hyde for a greater or more proportionable Rent or else suffer him the said Defendant to hold the same being now Forfeited without disturbance according to the Deeds And the said Defendant Robert Hide the elder confesseth that he hath waited for the Rent on the Land in case default of payment were made And that it hath been his intention for some years past to take advantage of the forfeiture if default of payment were made for the Reasons aforesaid (That is to say)

for that the Premises were held at small rates and the said Defendants and his Neighbours had sustained loss by the Plaintiffs Heighting the wear And it was conditioned by the Grant that in default of payment of the said Rent the said Defendant and his Ancestors should re-enter into the Premises and enjoy the same And the said Defendant and Robert Hide the elder doth deny the breach of any promise made unto the said William Stopford and setteth forth the entry by him made upon the 14 day of July 1656 into the Premises and the demand of the Rent and conteseth that the other Defendants were with him to bear witness And doth also set forth that upon the five and Twentieth day of July 1656 aforesaid he entered upon the Premises and demanded possession of the said mill and messuages for nonpayment of the Rent and saith that by force of such entry he became seized of the Premises in Fee and ought to enjoy the same And confesseth the locking up of the Plaintiff's Flood Gates and Fenders and confesseth that after the said Stopford had re-entered upon him he sued forth an original in Trespass and Ejectment as is set forth in the Bill and setteth forth the proceeding thereupon to be as in the Bill is set forth And all the said Defendants further say that the said entry was made in a peaceable and quiet manner and the said rent was Demanded with an audible voice by the said Robert Hyde the elder at several places of the Lands in question and that all the other Defendants (save Thomas Crompton who was not there) came with the said Defendant Robert Hide the elder as witnesses And disclayme all Title only the said James Robinson claimeth as Lessee in Ejectment And the said Robert Hide the elder and Robert Hide the younger further say that after the Rent was demanded and entry by them made for default of Payment and they were returned home the said William Stopford after sunset of the said 14 day of July (that is to say) at Ten of the Clock in the night did tender to the said Robert Hide the elder some money which he said was for the 6s 8d then unpaid for Midsummer Rent past but he refused to accept it because it was not legally tendered upon the Premises when he demanded it nor within the Time limited by the Law And saith it was so dark when it was tendered that a Man could not see to tel it without a candle And the said Defendants deny all confederacy and unlawful practice and others the matters charged against them in the said Bill other than what they have before answered and deny that they have any Deeds in their Hands belonging to the said Plaintiff as by [their] answer (amongst other things) more at large it doth and may appear Unto

which answer the said Plaintiff replied And the said Defendants being served with Process of Subpena to Rejoin and the said Case being at Issue Witnesses were examined on both sides And the Depositions of the said witnesses being published The said cause was set down to be heard this day at the request of the said Defendants And the same came to hearing before John Parker and Roger Hill two of the Barons of this Honourable Court.

[895.] I send the following extracts in relation to Sir E. Coke :—" Indenture dated 3rd March 14th James 1st Between Sir Edwrd Coke of Stoke in the countie of Buck Knight and Dionise Johnson alias Beacom of Heaton upon Haughfield in Com. Lanc. Husbandman. Wittneseth that Whereas Alexander Redich of Newhall in the countie of Derby Esq nowe deceased by one indenture bearing the 10 Aprill in the Eleventh year of the present King's raigne between him the said Alexander Redich of the one pte and the said Dionise Johnson al. Beacom of the other pte did for the consideracons therein expressed graunt bargaine alien and sell unto the said Dionise Johnson &c &c for ever all that Cottage & garden and twentic yards of ground at the west end of the said Cottage wch was meared and staked forth by and wth the consent of Richard Baguley of Heaton upon Haughfield and the said Dionise Johnson situate lyeing and being uppon a peece of waste ground or comon called the Newland in Heaton uppon Haugfield Now this Indenture wittneseth that the said Sr Edward Coke for the further and better assuring and conveying of the above Cottage and ground hath at the special request of the said Dionise Johnson Released and quit claimed unto the said Dionise All Right and title to the said Cottage and ground to him and his heirs for ever. COKE." "Indenture dated 25 Sep. 1694. Lease from Sir Edward Coke of Langford Co. Derby Bart. of a farm in crumpsal to James Pendleton in consideracon of the sum of thirty eight pounds for the term of 21 years paying yearly the rent of £12 13 4 And likewise the further rent or sum of three pounds for every acre which the said James Pendleton shall plow over and above number of five acres for three of the last years of the said terme of 21 years the special Lycence and consent of the said Sr Edward first had and obtained in writing. And further that the said James Pendleton shall during every year of the said terme plant five good plants of Oke ash or elm and ten more stakes or boughs of Poplars.

J. OWEN.

A CHESHIRE ECCENTRIC.

(No. 882.)

[896.] Some men are possessed with strange hallucinations. One of this character once resided at an out-of-the-way old-world nook, known as Ringway Outwood, in Cheshire. In his "Memoirs," Hulbert records some of the eccentric doings of a gentleman named Moss. It appears he must have been a misanthrope, for the purpose of "making up for want of society" he made several wax figures, which were elegantly and fashionably attired, one of which he called Mrs Moss, and at dinner she was placed at the head of the table, the other figures being guests. After dinner they were seated opposite the window, as if observing the passers-by, and many a countryman's bow did these ladies receive, with which Mr Moss was greatly delighted. Is anything further known, for it is not everyone who can indulge in these kinds of eccentricities? D. G.

GEORGE NICHOLSON.

(No. 875. July 22.)

[897.] Those who have seen penny Bunyans and shilling Shakespeares may have some knowledge of George Nicholson. He has been called the father of cheap literature. Born at Bradford, in Yorkshire, in 1760, and having learned the business of a printer, he gave his attention to the printing and cheapening of books. He introduced the practice of producing pocket volumes. He was the publisher of the "Literary Miscellany," containing some of the gems of English literature. He published a large number of books. He resided successively at Manchester, Ploughnill, and Stourbridge, and died at the last-named place on the 1st of November, 1825, aged 65 years. "He possessed," says a writer in the *Gentleman's Magazine*, "in an eminent degree, strength of intellect, with universal benevolence and undeviating uprightness of conduct." These are all the particulars I can gather, and, as regards the latter part of the query, I am quite in the dark. I may add I have a long list of works which he issued, some of which are of a most interesting character. Complete sets of his works have now become very scarce, and are highly prized by collectors. E. H.

ORIGIN OF LINES.

(No. 889. Aug. 5.)

[898.] The following is the verse asked for in last week's Notes and Queries:—

Ma-thew, Mark, Luke and John,
Bless the bed that I lie on;
Four corners to my bed
Four angels round my head,
God within and God without,
Blessed Jesus all about.

The above is one of those quaint sixteenth century prayers taught when Roman Catholicism was the accepted religion of the country, and contains a distinct appeal to certain saints for their intercession with God on the child's behalf. It is supposed to have originated in the fact that at that time beds were in use having carved effigies of angels on each post.

Stockport.

WARREN-BULKELEY.

MANCHESTER ALCHEMY.

(No. 876 July 22.)

[899.] On referring to "Adam Clark's Life and Labours," 2nd Ed., 1842, p. 46-7, there are some curious passages, which seem to indicate that he had really bestowed some attention to alchemy. It is pretty clear that during a lapse of some years he was in the habit of corresponding with a Mr Hand, who seems to have been an adept in this wonderful and fascinating pursuit. This gentleman, in one of his letters to Adam Clark, gives a very curious account of his dealings with a mysterious personage, who performed most extraordinary things in the alchemical line, and he offered to disclose his secret to Mr H. under certain conditions; in fact, the whole has a strong savour of a wicked compact in which the father of all evil plays a conspicuous part. Mr Hand frequently asks Dr. Clark if he has seen a Manchester gentleman, who, as he has heard, was in possession of the art, and begs when he sees him he will prevail with him to help a distressed brother. This science was always veiled under a system of symbolism, most difficult to understand; the planets represented certain metals, and the fixed stars other bodies which were then considered as compounds, and not entirely elementary.

E. H.

BY HOOK OR BY CROOK.

(No. 891. August 5.)

[900.] I would say that the correct term is, "By Hook and Crook," and not as above. It has reference to a very old custom, which allowed the poor of a manor to go into the forests to get wood. What they could not reach they might pull down with their crook. The area on which this privilege was allowed, was defined by boundary stones, beyond which the "hook and crook" folk might not pass, which stones exist still in many places.

NEMO.

FUDGE.

(No. 886. August 5.)

[901.] This is a curious word, having a positive personality underlying it. Such at least it is if Disraeli's account of it be authentic. He quotes from a very old pamphlet, entitled "Remarks upon the Navy," wherein the author says, "There was in our

time one Captain Fudge, commander of a merchantman, who, upon his return from a voyage, how ill-fraught soever his ship was, always brought home his owner a good crop of lies; so much that now, aboard ship, the sailors, when they hear a great lie told, cry out, 'You fudge it!' The ship was the Black Eagle, and the time of Charles II.

Stockport.

WARREN-BULKELY.

Queries.

[902.] THOMAS HILL.—In an old magazine for March, 1804, there is a record of the death of a veteran in humble life, but the month is not given, the document being incomplete. It is as follows:—"Died, at a very advanced age, Thomas Hill, servant to William Broome, Esq., of Didsbury. This man had not only been in the service of his late Majesty many years as a soldier, but was the first who seized the enemy's colours at the taking of Minorca. He has faithfully served his late master and his family for 50 years." Can any of our local antiquarians or pedigree compilers say if he was related to Enoch Hill, a private in the Stockport Volunteers, who on the 21st of February, 1799, in the 36th year of his age, was killed in the ranks, by the bursting of a musket?

E. H.

[903.] ANCIENT CHESHIRE BALLADS.—The following is culled from the "Universal Songster," volume I, page 23, illustrated by G. and R. Cruikshank, and is not included in Major Legh's collection:—

In Cheshire town there lived a lad,
As many lads there be;
He was a buxom boy a dand,
And loved a fair ladye.
He was a serving man by trade,
But luckless was his doom;
He loved the mistress not the maid,
Which brought him to his doom;
You may have heard this lover a groan,
Full sorely did he smart;
Her cruel hands they broke his bones,
Her cruel eyes his heart.

Is anything known as to who this story refers?

E. H.

[904.] RALPH CARTLEDGE.—A man named Ralph Cartledge, born in Stockport in 1799, and died in 1873, aged 94, enlisted in the Manchester Volunteers, 104th Regiment. He always asserted that this regiment when formed was sent to Ireland, and at Spike Island its members were forcibly drafted in the 39th Regiment of Foot. What is known concerning this transaction?

R. O. B.

[905.] IMMENSE OAK AT MARTON, IN CHESHIRE.—Sometime about 1854 there was an immense oak tree standing near this village, a chapelry in the large and

ancient parish of Prestbury, about three miles distant from Congleton. It was not far from the little antique chapel, built of timber and plastered, which I learn has been carefully and judiciously restored. The tree was then going to decay very rapidly, and was used as a pigstye. The Marton Oak had a circumference at the root of 58 feet; at a yard from the ground, of 47 feet; and of five feet from it, 42 feet; the girth of the largest limb was 11 feet six inches, and the diameter of the hollow inside, five feet. It is very remarkable no mention is made of it in antiquarian notices of Cheshire, and it seems a most surprising thing that the existence of this enormous tree was not more generally known. Even Ormerod makes no mention of it in his "Cheshire" as far as I can remember. I shall be glad to know whether it still exists, and whether there are any pictures of it to be had.

H. N.

[906.] NEWTON'S WHIM, STOCKPORT.—This place is a pile of cottage property at the end of Stewart-street, Heaton Norris, near its junction with Hatton-street, Heaton Norris. It is well known to some that a man named John Newton erected this property, but few are aware, although of an eccentric turn of mind, he was remarkably clever and fertile in mechanical contrivances. The houses have nothing attractive about them; but the fact of his being a genius caused many to associate with him. He was also an antiquarian, and collected some valuable relics of antiquity. On seeing an old iron chest, now in my possession, with a ponderous lock in the lid, which shoots a number of bolts under a ridge round the sides, the key of which had been lost for years, he made a key to work them. Before his death he made a coffin with a spring lid much on the same principle, in order to prevent the resurrectionists from getting him, in which he was placed after death, according to his own request. This was enclosed in a stone coffin on the same principle, in which he was interred. Many humorous anecdotes are related of him, his acquaintance with all sorts and conditions of men giving him a knowledge of characters in the adjacent towns and villages which few possessed. Any further account of him would be of interest.

E. H.

[907.] COURTS OF ARBITRATION.—The Ancient Courts of Arbitration in Derbyshire. What is known concerning them?

R. O. B.

[908.] CLOWES.—Some years ago a family named Clowes resided in Stockport, and filled an important office in the town. Any particulars concerning them would be acceptable.

R. O. B.

[909.] PARISH CHEST, LINDOW.—There is, I believe, an old Parish Chest, in the Lindow Workhouse, which must contain many old documents of interest to the antiquary. I have no doubt that the trustees would allow any respectable person to overhaul it for literary purposes. Is there no one among your numerous correspondents that could do this, for publication in your paper? I should take a great pleasure in doing it if I was near enough, and had time at my command; as it is, I cannot. I hope some person of suitable tastes will "tackle" this old chest, and thereby "glean a few handfulls after time."

W. NORBURY.

Leigh, Lancashire, August 1st, 1882.

ROSSINI.—ROSSINI the composer used to set to work at ten o'clock in the morning, having risen at nine. His toilet took half an hour, his breakfast, house-gossip, &c., another half hour; then he took his pen and wrote continuously. From ten to twelve, while he wrote, numbers of people came, some with letters of introduction or old friends, and so on. He was very glad to make the acquaintance of talented young artists; he received them with immense kindness, giving them advice and sometimes letters. But what he absolutely hated, says a writer in *Temple Bar*, was to be stared at as one of the sights of Paris. Once his old friend Caraffa came and told him, "There is a Russian princess on the Boulevard who waited two hours yesterday to see you pass; she wants much to make your acquaintance. What shall I tell her?" "Tell her," said Rossini, "that I am excessively fond of asparagus. She need only go to Potel et Chabot and buy the finest bunch she can get, and bring it here. I shall then get up, and, after she has well inspected me in front, I shall turn round, and she can complete her inspection by taking the other view too, and then she may go." He was rather fond not only of asparagus, but of anything good to eat; and whenever he was sent some delicacy in that line, he enjoyed it in advance by unpacking it himself. His visitors gone or not gone at twelve, he put on his wig, which until then lay quietly on the table, his bald head being covered with a towel for the time being; then he dressed, and by one o'clock every day he was out. He hailed the first cabman he met and asked him, "Are your horses tired?" When the unfortunate driver said, "No, monsieur," he never took him; he would never trust himself to other but tired horses, and during all his life never had he entered a railway-carriage. Then he usually drove to the Palais-Royal, in the latter days to the Passage de l'Opéra, and walked up and down in the shaded galleries, meeting a number of friends and hearing with great interest all the newest gossip about singers, composers, and operatic chat in general.

SATURDAY, AUGUST 19TH, 1882.

Notes.

A CURIOUS CUSTOM.

[910.] The following relic of ancient custom is from Cassell's *Old and New London*:—"Previously to the year 1859, when it was discontinued, a curious ancient tenure custom had been for centuries performed, on the occasion of the presentation of the sheriffs of London and Middlesex in the Court of Exchequer. After the ceremony of presentation, proclamation was made by the Crier of the Court for the service as follows:—'Oyez! oyez! oyez! Tenants and occupiers of a piece of waste ground called 'The Moors,' in the county of Salop, come forth and do your service, upon pain and peril that shall fall thereon!' The senior alderman below the chair then cut one fagot (small twigs) with a hatchet, and another with a billhook! The Crier then make this proclamation:—'Oyez! oyez! oyez! Tenants and occupiers of a certain tenement called 'The Forge,' in the parish of St. Clement Danes, in the county of Middlesex, come forth and do your service.' The alderman then counted certain horseshoes and hobnails, and was questioned by the Queen's Remembrancer thus:—'How many have you?' 'Six shoes.' Then the alderman counted the nails. 'How many have you?' 'Sixty-one nails—good number.' And so the ceremony ended."

ED.

CURIOUS EPITAPHS.

[911.] The following epitaph records the death of a fiddler, who appears to have been so much attached to his wife that upon the day of her death he, too, yielded to the grim tyrant. Of this pair, who were buried in Flixton Churchyard, it may be truly said: "In life united, and in death not sundered." The inscription is as follows:—"To the memory of John Booth, of Flixton, who died 16th March, 1778, aged 43 years; on the same day, and within a few hours of the death of his wife Hannah, and was buried with him in the same grave, leaving seven children behind them."

Reader, have patience, for a Moment Stay,
Nor grudge the Tribute of a friendly tear,
For John, who once made all our Village gay,
Has taken up his Clay-cold lodging here.

Suspended now his fiddle lies asleep
That once with Musick us'd to charm the Ear,
Not for his Hannah long reserv'd to weep,
John yields to Fate with his companion dear.

So tenderly he loved his dearer part,
His fondness could not bear a stay behind;
And Death thro' Kindness seem'd to throw the dart
To ease his sorrow, as he knew his mind.

In cheerful Labours all their time they spent,
 Their happy Lives in length of Days acquired;
 But Hand-in-Hand to Nature's God they went,
 And just lay down to sleep when they were tir'd.

The Reicks of this faithful, honest pair
 One little Space of Mother Earth contains.
 Let Earth protect them with a Mother's care,
 And Constant Verdure grace her for her pains.

The Pledges of their tender loves remain,
 For seven fine children bless'd their nuptial state.
 Behold them, neighbours! nor behold in vain,
 But heal their sorrows and their lost Estate.

T. T.

The following are a number of monumental inscriptions which I have culled from various sources, and which may prove of interest to churchyard gleaners:—

AN OLD MAID'S EPITAPH.

Beneath this silent stone is laid,
 A noisy antiquated maid,
 Who from her cradle talked till death,
 And ne'er before was out of breath.

On General Wolfe, at Westerham, Kent, where he was born, 1727:

While George in sorrow bows his laurell'd head,
 And bids the artist grace the soldier dead,
 We raise no sculptur'd trophy to thy name
 Brave youth! the fairest in the lists of fame.
 Proud of thy birth, we boast th' auspicious year
 Struck with thy fall, we shed the gen'ral tear;
 With humble grief inscribe one heartless stone,
 And from thy matchless honour date our own.

The following epitaph is in St. Mary Magdalen, Milk-street. On Sir William Stone's Knight. Free of the Cloth-workers, and Turkey Companies, sometime Alderman of London, who died 1609, aged 63 years:

As the earth the earth doth cover,
 So under this stone lies another,
 Sir William Stone; who long deceas'd
 Ere the world's love him released,
 So much it lov'd him; for they say
 He answer'd Death before his day;
 But 'tis not so, for he was sought
 Of one that both him made and bought.
 Here likewise lies, inhumed in one bed,
 Dame Barbara, the well-beloved wife
 Of this remember'd knight, whose souls are fled
 From this dim vale to everlasting life.

On a Mr John Sullen:

Here lies John Sullen, and it is God's will,
 He that was sullen shall be sullen still;
 He still is sullen, if the truth ye seek,
 Knock until doomsday, Sullen will not speak

In St. Alban's, Wood-street:

What, is she dead? Doth he survive?
 No; both are dead, and both alive!
 She lives, he's dead, by love though grieving,
 In him for her, yet dead, yet living;
 Both dead and living; then what is gone?
 One half of both, not anyone;
 One mind, one faith, one hope, one grave,
 In life, in death they had, and still they have.
 Amor conjugalis sturnes.
 Anne Gibson, died 29 Dec., 1611.

Wilmslow.

J. G.

BADGER. OR BOSON.

[912.] In ancient times rewards were frequently paid for the destruction of noxious animals, hence we find some curious entries in the churchwardens' accounts of the parish church of Stockport. Mr Heginbotham, in Part III. of "Stockport Ancient and Modern," page 269, has collected the following:—

	£	s.	d.
1683. Paid for 7 foxes' heads, four shillings into Marple, and three shillings into Brinnington, to Thomas Robinson and Peter Sidebotham.....	00	07	00
1696. Pd. to Peter Vickerstaff for 5 urchins Wm. Clarkson, for 4 hedgehoggs.....	00	00	10
Mr Hoult, for a bosson's head	00	01	00
1700. Paid for two moulds	00	00	01
Paid for a badger's head.....	00	01	00
1706. Paid for 3 ravens	00	00	03
1716. Amt. 6, pd. for two bosants' heads ...	00	02	00

Bawson, Bawsin, or Boson, was what we call a badger. See Egerton Leigh's "Cheshire Glossary," Bosson, a badger, Wright's dictionary of provincial English. The Lancashire Dialect Glossary Committee favoured Mr Booker with a long and interesting account of the word and its various spellings and pronunciation, which would be useless here except the following short passage:—"Bosone, or boson, is one of the many words applied to the badger. It occurs in old English literature, where it is variously spelt bawsene, bansenez (plural), bancines (plural), bawston (plural), and bawsone. I well remember old John Newton and my father going out together mole-catching in the Whitefields in 1832, or thereabouts. My friend, Mr Owen, has rescued from oblivion an entry in the churchwardens' accounts of the parish of Rostherne, which he gives as follows;—"1673. Payd for Maulpp taken—38 in Rothstone, 79 in High Leigh, 63 in Over Tabley; for every Malpe 1d; the whole number, 180, 15s." The animal referred to under this very outlandish-looking word in the accounts of Cheshire churchwardens will be the mole, which is still in the northern counties popularly designated a "mouldy-warp," or "mouldiwarp;" by some it is called "moodywarp."

E. H

Replies.

STOCKPORT STREETS AND THEIR ANTIQUITIES.

(Nos. 572, 678, 687. Oct. 15, Dec. 18, Jan. 14, Jan. 27)

[913] There are a few other former residents in Great Underbank which we cannot pass unnoticed. In 1825-6, there lived at No. 7, Great Underbank, Isaac Holme and Son, perfumers, who is remembered as a very nice venerable-looking old gentleman in

1832. He continued there some time after this. He is mentioned in the Directory for 1836, also 1848, soon after which it is premised he was gathered to his fathers, and was succeeded by his son, who we find carrying on business in 1841 as a hairdresser in King-street West, but he must have come back to the old place of business in Great Underbank, as in 1848 we find him located there. In 1851 the name disappears entirely from the Directory. Thus we have seen the Holmes are an old family in the town, and we may say the son of Mr Isaac Holme, jun., Mr Edward Holme, was appointed as successor to Mr Ralph Oldham and he continued in that office until recently as postmaster. A special notice of the Post Office will be given on a future occasion. E. H.

RENT ROLL OF DUKINFIELD IN 1717.

[914.] The following is a copy of a document in the possession of Mr J. H. Burton, Ashton-under-Lyne, being a copy of the rent-roll of Dukinfield in the year 1717. It is written upon a slip of vellum, about 14 inches long and five inches wide.

Abraham Ogden.	John Cheetham.
James Wild, for Taylors	John Kelsall.
Charles Thorniley.	John Platt.
Charles Thorniley, for J. Hey.	Joshua Cheetham.
Daniel Hurst, sen.	Joseph Burgess.
Daniel Hurst, jun.	Mary Hyde.
Elizabeth Royle.	Matthew Pemberton.
Edward Croke.	Mary Gee.
Ellen Bardsley.	John Han Jale.
Ellen Leigh and Lainill.	Ann Harrop.
George Booth.	John Harrop.
Henry Croke.	Thomas Harrop.
John Grime.	Nathan Bruckshaw.
James Harrop.	James and Richard Stansfield.
James Heswick.	Robert Stansfield.
James Wyld.	Robert Franks.
John Stansfield.	Samuel Higham.
Jane Bold,	Simeon Andrew.
John Cope.	Robert Robinson.
John Scorer.	Thomas Bewick.
John Chadwick.	William Fidler.
John Harrop, coachman.	William Crabtree.
John Bardsley.	William Garvide.
John Woolley.	William Nicolson.
John Booth.	Judith Dukinfield.
John Lyne.	John Wagstaffe.
John Butterworth.	John O'ough.
John Newton.	Daniel Bardsley.
John Bruckshaw.	Widow Lilly.
John Buckley.	

It is a curious and noticeable fact that the highest item for rent in this list is only £1 5s 9d, whilst the lowest is the modest sum of 4d, from Widow Lilly. The total sum amounted to a little over £30. It is probable it would now have to be multiplied by many hundreds to make it equal to the present revenue. G.

THE PLAGUE IN STOCKPORT.

[915.] Mr J. A. Picton published a book called "Memorials of Liverpool," in which it is shown that the neighbouring town of Manchester was plague-

stricken in 1558, in proof of which several extracts are given from the corporation records, and there can be no doubt that Stockport could not entirely escape. Mr Heginbotham, in his "Stockport, Ancient and Modern," page 258, part 3, remarks, "The large number of burials registered in some years indicates that Stockport must have been visited on several occasions by severe attacks of the plague. Thus, while only 56 deaths are recorded for the year 1584, 75 for 1593, and 43 for 1594, there are 141 entered for 1587, 111 for 1588, 129 for 1591, and 109 for 1592." It will be seen that in four of these years there was an excessive mortality. An extract or two from a Chronology of Chester, published in 1787, may throw a little light on this subject as regards Cheshire:—"1507. The sweating sickness very violent this year 91 died in three days." "1517. The plague raged so shockingly that the streets were deserted, and grass grew a foot high at the Cross." "1550. This year a sweating sickness and great death; wheat selling at 16s a bushel." "1602. The great plague began this year in one Glover's house, in St. John's Lane. Cabins were built for the infected by the water side." I find the plague visited Manchester in 1594, and the large number of deaths recorded in Stockport in that year, 151, shows we must have been visited by a similar calamity. Manchester was again visited in 1605 by another plague. In the Stockport registers 51 deaths are recorded as being the result of the plague, between the 9th of October, 1605, and August 14th, 1606. There are some curious entries in our parish registers relating to this. "1605, October, Bur. Madd Mary was buryed the 9th, of the plague." Several other records might be produced of a similar character. In the year 1623 the plague was prevalent throughout the county of Chester, and 256 deaths are entered in the Stockport Parish Church registers as arising from the plague. E. H.

J. HARGREAVES, THE INVENTOR OF THE SPINNING JENNY.

[916.] It has been asserted that J. Hargreaves was in great distress during his sojourn in Nottingham. It has been ascertained at the time of his death he occupied a house of his own, situated on the westerly side of Mill-street, just opposite to his factory. His partner, Mr T. James, constantly maintained he acquired property from the business before his death, the widow receiving £400 which was left to the children, and there were other sums which Mr Hargreaves had saved. He was interred in the churchyard of St. Mary's, Nottingham, but no stone marks the spot;

but there is an entry in the parish register of his burial, "In April 1788, 22, James Hargreaves."

E. H.

EDWARD COKE OF REDDISH.—PART IV.

(Nos. 83, 883, 894.)

[917.] Now upon full and deliberate hearing of the said cause and upon opening of the Plaintiff's Bill by Mr Pedley of Counsel wish the said Plaintiff and upon further Hearing of his Highness Solicitor General Mr Archer Mr Turner Mr Atkins and Mr Warren of Counsel for the Plaintiff and upon opening the said Defendants answer by Mr Hyde of Counsel with the said Defendants and of further hearing of Mr Sargeant Maynard Mr Sarjeant Earle Mr Letchmore Attorney General of the Dutchy and of the said Mr Hyde of Counsel with the said Defendants and upon reading of Part of the answer of the said Defendants and the Depositions of divers witnesses taken in this cause The Court is clearly of opinion that the said Plaintiff ought to be relieved against the said pretended forfeiture And therefore it is this Day Ordered Adjudged and Decreed that the said Defendant Robert Hyde the elder shall accept of the arrear of Rent due unto him for the Premises occasioned by the aforesaid pretended forfeiture And that the said Plaintiff Sir Edward Coke his heirs and assigns shall be and are hereby quietted settled and established in the quiet and peaceable possession of the said Place of Land with the attachment of the said wear and the reflux of water granted unto the said Richard of Redich by the Defendant Hyde's ancestors in and by the said two several Deeds without the let trouble or molestation of the said Defendants Robert Hyde the elder and Robert Hyde the younger or of any the other Defendants or of them or any of their Heirs or Assigns which might be occasioned by reason of the said Defendants entry And that an Injunction shall be awarded under the seal of this Court directed to the said Defendants and every of them their and every of them their Serjeants at Law Councillors Attorneys and Solicitors requiring them to stay and surcease all Suits Actions Bills or Plaints now begun and depending or hereafter to be begun had or moved in the Court of Common Bench or elsewhere in any other Court at the Common Law against the said Plaintiff Sir Edward Coke or the said William Stopford his Tenant or either of them or any other the Tenants or Assigns of the said Plaintiff concerning the said water Corn Mill and the said Messuages Lands and Tenements with the appurtenances in Denton within the Township of Withington in the said county of Lan-

caster or the said one place of land the attachment of the wear and the reflux of water in the said two Deeds mentioned or any part of them for or by reason of any forfeiture heretofore made of the same or of the said Defendants entry therefore into the same or any part thereof or for any Estate or Assurances heretofore made by the said Defendants Robert Hyde the elder and Robert Hyde the younger at or since the Time of their said Entry And it is further Ordered and Decreed by the Court that the said Defendant Robert Hyde the elder and also the said Defendant Robert Hyde the younger (unto whom as it is alledged the said Robert Hyde the elder hath conveyed the same Premises since his said entry for the said pretended forfeiture) shall forthwith at their own costs and charges reconvey the aforesaid one Place of Land the attachment of the wear and the reflux of water so granted as aforesaid under the same Rent and with the same covenants as were contained in the aforesaid Confirmation in November in the one and Twentieth year of the Reign of King Henry the sixth made by the said Defendant's Ancestors unto the said Richard of Reddich one of the said Plaintiff's Ancestors and also with a covenant in the said Conveyance to secure the said Plaintiff his Heirs and Assigns from all incumbrances that shall or may come upon the said premises by reason of the entry of the said Defendant Robert Hyde the elder or by any act or thing done committed or suffered by the said Defendants Robert Hyde the elder or Robert Hyde the younger or either of them in such manner as shall be reasonably advised by the Counsel of the said Plaintiff And it is further ordered by the Court that the said Defendant Robert Hyde the elder shall pay unto the said Plaintiff or his Assigns so much for costs as the said Plaintiff shall make oath hath been expended both at Law and in Equity by reason of the aforesaid Entry of the aforesaid Robert Hyde the elder into the aforesaid Premises And lastly for as much as the said Plaintiff hath charged the said Defendant Robert Hyde the elder with detaining of divers Deeds belonging to the said Plaintiff and the said Defendant by his answer denieth the same It is this Day further ordered by the Court that the said Defendant Robert Hyde the elder (being now present in Court) shall be examined before one of the Barons of this Court upon Interrogatories to be exhibited against him by the said Plaintiff concerning the said Deeds Evidences and Writings belonging to the said Plaintiff and alledged to be detained from him by the said Defendant and for that the Plaintiff setteth forth by his said Bill that he hath lost the original antient Deeds concerning the

Premises It is further ordered by the Court that the said Defendant Robert Hyde the elder shall permit the said Plaintiff or his assigns to view and take copies of the Counterparts of all such Deeds and Writings as have been made between the ancestors of the said Plaintiff concerning the said place of Land Attachment and Reflux of water which now remain in the hands custody or possession of the said Defendant as it is therein contained All and singular which at the instance and request of our beloved Sir Edward Coke Baronet the aforesaid Plaintiff We have caused here to be exemplified under the Seale of our Exchequer In witness whereof we have caused these our Letters to be made Patent Witness Robert Nicholas at Westminster the 12 Day of February In the year of our Lord 1657 By the Record aforesaid and by the Barons.
—(Signed) BURWELL." S. F. C.

QUAINT PRAYER.

(No. 839, 898.)

[918.] The lines are:—

Matthew, Mark, Luke and John,
Bless the bed that I lie on;
There are four corners round my bed,
At every corner angels spread;
One to sing and one to pray,
And two to carry my soul away.

The querist is right in her conjecture respecting its origin. The invocation of saints and angels in their Litanies is a great point in the Roman Catholic system of religious worship. It was formerly used as a kind of talisman.

E. H.

JOHN NEWTON.

(No. 906.)

[919.] A friend of his had built a house in Wellington Road North—the first in that locality, except an old farmstead previously approached from Derby Lane, some 60 yards distant. This house was robbed, and John went down to the Constable of Stockport, having previously taken the dimensions of certain foot-prints in the gravel walk. One was remarkably long and peculiar, on seeing which he exclaimed "It's the old friar, by —, and no one else." They hastened off to Manchester, found a large number of the stolen articles, the old friar was transported for life, and the two sons were also sent for 14 years, and thus one nest of pests to society were ridded out through John Newton's active and profitable interference. He had a daughter who married Mr Samuel Holt, a coal proprietor, but the marriage was not a happy one. On the front of the houses built on Low Level, behind the cottages in front of Stewart-street, a large flag stone is fixed, bearing a singular inscription:—

Ponticherry,
Date obliterated.

W.

FIFTEENTHS.

[920.] In reply to Mr Norbury's query, I may say that fifteenths are described in a book published in 1739:—
"Fifteenths were a tribute or imposition of money, laid generally on cities, boroughs, &c., through the whole realm; so called, because it amounts to a *fifteenth part* of that which each city or town had been antiently valued at, or a fifteenth of every man's personal estate according to a reasonable valuation. And every town knew what was a fifteenth part, which was always the same: whereas a subsidy raised on every particular man's lands or goods, was adjudged in certain: and in that regard the fifteenth seems to have been a rate formerly laid upon every town, according to the land or circuit belonging to it. There are certain rates mentioned in *Domesday* for levying this tribute yearly; but since, though the rate be certain, it is not to be levied but by Parliament." In the same book Acts of Parliament are mentioned, which granted fifteenths for pardons, also for maintaining the wars.

J. W. S.

Queries.

[921.] SODOR AND MAN.—What is the meaning of the title Sodor and Man, as applied to the Bishop of the Isle of Man?
CESTRIAN.

[922.] RULES OF THE ROAD.—There are certain rules of the road to be observed by the drivers of vehicles, whether it be the liveried coachman driving the over-fed prancing steeds, or the sand seller belabouring his half-famished donkey and making a bludgeon into a poor substitute for corn, or if he be of a more merciful cast, but of a tantalizing turn of mind, he may lay a pole over the head of his beast and hang thereon a bunch of carrots for his hungry, patient servant to look at, long for, and follow the whole day, and at night eat them himself for supper, and unyoke his ass and let him "shake his ears and graze on a common." When I was a boy I heard the following lines about the rules of passing on the road:—

The rules of the road are a paradox quite,
And travellers have known them so long.
If you go to the left you'll be right,
If you go to the right you'll be wrong.

Can any of your readers tell who was the author of these lines?
T. J.

[923.] "A REGULAR BRICK."—It is a common saying—when a man has done anything meritorious—that he is a "regular brick?" Can any light be thrown on the origin of the term? J. MARSHALL.

[924.] JOHN WESLEY IN STOCKPORT.—Some time

ago I noticed, in an article in the *Advertiser*, headed "Stockport Musicians," and written by an old Stockportonian, a statement that John Wesley often visited the house of a Mr Mayer, who was one of the founders of the Stockport Sunday School. I shall be glad to know whether there are any reminiscences or records of his visits to these parts, and which chapel he attended whilst here.

W. M. W.

[925.] ROMAN CAMP.—Before I came to reside here I remember quite well hearing, or reading, that somewhere in the neighbourhood there were the clearly-defined remains of a Roman camp. Since the place has become my abode I have not been able to hear of its whereabouts. I think it was near the river, or some other stream. Is anything known of it?

Cheadle.

MANCUNIAM.

[926.] GREEN'S FLASH.—In Heaton Norris there is a place, a kind of colony, which rejoices in the above euphonious title. What does the term "flash" refer to?

SCIPIO.

[927.] A REMINISCENCE OF MOBBERLEY WAKES: PELTING THE PARSON.—Having heard of the ancient church of Mobberley, which is situated about three miles, N.E., from Knutsford, and a few other antiquities, a friend and I set off on our journey of research. We soon found the ancient Parish Church, dedicated to St. Wilfred. It is of considerable antiquity, consisting of nave, chancel, north and south aisles, and clerestory, with a tower, which contains six bells and a clock. The clerestory windows are handsomely carved and panelled. The church contains a sedilia, piscina, and a relic closet. The windows exhibit some very old remains of inscriptions, almost, if not wholly, illegible now, and in the church are many memorials of the families who, in times past, possessed the lands in Mobberley. There is also a free grammar school, which was founded in 1669, which, I was told, had been converted to the more general use of a parish school. In order to gain all the information we could, we asked a native, who was advancing in years, for the way to the old church. He was very inquisitive, and seemed anxious to know what we wanted; to which we replied we were looking up old things of bygone times. He very suddenly called upon us and others to follow him into an orchard by the wayside. He approached a crab tree (the Siberian crab), and shook it violently, a great number of crabs fell. He filled his pockets, and bid us to gather the crabs, and fill our pockets also. He then marched off to the churchyard, and took his station near the porch, telling us to stand behind him and "pelt the parson"

with the fruit, according to ancient custom, as he emerged from the sacred edifice after the conclusion of afternoon service. The congregation dispersed, but the minister stayed, as our guide thought, in the vestry. He peered through the window, but there was no one there; and even went round to the steeple end, and returned with the information that the minister, who had, probably, seen us waiting, and not liking our appearance, had taken his departure by another door in the church. Is this a relict of the olden customs in Mobberley?

E. H.

NEW STORIES ABOUT ANIMALS.—Two Indians caught a fine-sized sturgeon in the Columbia River near the Umatilla House weighing 500 pounds. The method of catching is to set a line with a large hook attached baited with beef. The line is several hundred feet long, and such a fish makes lots of fun before it is landed.—An owl was killed near Yankee Hill, Butte County, Cal., last week, attached to one leg of which, with a piece of annealed wire, was a gold dollar of the coinage of 1856. The bird was an aged one, apparently, and the coin looked as if it had been carried for many years.—In Pike County, Miss., a huge bear entered the house of Eli Crawford and attempted to carry off the largest child. A faithful dog attacked it and compelled it to drop its burden, but it then seized another of the children and got some distance before the same watchful canine made the second rescue.—Andrew Jackson Hyatt, a White Plains (N.Y.) lawyer, has an old dog named Mack, about which a good story is told. Mack is a native of Virginia, and, like Virginians, has a stronghold upon longevity. He first saw the light of the Virginia sun in 1863, while his maternal relative was following the fortunes of McClellan's army. About two weeks ago Mack had a slight misunderstanding with a country dog in town on business. Mack's ear by some unexplained accident became fastened between the other dog's teeth, and in getting it out the ear was somewhat scarred and disfigured. Mack felt ashamed of himself and did not attend court—which he used to frequent regularly—for three or four days. About this time a kind-hearted shoemaker invited the dog into his shop and gave the ear a dressing of shoemaker's wax. Mack wagged his tail in gratitude and went his way. The next morning he went out for a promenade and had a quarrel with another country dog, this time getting his foot instead of his ear into the other dog's mouth. The dispute ended, the sagacious animal limped away to the same shoemaker and, putting up his wounded paw, whined for a dressing of wax, which was furnished, and Mack went out apparently contented. On his way home he met another lame dog with a sore foot and immediately stopped him, introduced himself and, after a few dogmatical gestures and signs, induced his lame friend to accompany him to the shoemaker's to have his foot dressed.

SATURDAY, AUGUST 26TH, 1882.

Notes.**THE PEERAGES OF ENGLAND AND THEIR ORIGINS.**

[928.] The peerages, as well as the baronetage of England, exhibits numerous proofs of voluntary respect paid to commerce by British sovereigns. The noble House of Osborne, which has attained the first honours of a subject, had for its founder Edward Osborne, apprentice to Sir William Hewet, a merchant who lived in London, and was lord mayor in 1559. Sir William had only one daughter, Anne, who, when a child was, by the carelessness of her nurse, dropped into the Thames. The apprentice, Edward Osborne, jumped into the river and saved her life. When the child grew up to womanhood, as she was rich, she had many suitors, among whom was the Earl of Shrewsbury; but the father refused them all, saying, that, as Osborne had saved her, he should have her. They were married, and their descendant is Duke of Leeds.—The Marquis Cornwallis is lineally descended from Thos. Cornwalleys, merchant, who was sheriff of London in 1378.—The noble House of Wentworth was founded by Sir W. Fitzwilliam, who was an alderman of London, and sheriff in 1506; he was a retainer of Cardinal Wolsey, and knighted by Henry VIII. for his attachment to that prelate in his misfortunes. He built the greater part of the present church of St. Andrew Undershaft.—The Earl of Coventry is descended from John Coventry, mercer, and lord mayor in the year 1425; he was one of the executors of the celebrated Whittington.—Laurence des Bouveries married a daughter of a silk mercer at Frankfort-on-the-Maine, and on returning to England, laid the foundation of the House of Radnor.—The ancestor of the Earl of Essex was Sir William Capel, lord mayor of London in 1503.—The ancestor of the Earl of Dartmouth, T. Legge, or Legget, a skinner, was twice lord mayor—in 1347 and 1354, and lent King Edward III. no less a sum than £300 for his French war.—Sir Wm. Craven, merchant tailor and lord mayor of London, was ancestor of the present Earl of Craven; and the present Earl of Warwick is lineally descended from William Greville, a citizen of London, and “flower of the woolstaplers.”—Thomas Benet, mercer, sheriff in 1594, and lord mayor in 1603, laid the foundations of the fortunes of the Earls of Tankerville, who are lineally descended from him.—The ancestor of the Earls of Pomfret was Richard Fermour, who, having amassed a splendid fortune as a citizen of Calais, came to England, and suffered attainder under Henry VIII,

and did not recover his property till the 4th of Edward VI.—The Earl of Darnley owes the first elevation of his family to John Bligh, a London citizen, who was employed as agent to the speculators in the Irish estates forfeited in the rebellion in 1641.—John Cowper, an alderman of Bridge Ward, and sheriff in 1551, was ancestor of Earl Cowper; and the Earl of Romney is descended from Thomas Marsham, alderman, who died in 1624.—Lord Dacre’s ancestor, Sir Robert Dacre, was banker to Charles I.; although he lost £80,000 by that monarch, he left a princely fortune to his descendants.—Lord Dormer is descended from Sir Michael Dormer, lord mayor in 1541.—Viscount Dudley and Ward’s ancestor was William Ward, a goldsmith in London, and jeweller to the consort of Charles I.—Sir Rowland Hill, who was lord mayor in the reign of Edward VI., was ancestor of Lord Berwick, and “all the Hills in Shropshire.” **WARREN-BULKELEY.**

CHARITY SCHOOLS IN LANCASHIRE AND CHESHIRE, 1712.

[929.] In the year 1712, a pamphlet was published, the title of which is “An Account of the Charity Schools in Great Britain and Ireland,” with the benefactions thereto, and of the methods whereby they were set up and governed. In the preface the following passages occur:—“Several schools, called charity schools, having been of late years erected for the education of poor children in the knowledge and practice of the Christian religion as proposed and taught in the Church of England, and for teaching them such other things as are most suitable to their condition, it may be of use to give a short account of them, and to show how they have been erected and are governed, that other people, seeing the practicableness as well as charity and usefulness thereof, may be moved to increase the number of them. These schools have been sometimes proposed by the minister to some of his parish, and sanctioned by two or three persons of a place to the minister of a parish, and such others as they thought would join with them.” I propose to give extracts concerning these schools, and add such information as I can gather thereto.

E. H.

THE RAFFALD FAMILY.

[930.] Amongst the old Stockport families the Raffalds ought to be remembered. Their family grave is on the south side of the Parish Church, in a line with the buttress of the old chancel nearest to the chancel door; another and much older is situated near the south gate leading out of the churchyard, and opposite to the premises so long occupied as a school by Mr Smith, and midway between the steps and Churchgate. In “Collectanea,” published by the Chetham Society,

sec. 12, page 150, I find the following notice: "In the old churchyard of St. Mary's, Stockport, are also interred the remains of Mrs Raffald, who died of spasms after an hour's illness, on the 19th of April, 1781, at 5-27 p.m. Her remains were deposited on the 23rd of April about seven o'clock in the morning in the burial place where the Raffalds had been interred for two centuries and a half, her funeral being a stylish one for these days." Mrs Raffald published a valuable cookery book, and also the first directory of Manchester. Her maiden name was Elizabeth Whittaker, she was born at Doncaster, in Yorkshire, at which place her family had resided for a long period. After receiving a good education she entered the service of a country family as housekeeper, and for 15 years continued in this position in different families until she was married. This event occurred on the 3rd of March, 1763, both Mr Raffald and Miss Whittaker leaving the service of the Honourable Lady Elizabeth Warburton, of Arley Hall. They were married at Great Budworth, in Cheshire. They afterwards settled in Manchester as licensed victuallers at the Bull's Head, in the Market Place. It appears Mr Raffald was head gardener at Arley Hall, and the very fact of his being an able botanist seems to confirm this idea. He was celebrated as a seedsman and florist, and his family had been in that business in Stockport, hereditary descendants having succeeded one another for two centuries. His wife not only possessed a thorough knowledge of the culinary art, but also added to her store of knowledge the art of making confectionery. Mrs Raffald kept a confectioner's shop at the corner of Exchange Alley in Manchester (which, I have been told, has now passed out of existence), and her husband and his brother kept a seedsman and florist's stall in the Market Place. This was about the year 1769. Shortly after this they entered on the Bull's Head Inn, in the Market Place, as above mentioned. Here they remained many years, and subsequently removed to the King's Head, in Salford, at which place she was visited by Mr Baldwin, the publisher from London, to whom she sold the copyright of her cookery book for £1,400. She was a good French scholar, and her literary attainments were somewhat remarkable. She was a wife about 18 years and six weeks, and had a large family, amounting to 16, all of whom were daughters, three only surviving her. The following is from the *Manchester Mercury*, April 24, 1781, and thus notifies her death:—"Tuesday, April 19. Died, lamented by a numerous acquaintance, Mrs Raffald, wife of Mr John Raffald, master of the Ex-

change Coffee House, in this town, authoress of 'The Experienced English Housekeeper,' which has rapidly run through no less than seven editions, and compiler of the 'Manchester Directory.'" Mr Raffald died at the age of 89 years, and was interred in the graveyard of Trinity Chapel, Salford. He had two brothers, James and George, who were gardeners and seedsmen, and kept the only shop of that class in Manchester, at the bottom of Smithy Door, on the side next Deansgate. The two brothers were also gardeners and seedsmen at Stockport, where the family had been seated as florists for two centuries, and where George lived and accumulated some property. He was a charitable man, and sent donations to the poor, aged, and infirm, of his neighbourhood. Although he was an irascible man, and, unfortunately, indulged in profane swearing, he was much respected for his integrity and hospitality. He died on the 7th of July, 1805, aged 73, and was interred in the grave near the chancel entrance. His son, also named George, pursued his father's business, and having made a present of part of a field, of which he was the owner, to the town, and over which he wished the highway to pass, they offered him in return the privilege of erecting a public-house in Millgate, Stockport, being the corner plot of the land taken by the township. At this inn he amassed a considerable sum. He died on the 21st of May, 1845, aged 61 years, and also was placed in the grave near the chancel. It was stated he had accumulated £30,000, and the house was kept on by his second wife and widow, Mary Raffald, who possessed the eighth edition of "The Experienced Housekeeper," and a portrait of Mrs Raffald. She maintained the high character of the Arden Arms and the hereditary benevolence of the family. She died Jan. 12, 1823, aged 74 years. I remember George and James as schoolfellows at Mrs Hawell's School, Old Road. George died at the early age of 24, and James, his brother, aged 23. The whole family were much respected in Stockport and its neighbourhood. E.H.

Replies.

BISHOP OF SODOR AND MAN.

(No. 921, Aug. 12.)

[931.] In answer to "Cestrian," in No. 921 I beg to give the following:—"The ecclesiastical government of the Isle of Man is vested in a Bishop. The see, according to Camden, was first established in the ninth century by Pope Gregory IV. in the small village of Sodor, in Iona, or St. Columb's Isle, corruptly called Icolmkill, a small island of the

Hebrides. In 1098 Magnus, King of Norway, having by conquest obtained possession of those islands and the Isle of Man, united them under one Bishop, under whose jurisdiction they continued until the year 1333, when the English obtained possession of the Isle of Man. Since that period, although the Bishop has maintained no claim to the see of Sodor, he has retained the ancient title, being still called the Bishop of Sodor and Man. He enjoys all the dignities and spiritual rights of other bishops, with the exception of having a vote in the House of Peers, in which, by courtesy only, he has a seat, the see not being a barony. The see of Man was annexed to the province of York by Henry VIII. in the thirty-third year of his reign. Under the Bishop, it is governed by an Arch-deacon, two Vicars-General, an Episcopal Registrar and other officers."

WARREN-BULKELEY.

[932] Sodor is got from the Norwegian "Sudreyjar." Up to the middle of the thirteenth century the Shetlands, Orkneys, Hebrides, and Isle of Man were earldoms belonging to the kingdom of Norway. What we now call the Hebrides were by the Norwegians called "Sudreyjar," or Southern Isles. The two sees of Sudreyjar and Man were united in the eleventh century, and made dependent on the Archbishop of Trondheim, in Norway. The English Bishop of Sodor and Man still retains his titular supremacy over these Southern Isles, although they have been so long under the pastoral care of the Presbyterian Church of Scotland.

C.W.F.

RALPH CARTLEDGE.

(No. 904—August 12.)

[933.] The reason why a portion of this regiment was drafted into the 94th foot regiment was, there had been some mutinous conduct by the volunteers, one was hanged, and another sentenced to receive 1,000 lashes. It appears the regiment embarked on board the Malabar, of 54 guns, for the West Indies, and took part in the capture of Surinam, Berbice, Demerara, and Esquibo. The matter has been set at rest by Mr Owen, who has collected proofs from the published accounts in the *Manchester Mercury*, from which it appears their colours were consecrated at St. Ann's Church, Manchester, and a sermon preached by their chaplain, the Rev. T. Seddon. They marched through for Warrington and Wigan to Liverpool, on their way to Dublin Barracks, and on the 30th of September, 1794, it was announced the Manchester Royal Volunteers were numbered the 104th Regiment, notwithstanding the attestation "That I am not to

serve out of the kingdom of Great Britain, or to be drafted in any other regiment." There can be no doubt this was a high-handed way of replenishing the army, and it is one amongst many instances of how things were managed in the olden times.

Ed.

LARGE OAK AT MARTON.

(No. 905—Aug. 12.)

[934.] In 1875, a clergyman, who takes an interest in antiquarian lore, kindly visited the place indicated, and found the great monarch of the forest still existed. His description of it is as follows:—"The oak still lives, and it is strictly preserved, and it is surrounded by a railing about 11 yards in diameter. The girth round the foot is 64 feet five inches, which is in excess of a measurement taken 20 years before. The other at a yard and five feet high agree with those previously taken. The diameter varies from 10 to 12 feet at the inside, which is greatly in excess to the previous measurement." Mr John Blackshaw's father and grandfather had the farm before him. The tree has been used as a pigsty, and before that a bull was sheltered in it.

H. N.

JOHN WESLEY IN STOCKPORT.

(No. 924. Aug 1st 19th.)

[935.] The Rev. John Wesley records in his journal over twenty visits which he paid to Stockport, from 1759 to 1790. He mentions preaching on a green near the town's end, on April 29th, 1759. The first Wesleyan Chapel erected in Stockport was built in 1759, on the site of the present Hillgate Chapel. Mr Wesley preached in this chapel March 10th, 1760; again on March 16th, in the same year; again on Friday, April 27th, 1761. On July 8th, 1761, he again mentions preaching on the green at Stockport. On Tuesday, April 5th, 1774, he again preached in the Hillgate Chapel, at the evening service. He mentions walking from Portwood the following morning, and preaching in the Hillgate Chapel at five o'clock in the morning, to a full congregation. The last time that Mr Wesley visited Stockport was on Thursday, May 2nd, 1790, about twelve months before his death. Although Mr Wesley does not state in his journal whose guest he was when he visited Stockport, yet he distinctly infers that he was the guest of someone residing in Portwood. Contemporary with Mr Wesley's visit to Stockport, Portwood Hall was the residence of Mr Matthew Mayer, who then farmed Portwood Hall estate. Matthew Mayer was a zealous follower of Mr Wesley. Mr Mayer married a lady, a native of Bristol. She was born in the year 1748.

This lady was a very exemplary person, and became much attached to Mr Wesley whilst she resided in Bristol, and became well-known by him in that city. As there was no property in Portwood at the time that Mr Wesley was in the habit of visiting Stockport, save a few cottages round about Pool Lane, Avenue-street, and a few near the Old Hall, and these being inhabited by the poorer class of people, we may safely infer that Mr Wesley would lodge with his young friend from Bristol, Mrs Mayer, at the Hall. Mr Joseph Mayer, often styled the father to the Stockport Sunday School, was the son of Mr and Mrs Matthew Mayer. This really good lady died at Cale Green, on the 23rd of June, 1825, aged 77 years. For more particulars concerning her, see the *Stockport Advertiser* for (I think) July 1st, 1825, preserved in the Stockport Free Library. I may add that my grandmother heard the Rev. John Wesley preach on several occasions, on Petty Carr Green. J. GREENHALGH.

Queries.

[936.] ARVEL BREAD.—When was Arvel Bread used? Was it at fasts or festivals? M.A.B.

[937.] "ALE TAKE."—"The hinds they trounced right merrilie, Round the Ale Take by the Green."—Old Ballad. To what old custom do these lines refer? LAERTES.

[938.] COURT LEET RECORDS.—Can any of your readers say where the records of the Court Leet, formerly held in Stockport, are kept? They must contain many items of interest connected with the early history of Stockport and the customs of its inhabitants. J.R.

[939.] OLD BURIAL CROFT, WELLINGTON ROAD.—Can any of your numerous correspondents give any information as to the above place, which seems to have been where Mr Brown's timber yard is now situated. I recollect a few years ago seeing in the newspaper a slight account of the discovery of human bones in getting out the foundations for the present buildings, and I am told by a lady friend that her father saw some human bones taken out of the foundation of the house now occupied by Bale and Turner, surgeons, closely adjoining Mr Brown's timber yard. The said lady's father, who died an octogenarian some three years ago, recollected that when a boy it was called the old burial croft. Can it have been a receptacle for the bodies of those who fell victims to the plagues which sometimes desolated the country, and of which we have no account? Perhaps some correspondent

can say something further. Are there any traditions of plague stones in the neighbourhood? Some 30 years ago, in pulling down an old farmhouse at Moss Side, Manchester, I found a gravestone recording the death of a Margery Beswicke, Aug. 29, 1645. The tradition of the old people of the neighbourhood was that she had been buried in the kitchen garden some 10 or 12 years ago. Other bones were found on an adjoining farm which, I suppose, were those of victims of the same plague, 1645. In 1605 numbers of people were buried at Collyhurst, and in 1814 the present road to Harpurhey was cut through it, revealing two or three coffins and many bones. J. OWEN.

STATISTICS.—The extent of the Netherlands is about 8,100,000 acres, in the proportions of—Waste, 2,250,000; woods, 417,500; water, &c., 540,000; roads, dikes, and gardens, 540,000 acres; leaving some 4,600,000 acres for agriculture. This area is divided into about 2,000,000 acres of arable and 2,600,000 acres in permanent grass.

GARIBALDI'S WARDROBE.—Garibaldi's wardrobe was always meagre. When he went to fight with the French in 1871, his servant carried it in a small satchel. Once a woman, who called in to do his washing, ventured to remark that she could not find his shirts. "My shirts! I have but two," he replied. "You must have one in the wash, I have the other on. With a little order and calculation, two shirts are plenty! Garibaldi's philosophy was never surpassed, unless by that Kentucky gentleman who was accustomed to lie in bed one day in each week to have the sacred garment washed. One morning, while he was at rest, his wife rushed in and cried: "Bill, the durned calf hez et your shirt!" Upon this, Bill remarked tranquilly that "them ez hez must lose!"

"LA MASCOTTE."—The popularity of a certain opera has given rise to the question what is a mascotte? The visitors of Monte Carlo tell us it is a fetich—a luck-bringer. All gamblers are superstitious, and draw their inspirations from the oddest circumstances. A mascotte may be a sou or a sixpence with a hole in it, a button, a lock of hair, anything which the punter has associated with a lucky turn. Alms to a beggar—mascotte; denial of alms—mascotte; seeing a hunchback or a white horse—mascotte; meeting a black cat—mascotte. Three years ago a little hunchback at Monaco derived large returns from standing near the table and rubbing his hump at the request of the players. He had a tariff: Once, five francs; a long rubbing, ten francs; for standing half an hour behind a certain player and not rubbing for others, twenty francs. At the end of the season, returning to Paris on the train, he was seen to throw away his hump. Mascotte is the opposite of jettatura, or the evil eye.

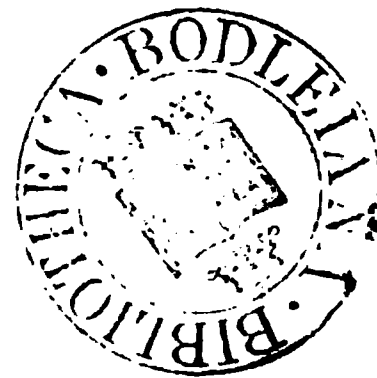
“A snapper-up of unconsidered trifles.”

Winter's Tale, act iv, scene ii.

Advertiser

NOTES AND QUERIES.

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STOCKPORT:

“ADVERTISER” OFFICE, KING STREET EAST.

1882.

Amesbury, 1882

being pelted with garbage and mud when addressing the people on Carr Green.
J.G.

Queries.

[966.] FELL-MONGER AND CORDWAINER.—What is the meaning or origin of these names, as applied to certain branches of the leather trade? G. BELL.

[967.] CALE GREEN.—How came the term "Cale" to be used in connection with the neighbourhood known as Cale Green. M. M.

[968.] ALE TASTER.—There was once a person named Barber who was "ale taster" to the Borough of Macclesfield. Can anyone tell me what the duties consisted of? Was he an excise officer, or was it only a local appointment? Was he paid, and were there any other duties connected with this office of ale taster? H. BULLOCK.

[969.] THE ST. BERNARD DOG.—I recently heard it asserted that the first St. Bernard introduced into England was brought by the Rev. J. Cumming Macdona, Rector of Cheadle. As this gentleman is resident in Cheshire, it would interest many of your Cheshire readers to know if such was the case.
CAMBRIAN.

BOSTON BOOTBLACKS.—The ingenuity of the colored bootblack in Boston is put to the test in the discovery of adjectives to apply to the "shine" which he gives his customers' boots or shoes, and it then requires more intelligent heads than their woolly pates, to combine a harmonious expression. There is one who gives you a "shiney shine," another has the "liquid polish shine," another boasts the "piano varnish shine," the "acme shine," "the essence of old Virginny shine," (and I assure you the essence smells rather rank when the operator is heated by his labours); the "magnolia shine," the "Lady Washington shine," "the sealskin shine," and, to cap the climax, the "Massachusetts resplendent shine."

A WILD MAN IN CALIFORNIA.—While hunting for deserters from a ship, at Guaymas, a few days ago, the searchers discovered a man covered from head to foot with long, shaggy hair, of a reddish colour. On their approaching him he commenced to run, and they chased him, following him for a distance of a mile or more, to the beach, where he jumped from rock to rock with the agility of a chamois, and was soon lost to sight behind a jutting point. They afterward discovered the cave which he inhabits, the floor being covered with skins, and the indications were that he subsisted entirely upon raw flesh. Organized efforts will be made to capture him.

SATURDAY, SEPTEMBER 16TH, 1882.

Notes.

AN EVENING'S WALK IN STOCKPORT.

(Continued from No. 955.)

[970.] The following is the continuation of this satirical poem, descriptive of an evening's walk through Stockport:—

Ah! who's that little red-fac'd man before,
That struts with stick in hand from yonder door?
A man of so g he is, and quaint reply;
"He'll soon upset you," with "you have no eye;"
The ladies' favour he will ever share,
As long as thimbles grace their fingers fair:
Withing that brandy may not spoil his face,
"Though he won't have it," here "I and his case."

A cluster of sweet gardens (18) now appear,
That glad with flow'ring shrubs the rolling year.
First of the welcome throng, the snowdrop shows,
And emulates the whiteness whence it rose;
The gay-dress'd crocus and the co-slip's bell,
Peep forth, and summer's genial heat foretell;
The hardy wallflower's bloom adorns the trees,
And fragrance swims upon the evening breeze.
With polyanthus deck'd, each border glows;
The gaudy tulip rears its head and blows.
Now sweetly blushing flower, and Flora's pride,
Blooms forth the rose, the gentle Zephyr's bride:
Alas! how like incoherent man is he,
Flirting with every blossom on the tree;
Tasting each sweet, from flower to flower he flies,
The victim, then neglected, droops and dies.
In gay succession, thus the gardens smile,
Rewarding well the anxious master's toil.

But hush! what soft, harmonious sounds prevail,
And float so sweetly on the passing gale?
Trembling, the heavenly notes thus sweep along,
Sublime attendant of the sacred song.

Methinks I stand on some monastic ground,
And hear the awful requiem's solemn sound;
In slow procession, view the monks attend
The last sad duty to a late lost friend!
Silent they bear the gloom-dispelling torch,
That lights each margin of the mould'ring porch;
Along the echoing vault they lightly tread—
The sacred home of all their brethren dead;
Here their regretted burthen they entomb—
A sad memento of frail nature's doom!
Anticipating 'midst the chilling shade,
The destin'd place where each will soon be laid:
Now wrapt in solemn thought, they leave the place,
And tearfully the gloomy paths retrace!
Again religious hope bestows its balm,
And each awaits his end resign'd and calm.

Whence sounds this music? from yon mansion neat?
There G—— de (19) wells, with taste and skill replete—
An ardent vot'ry of Cecilia's choir,
And zealous patron of harmonic fire;
Whose soul enraptur'd, feels a heav'nly glow
When viol's sound, and pealing organs blow.

18. These would be "Spring Gardens" and the Rector's gardens.

19. Thomas Garaid, cotton spinner, resided in Hall-street, at or next door to the house now occupied by Dr. Turner. Both he and his brother James were fond of music, and originated some concerts, which were held at the Assembly Rooms, Adlington Square. One or both of these brothers, during a dispute with their workpeople, brought hands from Burton-on-Trent, and there was a riot in consequence.

Volte Subito, to thy notes adieu;
A house where notes are seldom seen we view;
Of Gales, here an odd di-ciple see,
A comp. and strange of eccentricity!
And stranger still that nature should reveal
To one so much such wondrous powers to heal!
But think not, A—h—n (20), here I mean reproach;
Skill less—than thine oft visit in a coach:
And now farewell; long may thy practice be
Health to thy patients, lucrative to thee.

Now on the right we pass a well-stock'd ground,
Where plants of every genus may be found:
The florist here his favorite flowers may choose;
And housewife, every herb for kitchen use;
Here every love-sick lass may lad's-love gain,
And bless with heart's-ease every sighing swain;
Here love-lies-bleeding, like a tender maid,
Whose fondness is by cool rejection paid;
Here too, sweet-williams rear their scented head,
And all around their grateful fragrance shed,
Unlike the coxcomb with conceit o'ergrown,
They boast no scented perfume but their own;
Here, though the careful master works his land,
No man can have more thyme upon his hand:
And B—— (21) a philosophic man should be,
Who always keeps so much sage company;
Yet, too, though years have giv'n their snowy crown,
Here's not a man that rakes so in the town;
At cards (they say) although he never play'd,
There's scarce a day but he turns up a spade;
And though, perhaps, what others dare not do,
He, I affirm, has roughly handled yew:
What though his ground is deemed a prosperous spot?
His business, root and branch, oft goes to pot.

See yon neat cottage (22), comely to the sight,
Which peeps thro' foliage green, with walls so white!
There dwells a maid, whose lovely form may shame
The beauteous flower which gives the place its name;
Of whom kind heaven its proudest charms bestows,
And blends the lily with the blushing rose:
Her father late retir'd from public noise,
And now the sweets of hard-earn'd wealth enjoys;
True sterling gold his well-fill'd coffer swells,
And all proceeding from a Ring of Bells!
Brutes that are dumb, his services now claim,
And not the sottish brute of drunken name.
Oh, senseless habit! how degraded he
That pays, intoxication, court to thee!
Drowning his intellect, his health decays;
Ruin'd, in gaol he ends his shorten'd days:
But B—— (23) now foresees the bustling town,
And ease and competence his wishes crown;
Long may he share in this sequester'd spot,
The rural pleasures of his Lily cot.

Here ends our walk: down Hempshaw's bending lane
We stroll and come to Hillgate's sloping plain;
At top, a sad example stands (24), of crimes
By villains acted in unquiet times:
So would a unaffected crew of lat,
Have immolated G—— (25) to their hate;
But firm he stood, surrounded by his friends,
And foul'd with heart and hand their treach'rous ends;
Though round their heads a thousand missiles flew,
They fac'd the mob, nor from their post withdrew;
And though with taunts and pond'rous stones assail'd,
Still mercy's dictates in their hearts prevail'd;
The crowd were townsmen this they ne'er forgot,

20. Dr Peter Ashton, of Hall-street.

21. A person named Banks, who was a gardener on Little Moor. He also kept a beerhouse.

22. The residence of Miss Bramwell, daughter of Mr Bramwell, of the Ring o' Bells, Churchgate.

23. Mr Bramwell, of the Ring o' Bells.

24. Mills wrecked by rioters.

25. Another reference to Mr Thomas Garside, who had a mill in Portwood. It would seem from the remarks here made that he was quelling the riots in an official capacity.

And long withheld the retributive shot;
Blas, poor misguid'd wretches, who can say
How many victims might have mark'd that day?
Cur'd be the dastard hand that cast the stone,
By which intrepid Justice was o'erthrown;
And blest the lenient man, who 'mid such strife,
To save plebeians, risk'd his valu'd life.
Then grateful prove, deluded fools, and shun
The men who will not cease till you're undone:
By idle, misspent lives they're deep-rate grown,
And fain would make their misery your own.
List not, my countrymen, to J—h—n's quirks,
Benath his treach'rous smile the villain lurks;
Or wily D—mm—d's (26) smooth and well-pleas'd tale,
Invented in a proper place—the goal;
Chagrined by punishment he well deserv'd,
For you the phial of his wrath's reserv'd;
To th' idle miscreant, trait'rous to his deeds,
Give no more peace, but let him make his needs.
Vile are these two; and yet there's one demands
Censure ten times severer at our hands—
A sophist blasphemous, more dang'rous far,
Because more specious than the others are;
The wily miscreant would you fain persuade
To starve your families, by leaving trade,
With naked children and an empty cot,
Till you're reduced to his own desp'rate lot;
He reckons then, you all must join his cause,
Trampling on God and man's most sacred laws;
Oh! let it ne'er be said that Briton press'd
A base, seditious viper to his breast;
His subtle poison he would there infuse,
And all your rights and liberties abuse:
Far hence, Old England, be that dreaded hour,
When robespieres like these shall be in power,
When B—g—ly's half-id and blacken'd scowl
(Just aspect of the crimes that fill his soul),
Will redly blaze o'er this devoted land,
With murd'rous rapine arm'd, each bloody hand;
Then hold the villain forth to condign shame,
And shew the world you merit British name;
If to your homes you would each blessing bring,
Protect your country, love your aged King!
Secret seducers never let intrude;
The cause that's whisper'd never can be good:
Are these the men able to give redress,
Who force advice to ameliorate distress?
With mildness tell your pressing wants, and then
You'll gain support from candid, honest men.
Long may it be, ere scenes again take place,
That sully Stockport with such foul disgrace.

But now down Hillgate (27) let us bend our way,
Where straining beasts groan curses day by day;
Oft have I seen the whip, applied severe,
Draw from their starting eyes the gushing tear:
Oh! that thy gen'rous temper, noble horse,
Should e'er be lash'd to excite unnat'ral force!
That some inventive genius would devise
The means, to level this distressing rise!
Surely no common sum would be refus'd,
To ease a race of animals abus'd:
The nostrils now distended, then would snort,
And make of heavier burthens, easy sport:
Who'er accomplishes this wish'd-for plan,
Will have the praise of every gen'rous man.

Still farther we descend; but ere we pass
These little rising steps, we'll take a glass
In Jolly Hatters' bar (28), we ne'er can fail
To taste good drink, and hear the hum'rous tale:
There H——y W——d (29) is quite familiar grown,

26. Baggeley Drummond and Johnson were preachers of sedition. They were tried for inciting to riot.

27. Hillgate, though still a steep ascent, has been much improved in its gradient since 1818.

28. A well-known publichouse, more recently known as the Victoria Vaults.

29. Henry Wild was a merry soul, who acted as chairman of the bar parlour.

And 'mongst ale-bibbers ranks the corner stone—
Most rosy vot'ry of the rosy god,
And arbiter supreme of this synod;
With look important, and with speech profound,
Offending parties he fines glasses round.
The thirsty court all sapient look and act,
Declaring this or that to be the fact;
And if a stranger 'tis the action lays,
A thousand 'tis to one but stranger pays;
For oft the glass by wily members plac'd,
That erring comrades may, unconscious, taste:
Quick on the guilty head does judgment fall,
For he who sips of one must fill them all:
Or, if with instruments of well-blanch'd clay,
The luckless wight to smoke should make essay,
Before the flaky cloud the bar half fills,
The culprit must replenish all their gills:
These, join'd with other salutary laws,
All aid Sir Barleycorn's old drinking cause;
But like the Gallie tyrant (now at 'est),
They make and alter laws as suit them best:
Or like the lawyer's bull, they're always right,
For if they lose, "The case is alter'd quite."

A nobler subject now demands our praise.
And claims his humble tribute to his lays:
Oh! that my pen could dignify the verse,
Like his whose fame the muse would now rehearse,
How would I trace each lofty thought sublime,
Or eulogise the hum'rous Beppo rhyme.
The noble author has a rival found,
In all his verse of quaintest sense and sound;
Throughout thy various works is clear express'd
A mind with learning and with genius bless'd:
A wreath of never-fading laurels bind
The legal advocate and poet join'd.
I hail with gladness, the auspicious morn
That gives to admiring friends the work of V——n! (80)

Now through the busy Underbank we meet
Of smart and goodly shops, a well-lin'd street;
And, passing dangerous corner (81), quickly fall
On Arden's antique, venerable hall:
The aged, chequer'd pile most nobly shares
The glory of the ancient name it bears!

And now, with science and taste replete,
Adjacent stands the library (82) complete:
Here will the classic scholar amply find
Reading to suit his abstruse, thinking mind;
And with the strictest truth it may be said,
Are well-judg'd volumes, well-kept, and well-read:
Two thousand grace the shelves, and give the town,
For literature, a well-deserv'd renown!
In well-selected works it equals most,
And certainly is Stockport's greatest boast.

Then to the left, circuitous we wind,
And at the Bulkeley Arms (83) a welcome find;
A tender-hearted hostess here presides,
And with the landlord ev'ry care divides;
With perseverance he his tale relates,
Nor heeds the laugh his prolix style creates;
Harmless in manners, fond of harmless joke,
And none more happy when involved in smoke.

Since, gentle reader, now our walk is o'er,
From you a lenient sentence I implore;
For mercy, I have only one pretence—
(In courts it seldom fails) "my first offence."

80. Mr Wm. Vaughan, solicitor, uncle to Mr W. L. Vaughan.

81. The Black Boy corner, called dangerous corner, because of the sudden turning, where the London and other coaches often came to grief. Great Underbank was much narrower at that point then than now.

82. The residence of the Arden family, now used as the Manchester and Liverpool District Bank.

83. The Stockport Subscription Library.

And you, bright stars of beauty's firmament—
Our Stockport Fair! (man's greatest blessing sent)
To you I shall not plead in vain, I know,
For hearts so tender cannot pain bestow;
With confidence I trust to your review,
And leave my fate, dear heav'nly sex, with you.

MR WILLIAM BIRCH.

(No. 955.)

[971.] Through the kindness of Mr James Wilkinson we have been favoured with the following fuller account of the shooting of Mr Birch, which will be read with interest:—William Birch was shot at on July 23rd, 1819, in Loyalty Place, Churchgate, but the result was not fatal. He afterwards was enabled to get into a garden in Millgate belonging to Mr Joseph Lane, who immediately took him to Mr Killer, surgeon—not dentist as previously stated—in the same street, Mr Flint likewise being sent for in consultation, and the Rev. Charles Prescott was present to take any deposition he might be desirous of making. The three gentlemen, after duly considering the matter, thought it advisable that Birch should remain where he then was until the excitement in the town had in some measure subsided, which was until past midnight. Stockport at that period could not boast of cabs or hackney coaches; but there was one John Lawton, a dealer in milk at the bottom of Lancashire Hill, who had a Sedan chair, which was procured for conveying Birch to his father's residence in Little Underbank, instead of his own home in Churchgate, a file of soldiers preceding and following the sedan, which was accompanied by Mr Flint and myself. Having been comfortably laid in bed, Mr Flint made a thorough examination where the bullet had entered, enlarging the opening in the chest one or two inches, hoping that it would eventually make its way out, which, however, never occurred. The patient, nevertheless, when sufficiently recovered from the shock to the system, was taken to his own house, and lived several years afterwards, having a pension bestowed upon him by the then Government, Lord Sidmouth being head of the Home Department. This was enjoyed by him until death, and was afterwards continued to his widow during life. The remains of both now lie interred at the north side of St. Mary's Churchyard. After Birch's death the ball was found firmly embedded in the breast bone—not in the spine—and which, probably, may be transferred eventually to the Vernon Park Museum as a relic.

JAMES WILKINSON.

MARGERY BESWICK.

(No. 939.)

[972.] In his query on the old Burial Croft, Wellington Road, J. Owen mentions the name of Margery

Beswicke, whose death, according to the record of a gravestone found by him at Moss Side, Manchester (*vide* 939) took place August 29, 1645. This matter has long been one of conjecture in antiquarian circles, and the numerous traditional stories anent the remains of this eccentric old lady have in no way tended to solve the difficulty. Some time ago a long and very interesting article appeared in a northern contemporary on this subject, from which I purpose to make a few extracts for the benefit of your readers: "For many years prior to 1868 a mummy was on view in the old Museum of Natural History, Peter-street, Manchester (the principal contents of which are now at Owens College), to which was attached a strange, if not eventful history. The mummy was really the remains of an eccentric old lady, Miss, or Madame Beswick as she was called, who resided at Birchen Bower, near Oldham, in 1745. How, or at what period, the mummy was placed in the Peter-street Museum seems to be imperfectly known, and various traditionary stories are yet current in Lancashire, especially round Oldham, as to the cause of the singular preservation of the old lady's body. Certain it is that an old Manchester guide book describes Madame's remains as 'a remarkable perfect Egyptian mummy, of about the 20th dynasty, 400 years before Christ; consequently upwards of 2,200 years old, a female of the house of Pharoah.'" That the mummy was for many years in the museum prior to 1868 the writer proves by giving a paragraph which appeared in the *Manchester Guardian* of August 15, 1868, in which is recorded the interment, in the Harpurhey Cemetery, Manchester, of the remains of Miss Beswick, removed from the Peter-street Museum. In it is also given a tradition that this lady, who died about 1770, had acquired so strong a fear of being buried alive that she left certain property to her attendant so long (so the story runs) as she should be kept above ground. The body seemed to have been embalmed in tar, and swathed with a strong bandage, leaving the face exposed. It was subsequently lodged in the rooms of the Natural History Society, where it was long an object of much popular interest. The commissioners charged with the arrangements of the society's collections deemed this specimen undesirable, and so caused its interment as recorded above. As will be seen from the above, the death of this remarkable personage is supposed to have occurred in 1745, and again, on the authority of the *Guardian* extract, as about 1770, while Mr Owen gives it as 1645, being a difference of 100 years. Perhaps Mr Owen could throw a little more light on the subject?

Stockport.

WARREN-BULKELNY.

LEVIES OF TROOPS IN LANCASHIRE.

[973.] Although the Militia Laws were not enacted until the reign of Charles the Second, yet there was a species of county levy in this kingdom as early as the time of Henry the Second, and in the 27th year of that reign an Act was passed for regulating the "assize of arms." During the reign of Henry the Eighth and his children, lord lieutenants were introduced as standing representatives of the Crown, their duty being to receive the military returns in the various counties, and to regulate civil affairs. In the first year of Mary as Queen of England, a muster of soldiers was made in the county of Lancaster in certain proportions, under the command of the nobles and gentry of the county. In the Hundred of Salford, in which we are more particularly interested, 350 men were raised and officered by Sir Edward Trafford, Sir William Ratcliff, Sir Robert Longley, Sir Thomas Holt, Sir Robert Worsley, Robert Barton, Edward Holland, and Ralph Ashton, Esqs. In the first year of the reign of Queen Elizabeth another general muster was certified within the county of Lancaster, and I find from Birch's MS., folio 150, that "for Salforde Hundred, harnessed men 393, unharnessed 649, making a total of 1,042." This was in the year 1559. In 1574, the country being then in a tranquil state, a muster of soldiers was made, or rather a scale for providing the requisite number in case of emergency. The total muster in 1559 in the six hundreds into which Lancashire is divided, raised altogether 1,752 harnessed men, and 1,872 unharnessed men. The account of the 5,221 raised as a force in 1574 is so quaint, I give it entire. "Archers, being alle men furnished by the countraye with bowes, arrowes, steel cappe, sword, and dagger, 605; archers, being alle men unfurnished, 429; bill-men, being alle men furnished by the countraye with jacke sallette, bill-sword, and dagger, 1,670; bill men, being alle men unfurnished, 1,917; laborers or poyns, unarmed, 600; making the total 5221.

MAX.

Replies.

GREEN'S FLASH.

(Nos. 52, 181, 962.)

[974.] I think E. H.'s theory of the origin of the term Green's Flash being "the flashmen" who resided there when not travelling on business will scarcely hold good. The buildings, five houses recently taken down, would be about 200 years old, and the description of the Mr Green is somewhat too circumstantial to relate to the original Green, though it may have

reference to some of his successors. Mr J. Owen, in reply No. 181, tells us that 15 acres of Green's Flash were advertised for sale in the *Manchester Mercury* in 1775, when applications were to be made to a Mr Marriott, Stockport. From a letter in my possession I can state that this "Mr Marriott; Stockport," of 1775, was one William Marriott, of Heaton Norris, who died in 1780, and whose will describes him as "Merchant." "Green's Flash," with other property, then passed into the hands of his daughter, who died in 1801, when it came into the possession of his brother, a clergyman, who resided in Stockport. Where he resided in Stockport, and to what church he belonged, I know not, but some of the readers of "Notes and Queries" may be able to tell us. I think the "flash" much more likely to have had its origin in a rivulet than in hawkers of silk, &c., as suggested last week. I have before heard something about the Rector of Stockport getting possession of this property after the rents had been allowed to lapse for a period. Does not this look as though the Rev. Mr Marriott had removed, and afterwards put the property in the Rector of Stockport's hands? Where did the Rev. Mr Marriott minister early in this century?

ZAMPA.

HOODS.

(No. 955, 961.)

[975.] The hood lined with crimson silk marks an Oxford M.A.; with white silk, a Cambridge M.A.; with puce silk, a Durham M.A.; Oxford and Cambridge B.A.'s wear a silk hood trimmed with white fur, but of different shapes. The hood of blue marks a student of Civil Law, the same trimmed with white fur, a bachelor of Civil Law; Cambridge M.A.'s of a certain standing, and Oxford Bachelors of Divinity wear black silk only. But the list is too long to complete here. "Saint" means Holy St. Saviour, therefore, is a dedication to the Holy Saviour of Men.

M.A.

CORDWAINER.

(No. 930)

[976.] The ancient term, as mentioned in many old statutes relative to shoemakers and leather, is Cordiner, evidently from the French *Cordounnier*, a shoemaker, and it is probably from this our term cordwainer comes. That it does not apply solely to shoemakers may be inferred from the fact that it was part of the duty of the Cordwainers' Company in London to appoint searchers and triers of leather, and to take care that none was sold before it had been searched and scaled. Cordubanirius was another term used to signify shoemaker.

VOLTIGEUR.

ALE TASTER.

(No. 968.)

[977.] An Ale Taster was an officer of the Court Leet, whose duty it was to watch over publicans and brewers, and see they did not adulterate their articles. To quote an old statute, "They are sworn to look to the assize and goodness of ale and beer, &c., within the precincts of the lordship." In London these men are termed Ale Conners. The probability is that he would receive a sum yearly, say £5 or £10.

CAMBRIAN.

INTRODUCTION OF THE ST. BERNARD INTO ENGLAND.

(No. 969.)

[978.] In more than one leading book on the dog the Rev. J. C. Macdona, of Cneadle, is credited—if not directly, at least by inference—with the honour of having first introduced the St. Bernard dog in this country some twelve or fifteen years ago. As far as our memory carries us, however, the popular lecturer, the late Mr Albert Smith, had some considerable time previous to that date, done much to familiarise his friends and audiences with this noble breed. In making this statement, we do not wish it to be for one moment understood that we are desirous of depriving Mr Macdona of the well-deserved glory due to him for his successful visits to the Hospice of St. Bernard, nor are we at all certain even that the dogs brought to this country by Mr Smith were actually the first that ever reached our shores. . . . The Rev. J. Cumming Macdona's Tell—the first he ever exhibited—created such a furore amongst the visitors to the exhibition where he appeared, that other gentlemen were not slow in following his owner's example. Amongst these was Mr J. H. Murchison, whose name appears most strangely to have been entirely overlooked by writers on the breed, but who deserves lasting credit in connection with these dogs, if only for the benefit he conferred upon them by the importation of Thor and Jura into this country. The result of an alliance between these was Mr Armitage's grand dog Oscar; and Thor has further distinguished himself by begetting the champions Hector, Shah, and Dagmar, from Mr Gresham's Abbess, as well as Simplon and many other excellent specimens of the breed from various other females.

ALPINE CLIMBER.

Queries.

[979.] THE AGE-CROFTS OF CHESHIRE.—There were several families of the Agecrofts in this part of Cheshire besides the one mentioned last week. (No. 941.) There was Elias Agecroft, a yeoman, residing at

Poynton, whose will, which was proved 14th December, 1772, contained the following singular clause:—"And all the residue and remainder of my personal estate, of what kind or quality whatsoever, and not hereinbefore given or disposed of, I give and bequeath unto my executors hereinafter named, upon trust that they, or the survivor of them, pay, distribute, and apply the same to such person and persons, and to or for such pious or charitable uses as he or they in his or their discretion shall adjudge or think most proper." Can any of your readers or contributors say if this charity has been distributed, and in whose hands the trust was invested? I have searched to find this out, but I have not been able to find any account of its distribution.—E. H.

[980.] BADGER.—It is a common thing to hear a person say, "I am badgered to death." It would be interesting to know what this term is derived from.

SENEX.

[981.] BRAN NEW.—Reading a newspaper account of the recent Welsh Eisteddfod, where a paper was read on some proposals to amend the present representation of the people, the remark was made that as the paper contained proposals which amounted to a "bran new" constitution, it had better not be discussed. It is also a common saying that he had on a "bran new" suit of clothes, &c. How does the term arise? JUNIUS.

[982.] STOCKPORT BOOKS: "COLLIER'S POEMS."—A book bearing the above title has just come into my hands. The poems, of which many are on local subjects, were printed for the author by Mr Arthur Smith, of Stockport, in 1860. From inquiries made, it would appear that the author died in 1861. Mr Collier at one time intended publishing a history of Stockport, and had collected many data for it. Can any of your readers say whether the same are in existence still, and where? What became of his descendants? There was one son, if not more. Mr Collier was employed at Walsh's mill, Heaton Lane, Stockport, at the time that firm closed. J. G.

THE HARP AN IRISH EMBLEM.—The earliest records we have of the Celtic race give the harp a prominent place and harpists peculiar veneration and distinction. It was common to the northern races of Europe in the earlier centuries of the Christian era, and in the opinion of many antiquarians was original among them. The Irish harp was often an hereditary instrument, to be preserved with great care and veneration, and used by the bards of the family, alike the poet-musicians and historians. It was long ago adopted by the Irish as a national emblem.

SATURDAY, SEPTEMBER 23RD, 1882.

Notes.

THE ONLY GENTLEMAN IN STOCKPORT.

[983.] Many years ago there resided in the house, now part of the Stockport Industrial School, Hillgate, a gentleman named Bancroft, who at the time was said to be the only real gentleman Stockport could produce. This was a Mr Bancroft, and certainly the whole bearing and appearance denoted him an usual character. He was dressed in a style usual to the aristocracy of the period of George the III, powdered and pigtailed, but it was perhaps more his general bearing and address which won him the title. He was an attender at the Old Parish Church which preceded the present one. Is anything further known of him? MEDICO.

A STOCKPORT MUSICIAN.

[984.] In the "Recollections of Stockport and its Musicians," mention was made of a Mr Crabbe, who kept the Castle at Stockport. He came to Stockport with the band of the Forfar Militia, who were located here, he being billeted at the Angel, then kept by a widow. The attractions of the Angel proved too much for our friend Crabbe, for he led the widow to the altar, and renouncing his military career, settled down as a Boniface, combining that calling with music teaching and dancing. They afterwards removed to the Castle, where Mr Crabbe died.

MUSICIAN.

THE LAST OF THE WEIGH HOUSE CHAPEL.

[985.] London chapels, like London theatres, have their day. It is not long since the Surrey Chapel, the scene of Rowland Hill's ministrations, passed into secular hands, and now the King's Weigh House Chapel, on Fish-street Hill, is to be demolished. Its place will be taken by a station on the Inner Circle Railway. The original meeting-house derived its name from the fact that it stood over the old Weigh House, where merchandise brought from beyond sea was weighed. The old building was taken down in the closing years of the last century, and a warehouse erected on the site. The new chapel was placed on the top of the warehouse. About 45 years ago the chapel was again rebuilt. The freehold plot upon which it stands was purchased for £7,000, but in 1866 it was sold for £95,000, compensation being also given to the Rev. Thomas Binney, the distinguished divine with whose name the chapel will always be associated.

ED.

OFFERTON HALL.

[986.] This building stands back a short distance from the Stockport and Marple Turnpike Road. The stabling and outbuildings lie on the left as you approach the Hall, which has been used as a farm-house and premises during the greater part of the present century. It is a lofty three-storied irregular structure, built of bricks, and gabled. On the left side of the building, on a spout, is the date 1721. On examining the inside of the building there were found some massive oak doors. On the westerly side one of these oak doors is filled with large nails, and there is a hole in it, which is said to have been made by a bullet passing through it. The appearance of the ground which surrounds it shows a moat must have existed around it, especially on the westerly side; and a portion of the old moat on the easterly side, in 1870, when the place was visited, was used as a watering-pond. The line of the moat might be about 18 or 20 yards from the house. The windows have plain mullions and transoms of wood. J. T.

ANCIENT CHESHIRE BALLADS.

[987.] Teddy Malony's visit to Stockport, written October, 1827, by Alfred Nelson Sefton. This gentleman was a comedy performer and comic singer at the Stockport Theatre at the time named, and he performed many times afterwards:—

O! Teddy Malony is my name,
I am just come from the sod, sir,
And so to Stockport town I came,
O! for just to carry the hod, sir.
When first I came into the town,
'Twas one day after dark, sir,
And faith I rambled up and down
Till I got into the park, sir.

At a factory, Lord how I did stare,
To see the gaslights burning;
In every room machinery,
So funnily was turning.
I stood stock still, just like a post,
I was quite filled with wonder,
For a devil just like station was
Grinding up cotton like thunder.

Through the orchard next I cut my stick,
A little fruit to get, sir,
The day being fair, quite strange to say,
I got quite wringing wet, sir.
Then off up the Millgate I did go,
And of whisky got a drop, sir,
Faith I tumbled headlong down Church Brow
Into Matthew Lawton's shop, sir.

Faith, what a caper I did cut
Amongst the fruit so ripe, sir,
Out came old Matthew in a rage,
And gave me a regular wiper, sir.
Then off up Hillgate I did pop,
Though followed by a many;

I slipped into a barber's shop,
It was kept by Tommy Kenny.

Then up the Grapes' steps I did creep,
And across to Sandy Brow, sir,
Just to take the loan of a peep
At the great big school, bow wow, sir.
Spring Bank Mill in my travels next,
I happened for to pass, sir;
Where a clock so nicely placed,
Was lighted up with gas, sir.

When a little down the road I got
It was plain to be seen, sir,
That they had built a fine noble bridge
Across Petty Carr Green, sir.
But by my soul! Oh, here's a bull,
As you must understand, sir;
I have seen bridges over water,
But this was over dry land, sir.

Then down the steps I took a jump,
And across the "Petty Carr," sir,
I rambled along past the school pump;
I cannot tell how far, sir.
When I got to the Market Place,
If you will me believe, sir,
A fellow was sat in the Angel yard
Eating ten pounds of beef, sir,

When I had been all round the town,
I thought I'd go to the play, sir,
Because it was the benefit night
Of a funny chap they say, sir.
Now should I chance to gain your smiles,
'Twill make me bold as Bony;
So a great, big, long life to you all,
And long life to Teddy Malony.

E. H.

THE MOORS, MOSSES, AND HEATHS, OF THE COUNTIES
OF CHESHIRE AND LANCASHIRE.

[988.] The study of the topography whereby we become acquainted with many interesting facts regarding the history of places, is too important to be neglected. On turning attention to this portion of antiquarian research, the student must be struck with the large number of names which help to elucidate the ancient character of the surrounding country, on account of their significance, to use the quaint language of John Speed, who wrote in 1627:—

"The land which warlike Brittaines now possesse,
And therein have their mighty empires raise;
In ancient times was salvaged wilderness,
Vnepeopled, unmanured, unprov'd, unpraisde."

Most educated people must have read an account of the primitive condition (as far as it is known) of the three important counties of Derbyshire, Cheshire, and Lancashire, which are now so intimately bound together by the ties of commercial enterprise. If we only go back to the state of the country a century or two ago, we can form a good idea of its condition. Within a pleasant afternoon's walk of Stockport we

have Stockport Moor, which has been brought under cultivation, but it must have been very rapid, as 83 years ago a man named Dean, having been hung at Chester for the murder of his wife, was hung in chains on a gibbet there. On the Lancashire side of the river, we have Heaton Moor, which has also been under cultivation since the last century. As in the case of Stockport Moor, roads have been made, and the face of the country totally changed. On Heaton Moor, part of my father's paternal estate was situated, and there is a field now covered with modern residences, known as the "Moorfield," containing altogether three acres, two roods, and 30½ perches. The cottage and garden occupied 30½ perches of this. The old cottage was built in the post and petrel style, and thatched, and was no doubt placed on that spot long before the highway was made. It was accidentally burnt down some years ago. Within a moderate area we have also Barlow Moor, Sale Moor, Kersal Moor, and others, which I do not just now remember. The commons and heaths are also to be found only in name, but there once existed tracts of land of considerable extent, covered with rough, coarse vegetation, and here and there patches of wet, swampy land, which in bad weather became impassable. The moors were a little drier and more readily subjugated. Of Baguley Moor, which in 1840 lay as a waste, no trace now remains, and the same may be said of Bramhall Moor. A fragment of Sale Moor existed about 50 years ago, near Sale Station. In this locality we have Shaw Heath and Cheadle Heath, with Newton Heath some miles distant. Mosses were very plentiful, especially in Lancashire. We have Chat Moss, Barton Moss, Rixton Moss, Hale Moss, Carrington Moss, Trafford Moss, Ashton Moss, Clifton Moss, and others. The right to get turf from these mosses, moors, and heaths was formerly a matter of great importance, and was granted under a charter to the burgesses of manors by the lords of the manor, on the condition of their performing suit and service. Lindow Common is fast disappearing, but there are people now living in Wilmslow, who remember it as a swampy, dangerous common to cross over after night-fall. From an account of Cheshire in 1647 the following is given from a complete system of geography in two volumes, by Emmanuel Bowen:—"There is a peculiar sort of ground in this shire which the inhabitants call mosses, a kind of moorish, boggy earth, very stringy and fat, out of which are cut turfs in the form of bricks, and dried in the sun for fuel. There are few townships in this shire but have their particular mosses, wherein is found much of what

they call firwood, which serves the country people for candles, fuel, and sometimes for other uses, for in these mosses, especially the black sort, fir trees are sometimes found six feet or more underground, which some think were brought thither by Noah's flood, because they were never known to grow there."

STUDENT.

Replies.

BADGER.

(No. 913, 930.)

[939.] This is not derived, as many suppose, from the old sport of hunting an animal called a badger. In olden times a badger (from the French *bagage*, or a bundle, and from thence *Bagagier*, a carrier of goods) signified in England one who bought food and wares at one place and disposed of them at another, pretty much as hawkers do now. They were obliged to obtain a licence, and it is not improbable that their importunities in endeavouring to sell their wares was the origin of the term "I'm badgered to death."

SEMPER.

STOCKPORT STREETS AND THEIR ANTIQUITIES.

(Nos. 5, 72, 678, 687, 918.)

[990.] A curious tradition connected with Mealhouse Brow was communicated to me verbally by the late Mr Heginbotham, draper, on the 27th of June, 1870. The premises of the Sun Inn, Market Place, formerly extended to Mealhouse Brow, or Dungeon Brow as it was then called, which it overlooked. But it so happened there was a tenant in the brow which belonged to another family, the ancestors of the late John William and Walter Vaughan. It appears a tenant of theirs scaped out the rock to form a sort of recess or chamber under the Sun Inn yard, but it fell in after a time and the consequence was the property in Mealhouse Brow belonged to Mr Vaughan, whilst the erections above were the property of the owner of the Sun Inn, thus creating as it were two freeholds. He also related another incident. A soldier had deserted from the ranks of his regiment, and was hotly pursued by the sergeant who, by some means, had got a scent as to where he was located. The soldier was determined not to be taken. He knew agress from the front door was quite impossible, as he would be immediately seized, and he determined, as he thought, to drop into the back yard. He opened the window, there was no time for consideration, and he dropped on the pavement on Mealhouse Brow, and was killed on the spot.

E. H.

GREEN'S FLASH.

(Nos. 6, 52, 181, 926, 962, 974.)

[991.] The original estate known as Green's Flash was very extensive, and would include the area from Edmund-street, on the northerly side, across to Sandy Lane, including the area of the canal. The boundary on the easterly side being Sandy Lane, and on the southerly side by premises belonging to Mr Nelstrop, and the late Michael Newton, Esq. Mr Owen informs me there is Green-street in Sandy Lane, and that it was called the Green's Flash Estate in 1775, and in 1788 Green's Flash. Since sending my last note I have obtained this additional information, and also that a portion of the estate now known as Beard-street was conveyed to Mr Nathan Horrocks and others from Wilbraham Egerton, Esq. On part of the site was erected the Navigation Inn, and the block of buildings so well known as Green's Flash, which was demolished when the Stockport Preserving Company, Limited, purchased the site. There was a John Green of Heaton Norris, born in 1722, and died in 1785, aged 63 years, and is supposed to have been born at Blackbrook Farm; and interred at St. Mary's, Stockport. Also Job, son of James and Mary Green, who died in 1830, aged 57 years, buried at Heaton Chapel. Also John Green, of Heaton Norris, died 1837, aged 41 years (are these of the same family?). There was a Mr Thomas Green who resided at Derby Lane Farm. The late rector, Rev. C. K. Prescott, and the present one had a life interest in the estate, which could not be disposed of until after the decease of the late rector.

E. H.

AN EVENING'S WALK IN STOCKPORT.

(Nos. 955, 970.)

[992.] Mr William Acton Okell Whitelegg.—The above gentleman, to whom Mr Boulter dedicated the poem "An evening's walk," I remember very well. He was, when first I knew him, a smart, gentlemanly young man, and was, I think, articled to Messrs Lingard and Vaughan, solicitors. He married a Miss Rockliffe, whose father was a tallow chandler. The latter carried on his business on the site occupied by the late offices of the *Advertiser* in Warren-street, and afterwards occupied the premises now Kay Brothers's, Hillgate, and later still the shop kept by Mr Wilson, spirit merchant, Bridge-street. Though at one time he occupied a respectable position in Stockport, he ultimately became very poor. He was interred in St. Peter's Churchyard, Stockport. I also remember Mr Boulter, who seemed a gentleman of no occupation, but he did not come much under my observation. I may add, in reference to Mr Whitelegg, that his

family belonged to Northenden, and it remember rightly, one member was steward of the Wythenshawe estate.

J. W.

CORDWAINER.

(Nos. 966, 976.)

[993.] According to the "Monthly Magazine" of March, 1813, the name cordwainer took its origin from Cordova, in Spain. About 30 years previous to that date a law was in force prohibiting the manufacture of boots and shoes from horse leather. To evade this law it was given the name of Cordovan, from Cordova, then noted for its manufacture of leather from goat-skins. This Cordovan leather was manufactured by a Mr Fell, then living in Drury Lane, London, hence the name Fell monger as applied to a leather merchant.

Stockport.

WARREN-BULKELEY.

SIXTEEN-STRING JACK.

[994.] Among those who suffered at Tyburn the penalty of their crimes as highwaymen, was the notorious "Sixteen-string Jack," who is said by Dr Johnson to have "towered above the common mark" in his own line as much as Gray did in poetry. He was remarkable for foppery in his dress, and, as Boswell tells us, derived his name from a bunch of sixteen strings which he wore at the knees of his breeches. John Rann, for such was this malefactor's real name, was executed at Tyburn in November, 1774, for robbing Dr. Bell, the chaplain to the Princess Amelia, in Gunnersbury Lane. Rann was a smart fellow, and a great favourite with a certain description of ladies; he had been coachman to the Earl of Sandwich, when his lordship resided in the south-east corner house of Bedford Row. However, he was caught at last; and J. T. Smith records his being led, when a boy, by his father's playfellow, Joseph Nollekens, to the end of John-street, to see the notorious terror of the King's highway, Rann, pass on his way to execution. "The malefactor's coat was a bright pea-green; he had an immense nosegay, which he had received from the hand of one of the frail sisterhood, whose practice it was in those days to present flowers to their favourites from the steps of St. Sepulchre's Church, as the last token of what they called their attachment to the condemned, whose worldly accounts were generally brought to a close at Tyburn, in consequence of their associating with abandoned characters. Such is Mr Smith's account of the procession of the hero to Tyburn; and Nollekens assured Smith, had his father-in-law, Mr Justice Welch, been high constable, they could have walked all the way to Tyburn by the side of the cart." The

“sixteen-strings” which this freebooter wore at his knees were in reality, to the initiated, at least, a covert allusion to the number of times that he had been tried and acquitted. Fortunately for the Boswell illustrators, there is an etched portrait of “Sixteen-string Jack;” for, thief though he was, he had the honour of being recorded by Dr. Johnson. A correspondent of Hone’s “Year Book,” published in 1832, states that he well remembered seeing “Sixteen-string Jack” taken in the cart to Tyburn.

TYBURNIA.

BERGMOTE, OR COURTS OF ARBITRATION.

(No. 907.)

[995.] Bergmote, or Bergmoth (from the Saxon *Berg*, a hill, and *Gamote*, an assembly), was a court peculiar to Derbyshire for the deciding of disputes amongst miners. I am not certain whether the assembly was held in the open air or not, but am inclined to think it was from what I have read of it. The court was presided over by the Bergmaster (from the Saxon *Berg*, a hill and *Mons*, quasi Master of the Mountains. He was the chief officer amongst the miners, and had similar powers to the coroners of the present day. This court is of great antiquity, and it would be interesting to know when its functions ceased, or whether the court still exists under another title. Its scope and powers were extensive and great, as the following lines, which give a general outline of its work, show:—

And suit for Oar must be in Beghmote (*sic*) Court
Thither for justice miners must resort;
And two great Courts of Bergmote ought to be,
In every year upon the Minery,
To punish Miners that transgress the Law,
To curb Offences, and keep all in aw;
To fine offenders that do break the Peace,
Or shed Man’s Blood, or any Tumults raise;
To swear Berghmasters that they faithfully
Perform their duty on the Minery,
And make arrests, and eke impartially,
Impanel Juror, Causes for to try;
And see that right be done from Time to Time,
Both to the Lord and Farmers on the Mine.

J. SMITH.

Queries.

[996.] MAJOR LEE.—Early in this century there was a Major Lee, or Leigh, in Stockport. Can any readers of “Notes and Queries” give particulars as to his antecedents, or with what branch of the military service he was connected?

FRANK H.

[997.] PARK CHAPEL.—I have heard that a chapel known as above, at one time occupied the corner of Warren-street, opposite the *Advertiser* office. To what denomination did it belong, and how long ago is it since it was removed? Also, is it known whether any interments took place there?

WARREN-BULKLEY.

RATS ON SHIPS.—Rats greatly infest ships, and are by them conveyed to every part of the world. So industriously do they make homes for themselves in the numerous crannies and corners in the hull of a ship that it is impossible to get rid of them. Ships take out rats as well as passengers every voyage; whether the former remain in the ship at port is best known to themselves. When the East India Company had ships of their own they employed a rat catcher, who sometimes captured 500 rats in one ship just returned from Calcutta. The ship rat is often the black species. Sometimes black and brown inhabit the same vessel, and unless they carry on perpetual hostilities the one party will keep in the head of the vessel and the other to the stern. The ship rat is very anxious that his supply of fresh water shall not fail; he will come on deck when it rains, and climb up to the wet sails to suck them. Sometimes he mistakes a spirit cask for a water cask, and he gets drunk. A captain on an American ship is credited (or discredited) with an ingenious bit of sharp practice as a means of clearing his ship from rats. Having discharged a cargo at a port in Holland, he found his ship in juxtaposition to another which had just taken in a cargo of Dutch cheese. He laid a plank at night from one vessel to the other; the rats, tempted by the odour, trooped along the plank and began the feast. He took care that the plank should not be there to serve them as a pathway back again, and so the cheese laden ship had a cruel addition to its outward cargo.

FISHING IN A CORNFIELD.—In Colorado is a ten-acre field which is simply a subterranean lake covered with soil about eighteen inches deep. Or the soil is cultivated a field of corn which produces thirty bushels to the acre. If any one will take the trouble to dig a hole to the depth of a spade-handle, he will find that it will fill with water, and by using a hook and line fish four or five inches long may be caught. The fish have neither scales nor eyes, and are perch-like in shape. The ground is a black marl in nature, and in all probability was at one time an open body of water, on which accumulated vegetable matter, which has been increased from time to time until now it has a crust sufficiently strong and rich to produce fine corn, although it has to be cultivated by hand, as it is not strong enough to bear the weight of a horse. While harvesting, the hands catch great strings of fish by making a hole through the earth. A person rising on his heel and coming down suddenly can see the growing corn shake all around him.

SATURDAY, SEPTEMBER 30TH, 1882.

Notes.

HEATON NORRIS.

[998.] In tracing out the early history of this township we have to go back to the records of a long gone period of time. The history of Lancashire, in which this township is situated, in centuries long before the Norman Conquest, and for many generations after that epoch, is closely interwoven with our general history. This part of the country was called that of the Brigantes, and was separated into smaller divisions, and the inhabitants of Lancashire assumed the name of Segantic, or the dwellers in the Country of the Waters. It is foreign to my purpose to dwell on the Roman Invasion. This country of the Brigantes contained 25 towns or stations, of which Blackrode was one. To pass over the Roman and Saxon times, and the long history of the Lords of the Manor of Manchester, to the records of more modern times, Kuerden's MS., folio 229, has the following allusion:—"At Heaton, a water-mill, value 16s 8d," about which I shall have something to say hereafter. In the same MS., we have a list of the rights and privileges claimed for the family of De la Ware (Lords of Manchester.) "The town of Manchester shall be a free burgh and market town, and they shall take an assize of bread and beer, and shall punish the victuallers, &c.," and then continues, "and they shall have fees as well on every seventh day as on the market day, both in the town and its suburbs, and in the hamlets of the said Manchester, viz., the village of Ashton, in Salfadshire; Withington, Heaton Norris, and other places, and also claims the power of punishment granted in most of the ancient charters. From the De la Ware family the Manor passed to Sir Oswald Moseley, from his father, Sir Nicholas Moseley, who purchased the Manor for £3,500, and it was afterwards re-sold by Sir Oswald." Thus we see the history of the township of Heaton Norris can be traced back to a very early period. It contained, in 1773, 2,126 acres of land, which, in early times, was possessed by the families of Le Heton and Le Norreys. Whittaker, in his "History of Manchester," enumerates various ancient castles, which he says were the happy commencement of as many villages, or boroughs, in the south of Lancashire, and adds "that as the number of a chief's retainers was greater or smaller at first, their habitations were contracted into villages, or stretched out into towns. But these castles were

the seats only of the more considerable lords, and various chiefs would be settled around them, the inferior lords of petty seignories, and the subordinate proprietors of subject mansions. The fewer adherents of these lesser thanes, equally settled about their proper houses, and their fewer habitations, never aspiring to the dignity of a town, only straggled into lanes, or associated into folds. Such would be many within the greater districts in general, which were afterwards modelled into parishes." And such were many within our own district of Manchester; and the little lords who had served under the banner of the Manchester chief would receive from him their proportional allotments of the parish and held their respective shares to him (in subordination), as he enjoyed the whole in subjection to the sovereign. His own more immediate vassals would be put in possession of the houses already created, and of the lands already cultivated in the town and townships of Manchester, and the subject chiefs would receive their allocations without the extent of both, and in the nearest woods around them. The colony of Saxons which came into the parish and settled with their chiefs proved a considerable accession to the number of its former inhabitants, and made a large addition to the compass of its cultivated areas. Thus was the forest of Arden considerably levelled on every side of the town, and many new townships arose in the parish, the little chiefs settling, with their attendants on their assigned quantity of land and the new region naturally composing new townships, which thus came into existence. With reference to William Le Norreys (says Mr Harland) we are confirmed in our supposition that he was the third in the line of the Blackrode line of the family, and he is believed to be the William Le Norreys on the inquisition for Gascon Scutage. Scutage was a tax or contribution in the nature of a pecuniary satisfaction levied by assessments by those that held lands by knight's service, towards furnishing the king's army, at so much for every knight's fee, and it was, therefore, called *scutagium* in Latin, or *servitium scuti scutum*, being then a well-known denomination of money and in like manner it was called in our Norman French *escuage*, being indeed a pecuniary, instead of a military, service. (2 Blac. Com. 74.) Testa De Nevill 785, and grantee from Albert Grelle the younger, of Heton, since named from the family Heaton Norreys, or Norris, which township is near Burnage. (Slade Deeds No. 3, by Harland.) It is best to come down to the period when we have some historical records to guide us in our researches. In 1578, the churchwar-

dens, says Hollingworth, taxed the parish of Manchester in almost the sum of £9 for destroying of crows. From Crabtree's "MS. Book of Rates," in the Chet- ham Library, it appears, in the early part of the 17th century, for the purposes of rating, the hundred of Salford was in three divisions, those of Manchester, Middleton, and Bolton, and all sums of money to be levied upon the hundred were divided into 100 equal parts, of this the Manchester division paid 42 parts, Middleton 29, and Bolton 29. The proportion payable by the Manchester division (in which Heaton Norris is included) in a ley of £42 was thus apportioned:—"Manchester parish 23 parts, and a fourth part of one part, or £23 5s." The same MS. states:—"Manchester parish is divided in eight townships which doe allwayes beare and pay according to this rule following, viz., att a ley o. 18s 11½d—Manchester 7s 6d, Salford 2s 6d, Stretford 1s, Withington 4s 3d, Heaton Norris 1s 6d, Chorlton Row 6d, Reddish 1s 3d, Cheetham 5½d." In No. 517 of these Notes and Queries, under the head of births, marriages, and deaths, I have already given many interesting particulars of Heaton Norris in the past. As we have seen, the township derives its name from two families, so in like manner, with a few exceptions, we find streets derive their names from individuals. Thus we have Heaton Lane, the lane leading into Heaton with its mass of streets, bearing the names of some family—except Brook-street, derived from a brook which old deeds show once emptied into the Mersey. Then we have Hope Hill, both family names, the Sheepwashes, where sheep were washed in the river before shearing. Dog Kennel Lane, from the Huntsman's Brow, Heaton Mersey—Heaton on the Mersey. Top-o'-th' Bank, the Top of the Bank. Shaw Fold, Sawe, or Shaw, from *scewa* Anglo Saxon, a shadow usually implying a small wood thicket, or forest, or place made shady by trees. The fold is an inclosure. In Heaton Norris we have several folds—Bower House Fold, Lamb's Fold, Sand Fold, and others. We have Heaton Moor—the Moor of Heaton. The Moor Field, within my own recollection, was a part of my father's estate, upon which were two very antique thatched cottages which, with the garden, contained 30½ perches of land, and the Moor Fields contained three acres two roods and half a perch of land. All this is now covered with villa residences. E. H.

HOW A CHESHIRE FARMER GOT HARVESTMEN.

[999.] A Cheshire farmer—exact name no matter—who was in need of harvest men, and not knowing exactly how to get them, hit on the following novel

plan to make his wants known. On the Sunday he got on the church-yard wall as the people were leaving service, and by calls and gestures got a many of them round to hear him, then he loudly, distinctly, and deliberately recited the following original lines, of which he was the reputed author:—

All ye folks who want to mow barley,
(Come to Tim Bunbury's 1'st morning yarly;
Apple pie and cheese, and butter to the crust,
Eighteen pence a day, and no trust.

This succeeded admirably, for in the morning he had a host of helpers, and he had a speedy cutting and a successful ingathering of his crops.

T. J.

PORTE.

[1,000.] In the metaphorical language of the East the state is represented as a palace, or rather as a tent. Its foundations are the law (the Koran), the customs, and the decrees of the ruling Sultan. The gate (the Porte) is, as it were, an image of the whole edifice; it signifies the whole government in allusion to the patriarchal times when the head of the tribe sat as a judge or ruler "in the gate." The term gate, or porte, is likewise used in a subordinate sense for the whole military array; and, thirdly, it is applied to the inner palace or harem. In this sense it is the gate of "bliss;" in the former the Sublime Porte of the empire, or the gate of "good fortune." Within this inner "gate of bliss" is not only the harem, but the treasury and the divan.

CESTRIAN.

CURIOUS EPITAPHS.

[1,001.] The following curious monumental inscriptions, which I have culled from various sources, may be of interest to church-yard gleaners:

ON A FRIEND.—BY DR. WOLCOT.

Tho' here in death thy relics lie,
Thy worth shall live in mem'ry's eye,
Who oft at night's pale noon shall stray,
To bathe with tears thy lovely clay.

Here pity, too, in woe's forlorn,
Shall, mingling sighs, be heard to mourn;
With genius drooping o'er thy tomb,
In sorrow for a brother's doom.

At Linsted, Kent, on Mr James Ferguson, merchant adventurer:—

Infancy, youth, and age are, from the womb,
Man's short but dangerous passage to the tomb.
Here landed (the proceed of what we ventured),
In Nature's custom-house this dust is enter'd.
Alms-deeds are sweet bills at sight (the rest,
On heaven's exchange, are subject to protest);
This uncorrupted maize of the just,
To lasting store exempt from worm and dust.

ON A POOR, BUT HONEST, MAN.

Stop, reader, here, and deign a look
On one without a name;
Ne'er enter'd in the ample book
Of fortune, or of fame.

Stindious of peace, he hated strife;
Meek virtues filled his breast:
His coat of arms "A potless life,"
"An honest heart" his crest.

ON AN ATTORNEY, BY ANTHONY PASQUIN.

Re der! beware the path you tread,
 Lest by mischance, you wake the dead.
 Nor deem my caution insecure,
 For Lawyer M—— sleepeth here.
 A man to every demon known,
 Who made the state all his own;
 Conceiv'd in Ruin's baneful womb,
 His heart was harder than his tomb.
 For forty summers at assize
 He cast a film o'er Reason's eyes;
 But now, alas! his trait is o'er,
 Who made us sweat at every pore:
 For now, removed from mortal evil,
 He'll do his best to cheat the devil.

ON MR GARRARD, A GROCER.

Garret some called him but that was too high,
 His name is Garrard, who now here doth lie;
 He in his youth was towd with many a wave,
 But now at port arrived, rests in his grave.
 The church he did frequent whilst he had breath,
 And wih'd to lie therein after his death.
 Weep not for him, since he is gone before,
 To heaven, where grocers there are many more.

Belthamp, St. Paul's, Essex. To the memory of Mrs Newman, wife of Matthew Newman, of this parish, who died February 20th, 1788, aged 58.

Beneath reposes all that heav'n could lend,
 The best of wives, the mother, and the friend,
 In sickness patient, and to death resigned,
 She left the world a pattern to mankind.
 O then, the s'd soul, partake the joys of heaven,
 A just reward for joys thou hast given.
 Tho' men's fond eye resigns thee with a tear,
 The eye of faith shall view thee happy there.

Wilmslow.

J. G.

CROMPTON'S MULE.

[1002.] In the Preston Guild Trades Procession there was an extremely interesting relic of the early days of the cotton trade, and the very parent of all the "mules" now existing, or that have existed, since the weaver-boy's notable invention at the Hall-i'th'-Wood, near that town. This was the original mule on which Crompton worked so laboriously to perfect, and the product from which subsequently excited the envy and curiosity of his neighbours to such an extent that they gave him no peace until the secret was revealed. The story of the manner in which the invention was made public is too well known to bear repetition in this place; as is also the discreditable conduct of the spinners and manufacturers of those days, who, when they had become masters of his secret, refused to the impoverished and persecuted inventor the paltry shillings they had promised in order to induce him to exhibit it to them. It is at this day a great curiosity. After being taken from the Hall-i'th'-Wood it was removed to King-street Mill, Bolton, where it did good service for many years. For a long time it was worked by the late Mathias Gorse, of Bolton, who died so recently as six or seven years ago. Its construction would excite the laughter of our modern mechanics, but before ridiculing it

in any way it should be remembered that the inventor and maker was not supplied with the first-class tools with which they are furnished to fabricate the perfect machines now turned out of our leading establishments. The headstock and roller beam are of wood, to the latter of which the roller stands are bolted. It had very small rollers, the back, middle, and top rollers being of lead; the front top rollers are all lost. The bottom rollers were fluted, but time and neglect together have almost effaced every line. The gearing is on the same principle as that prevailing now, but the wheels are of extremely narrow gauge. The cross shaft is of wrought iron, and bears the marks of its origin in the village smithy to the present day. The arrangement is that which is now called the old motion. The carriage has been cut down from its original dimensions to about 14 spindles width, and one drum. The important results that have accrued to Lancashire, England, and the world from the insignificant and rude bit of machinery, which was thus once more exposed to view, made one look upon it with greater interest than that with which the more finished articles around were regarded, and to wonder whether the next century can possibly show anything like corresponding progress.

T. M.

INCREASE IN THE VALUE OF LAND.

[1003.] The rapidity with which land increases in value in these latter days is very remarkable when contrasted with the slow increments of value in former times. A striking proof of this is to be found in the little village of Claverdon, in Warwickshire. In Claverdon Churchyard there is a monument to John Matthews, who died in the time of Henry VII., leaving certain land in that parish to defray the cost of repairing or enlarging the church. It is clear that the Claverdonians are very sensible people, for, at various periods, those in authority for the time being have engraved upon Matthews' monument the annual value of the land which he left. In 1617 it was worth 12 nobles—£4; in 1707 it brought in £12; in the 118 years between 1707 and 1825 it rose only to £78; whereas in the 43 years between 1825 and 1868 it went up to £130, or not far short of double. L.

Replies.

MARGERY BESWICK.

(Nos. 939, 972.)

[1004.] The explanation I can give Warren Bulkeley is that he has confounded Margery Beswick, of Hulme, with Madam Beswick, of Birchen Bowers

The former was the wife of Hugh Beswick, of Hulme, shoemaker. They were married in 1622. She died of the plague in 1645, he in 1656. Madam Beswick I believe was a maiden lady, and whether Dr. White received any substantial benefit for preserving her body is more than I can say. The late Captain Brown, formerly curator of the Peter-street Museum, informed me that he had been annoyed by several persons pretending to claim the body in order to bury it, that they might take the property. However, on the death of Captain White, son of the Doctor, I noticed in the papers that the body of Madam Beswick had been conveyed to the Harpurhey Cemetery for interment. Besides the body of Madam Beswick in the museum there was a mummy from Egypt, and another from Peru.

J. OWEN.

MAJOR LEE.

(No. 996.)

[1005.] Major Lee was probably in the old Stockport Volunteers. As far as my recollection serves he practised as an attorney. He also had a machine, termed a calender, in a yard, a little higher up than the Spread Eagle, in Lower Hillgate, Stockport, where checks and similar goods were sent by the manufacturers of the town to be finished preparatory to sale. This would be about the year 1818 I think. His residence at one time was at Holly Wood House, afterwards in a house which stood on the site of the present Tiviot Dale Station, where he died, and his funeral was witnessed by the writer, and took place at the Parish Church of St. Mary, Stockport. He was interred with military honours. His son Charles was a pupil at the old Grammar School at the same time as the writer; when but young he enlisted for a soldier. His sister also went to the same school, and many other young ladies.

OMIRRON.

THE ONLY GENTLEMAN IN STOCKPORT.

(No. 983.)

[1006.] In your Notes respecting the only gentleman in Stockport the writer begs to say that your description is in perfect accordance with his recollection of him; also of his funeral which took place at the Parish Church of St. Mary, Stockport, before the erection of the present building, but of the exact date he cannot speak with certainty. The remains were brought from his late residence in Higher Hillgate (now the Ragged School) on an open car, the coffin being covered with a black velvet pall, and finally interred in the chancel of the above Church. Mr Bancroft was guardian to a young lady of the name of Tipper, who was a pupil at the old Grammar School, in Adlington Square, at the same time as the writer

of this, and was eventually married to a gentleman in London, and at her decease left a family. VERAX.

Queries.

[1007.] FREE SOCAGE.—In the opening address on the Land Laws, recently delivered at the Social Science Congress, occurs the term *free socage*, as applied to the present tenure of land. Looking for the precise meaning of the term, I find *socage* to mean "a tenure of land by inferior service in husbandry, to be performed to the lord of the fee"—villeinage, in fact, I take it. Can any of your numerous correspondents inform me what is *now* meant by *free socage*? These old terms were well understood when they were used, but are not so now; when used they should be explained, for the benefit of the common readers. I want to know how the terms are *now* applied to our present land tenures.

W. N.

[1008.] BURIALS IN WOOLLEN.—Can any of your readers give the causes why at burials it was customary to swathe the dead in woollen? Also at what period it came into use. I think it was not continued for more than a few years, but can find no date on the subject.

S. M.

[1009.] ORIGIN OF "SPICK-SPAN NEW."—Seeing the query as to the words "bran new" brought to mind the term, "Spick-span new," which we often hear used in Cheshire in connection with anything newly-made or coined, as, "He gave me a spick-span new shilling," or "He wore a spick-span new hat." What are these words derived from?

J. COWARD.

[1010.] SCOT FREE.—I have frequently heard persons use this term, "Scot free." It would no doubt be interesting to know how it originated and the true meaning of it.

FELIX.

[1011.] REGISTERS.—In reading the history of Cheshire, by Earwaker, he gives us many extracts from the church registers which are very interesting, but fails to give us any from the old Nonconformist chapels registers, such as Dean Row and Hale. Have these places kept no registers? Perhaps some correspondent can tell us.

A LOVER OF HISTORY.

Little things console us because little things afflict us.

There is nothing keeps longer than a small for one, and nothing melts away sooner than a great one.

We always find a thousand excellent excuses for our gravest thoughts; but if any one wrongs us in the least, the offence is unpardonable. We have a thousand reasons wherewith to condemn our neighbour, but not one wherewith to excuse him.

SATURDAY, OCTOBER 26TH, 1882.

Notes.

THE STRENGTH OF TOADSTOOLS.

[1012.] Mushrooms, toadstools, and the like are known to scientific men as "fungi." They possess a remarkable power of raising enormous weights, a fact of which Dr. M. L. Cooke has given several curious examples. A few years ago a town in Hampshire was paved, and shortly afterwards certain streets showed signs of unevenness that could not well be explained, until some of the heaviest stones were at length seen to be completely raised by the growth of toadstools under them. In another case a kitchen hearthstone was lifted out of its setting three times, and was only righted by digging up the old bed and laying down a new foundation. Sir Joseph Banks records one of the most extraordinary instances of this power. The wine in a cask kept in a cellar for three years was, at the end of that period, found to have leaked away, and to have produced gigantic fungi, which filled the cellar, and lifted the cask to the roof.

Ed.

A LITERARY CURIOSITY.

[1013.] The following stirring poem, made up of a line from each of the following poets, is well worthy of publication as a literary curiosity:—

1. What strange infatuation rules mankind,
2. What different spheres to human bliss assigned;
3. To loftier things your finer pulses burn,
4. If man would but his finer nature learn;
5. What several ways men to their calling have,
6. And grasp at life though sinking to the grave.
7. Ask what is human life! the sage replies,
8. Wealth, pomp, and honour are but empty toys;
9. We trudge, we travel, but from pain to pain,
10. Weak, timid landmen on life's stormy main;
11. We only toil who are the first of things,
12. From labour health, from health contentment springs;
13. Fame runs before us as the morning star,
14. How little do we know that which we are;
15. Let none then here his certain knowledge boast
16. Of fleeting joys too certain to be lost;
17. For over all there hangs a cloud of fear,
18. All is but change and separation here.
19. To smooth life's passage o'er its stormy way,
20. Sum up at night what thou hast done by day;
21. Be rich in patience if thou in gudes be poor;
22. So many men do stoop to sight unsure;
23. Choose out the man to virtue most inclined,
24. Throw envy, folly, prejudice behind.
25. Defer not till to-morrow to be wise,
26. Wealth, heaped on wealth, nor truth, nor safety buys;
27. Remembrance worketh with her busy train,
28. Care draws on care, woe comforts woe again;

29. On high estates high heaps of care attend,
30. No joy so great but runneth to an end;
31. No hand applaud what honour shuns to hear,
32. Who casts off shame should likewise cast off fear.
33. Grief haunts us down the precipice of years,
34. Virtue alone no dissolution fears;
35. Time loosely spent will not again be won,
36. What shall I do to be for ever known?
37. But now the wane of life comes darkly on,
38. After a thousand mazes overgone;
39. In this brief state of trouble and unrest,
40. Man never is, but always to be blest;
41. Time is the present hour, the past is fled.
42. O thou Futurity! our hope and dread;
43. How fading are the joys we dote upon.
44. Lo! while I speak the present moment's gone.
45. O thou Eternal Arbiter of things,
46. How awful is the hour when conscience stings;
47. Conscience, stern arbiter in every breast,
48. The fluttering wish on wing that will not rest.
49. This above all—to thine ownself be true,
50. Learn to live well, that thou mayest die so too.
51. To those that list the world's gay scenes I leave,
52. Some ills we wish for, when we wish to live.

1, Chatterton; 2, Rogers; 3, C. Sprague; 4, R. H. Dana; 5, B. Jonson; 6, Falconer; 7, Cowper; 8, Ferguson; 9, Quarles; 10, Burns; 11, Tennyson; 12, Beattie; 13, Dryden; 14, Byron; 15, Pomfret; 16, Waller; 17, Hood; 18, Steele; 19, T. Dwright; 20, Herbert; 21, Dunbar; 22, G. Whitney; 23, Rowe; 24, Langhorne; 25, Congreve; 26, Dr. Johnson; 27, Goldsmith; 28, Drayton; 29, Webster; 30, Southwell; 31, Thompson; 32, S. Knowles; 33, W. S. Landor; 34, E. Moore; 35, R. Greene; 36, Cowley; 37, Joan Baillie; 38, Keats; 39, B. Barton; 40, Pope; 41, Marsden; 42, Elliott; 43, Blair; 44, Oldham; 45, Akenside; 46, J. G. Percival; 47, J. A. Hillhouse; 48, Mallett; 49, Shakespeare; 50, Sir J. Denham; 51, Spencer; 52, Young.

WARREN-BULKELEY.

FOLK LORE OF CHARMS.

[1014.] My attention has been called to the following collection of charms, written in what appears to have been the fly leaf of a medical book which once belonged to an apothecary of the name of Syddall who resided in Manchester in the middle of the 17th century. It appears he possessed a good medical library. Ample proof has been made as regards the authenticity of the writing. His name occurs in the burial registers at the Old Church (now Cathedral) of Manchester, and the Jacobite Syddalls in the succeeding century were no doubt of the same family. "In drawing of thy sword or weapon when thou art compelled to fight, and in a good quarrel, say these three words following, and thy enemy's hand shall have no power to hurt thee:—

'Ofusa. Amplusa. Genustra.'

"That a sword shall not wound or hurt thee, Resyte these words following three times:—

'Panton. Tarton. Galia.'

Then say Pater nosters, three Ave Maria's, and one creed."—Scott's "Discovery of Witchcraft."

"A prayer to gather ye herbe fuellin or vervin:—

'Herbe fuellin I have thee found

Growing upon Christ Jesu's ground;

The same guift the Lord Jesus gave unto thee

When he shed his blood on the tree;

Arise up, fuellin, and goe with me,

And God blesse me and all that shall were (wear) thee.'

Say this fifteen days together twice a day, ner earlye fast, an' in the evening-tide." The herb pimpernel,

gathered on Thursday, h Jupiter, or Friday, h Venus,

with the prayer aforesaid, is good to prevent witchcraft, "as Mo Bumley dos affirme; and to carry it

allway about. Also weare six leaves of mugwort in ye shoes as ye travell, and cary some about you, and

you will not be weary; and the same herbe put in ale, it will kepe it from soureing. Also gather fearneseed

on Midsummer eve, and weare it about you continually. Also on Midsummer day take the herb

millfoile roote at sunrising, and before you take it out of the ground say these words: 'Agiros Ischaros,

Agiros Athanitus, Agiros Paracleteus, Imas; Kyrie Elieson Pater Noster.' And gather the three fern

seeds Midsummer eve, between 11 and 12 at noon, and night." I have other curious things shewing the

superstitions of former times, but the subject has been sufficiently exemplified. In the *Gentleman's*

Magazine for July, 1835, the following charm for staunching blood is given. It is taken from an old

book of medical recipes written in 1610:—

"To staunche bloude.

'There were three Maryes went over the floude;

The one did stand the other ftente bloude;

Then bespoke Mary that Jesus Christ bore,

Defende God's forbod thou shouldest bleede anye more.'"

The three Marys here named were probably the Virgin Mary, the Egyptian Mary, and Mary Magdalene.

STUDENT.

BRIDGET BOSTOCK, THE CHESHIRE DOCTRESS.

[1015.] It appears from the following letters, copied from the *Gentleman's Magazine* for 1748, this lady carried on an extensive practice. They will probably be new to many of the readers of these Notes and Queries—at all events, they will revive an interest in a woman who, in her day and generation, caused a very great sensation, not only in Cheshire, but all the surrounding counties. It is said she possessed so great a reputation that a Welsh baronet went so far as to write her a most pressing and pleading letter beseeching her to use all her influence to bring his

dead wife to life again; and, as appears from his letter, if faith could at all help him, he had no lack of that necessary article. The letters above alluded to convey a great deal of curious information, and I propose to give them, as they follow one another, according to the date. It would be very interesting to know what became of Bridget Bostock, and how long her fame lasted; for, according to Shakespeare's definition, "The purest treasure mortal times afford is spotless reputation." It appears she lived at Church Coppenhull, and was supposed to be derived from a respectable family. The first letter is dated "Middlewich, in Cheshire, August 28, 1748. There is risen up in this country a great doctress, an old woman, who is resorted to by people of all ranks and degrees to be cur'd of all diseases. She lives four miles from hence, and has been in this great fame about two months. She has several hundreds of patients in a day out of all the country round for 30 miles. I went to see her yesterday, out of curiosity, and believe near 600 people were with her. I believe all the country are gone stark mad. The chief thing she cures with is fasting spittle, and God bless you with faith." This was a notification sent to the editor. Other letters soon appeared, which shows the interest excited:—"Nantwich, in Cheshire, August 24, 1748. Old Bridget Bostock fills the country with as much talk as the rebels did. She hath all her lifetime made it her business to cure her neighbours of sore legs and other disorders; but her reputation seems now so wonderfully to increase that people come to her from far and near. A year ago she had, as I remember, about 40 under her care, which I found afterwards increased to 100 a week, and then to 160. Sunday sen'night, after dinner, my wife and I went to this doctress's house, and were told, by Mr I—— and Tom M——, who kept the door, and let people in by fives and sixes, that they had that day told 600 she had administered to, besides her making a cheese. She at length grew so very faint (for she never breaks her fast till she has done) that at six o'clock she was obliged to give over, though there were then more than 60 persons she had not meddled with. Monday last she had 700, and every day now pretty near that number. She cures the blind, the deaf, the lame of all sorts, the rheumatic, king's evil, hysteric fits, falling fits, shortness of breath, dropsy, palsy, leprosy, cancers, and, in short, almost everything except the French disease, which she will not meddle with; all the means she uses for cure are only stroking with fasting spittle, and praying for them. It is hardly credible to think what cures she daily performs; some

people grow well while in the house, others on the road home; and it is said none miss. People come 60 miles round. In our lane, where there have not been two coaches seen before these last 12 years, now three or four pass in a day; and the poor come by cart loads. She is about 70 years of age, and keeps old Bostock's house, who allows her 35s a year wages, and though money is offered her, yet she takes none for her cures. Her dress is very plain; she wears a flannel waistcoat, a green linsey apron, a pair of clogs, and a plain cap tied with a half-ponny lace. So many people of fashion come now to her that several of the poor country people make a comfortable subsistence by holding their horses. In short, the poor, the rich, the lame, the blind, and the deaf all pray for her and bless her, but the doctors curse her." "Sandbach, Cheshire, September 16, 1748. The old doctress, Bridget Bostock, lives at Coppenhall, between this place and Nampwich, being three miles from each. She is a very plain woman, about 64, and hath followed doctoring for some years to some few people in the neighbourhood. About a quarter of a year ago she came into great fame for curing of most diseases by rubbing the place with the fasting spittle of her mouth, and praying for them; she hath had six or seven hundred of a day, and it hath been so thronged that a great many people have come that have stayed a day or two before they could get to her. She now speaks to none but those that have been with her aforetime, and we hear she will not (till next April) excepting such as are there for deafness. The Rev. Mr William Harding, minister of Coppenhall, gives her a very great character, and saith that she is one that is a constant frequenter of his church. A son of his was cured of his lameness by her, immediately after he had been with her, when all other doctors could do him no service. Mrs Gradwell, of Liverpool, hath wonderfully recovered her sight by the assistance of the said doctress. She helps and heals in a wonderful manner all persons that come to her, and doth more service to the world than all other doctors besides. Some of this neighbourhood have received great benefit, but others that have been with her but little." It would appear the words of the New Testament apply to this memorable woman, "Oh! woman, great is thy faith; be it unto thee even as thou wilt." E. H.

HABITS OF BIRDS—THE THRUSH.

[1016.] I was sitting reading a few weeks ago in an arbour which commands a view of the greater part of our garden, when my attention was arrested by a sharp, reiterated tapping, like that of one stone upon another, now on this side of the arbour, now on

that. At first I had merely a vague, half-conscious feeling of wonder as to what it could be; but as I heard it again, my curiosity was aroused, and I looked around to see if I could ascertain the cause. No one was to be seen, and I again returned to my book. Presently it was repeated still nearer, and on raising my eyes this time, I saw, about six yards off, a thrush, with a large snail shell in its beak, which he was earnestly endeavouring to break. Rising on his toes just as a human being would do, to get additional force, and drawing up its head to its full height, he dashed the shell upon the hard-trodden path, with very little consideration, it must be confessed, for the feelings of the unfortunate inmate. Before, however, he succeeded in dislodging his prey, he was disturbed by the arrival of two persons who were coming towards the arbour, and flew away. I watched to see whether he would come back when they had gone, and to my satisfaction (for I, too, had little sympathy with the snail) I found he very soon returned to renew the attack; nor did he desist from his laborious hammering till he had completely broken the shell to pieces, and triumphantly carried captive its slimy inhabitant.

CAMBRIAN.

FREE SOCAGE.

(1007)

[1017.] The distinction of a freeman from a vassal under the feudal policy—*liber homo*—was commonly opposed to *vassus*, or *vassalus*, the former denoting an allodial proprietor, the latter one who held of a superior (Cowell, Blunt). The title of freeman is also given to any one admitted to the freedom of a corporate town, or of any other corporate body, consisting amongst the members of those called freemen. "Soc." is a Saxon word—power, or liberty, to administer justice and execute law, also the circuit, or territory, wherein such power is exercised, hence *soca* is used for a seignior, or lordship, such as that of Stockport formerly was, with the liberty of holding, or keeping, a court of his *socmen*. *Socage* (*sociagium*) from the French *soc*, that is *nomer* (a coulter, or ploughshare), *socage*, in its most general and extensive signification, seems to denote a tenure by any certain and determinate service, and in this sense it is by our ancient writers constantly put in opposition to chivalry, or knight service, where the render was precarious and uncertain (Thiss Bracton 12, ch. 16, sec. 19). If a man hold by a rent in money without any *escuage* (knight service), or *serjeantry* (service due to the king only), *id tenementum dici potest sociagium*, but if you add thereto any royal service, or *escuage*, to any, the smallest amount, *illud dini poterit feudum*

militare. And, therefore, we are told that whatsoever is not tenure in chivalry is tenure in socage. The service must, therefore, be certain in order to denominate it socage as to hold by fealty, or 26s rent, or by homage and fealty, without rent, also by fealty and certain corporeal services, as ploughing the lord's land for three days, or by fealty only, without any other service, for all these are tenures in socage.

STUDENT.

PARK CHAPEL.

(937.)

[1018.] I remember the old Park Chapel, afterwards, on the erection of Tiviot Dale Chapel a corn mill being built. The site on which it stood was previously a vacant piece of ground where there was much mud and water, and this made a favourite playground in winter because of the sliding which the frozen pools of water afforded. I think the opening sermons were preached by a Mr Marsden. In answer to your querist, there was one interment in the Park Chapel. This was a Miss Alcock, who was buried at the foot of the pulpit stairs. She was sister to Mr Alcock, who was a draper in Park-street. On the chapel being given up for public worship the body was removed, and re-interred, I think, at Gatley.

J.W.

BURIALS IN WOOLLEN.

(1008.)

[1019.] There was a law passed in the reign of Charles II. requiring all persons to be buried in woollen shrouds or other swathings, and inflicting a fine of £5 in default thereof. Why it was so ordered, and how late the custom was observed, I am not able to state with certainty, but I have some remembrance of having read that it was so ordered at a time of depressed trade, when our chief trade was that of wool and woollen. I may here mention that in the recent alterations at the Stockport Parish Church some of the bodies found in vaults were enclosed in flannel, the interment having evidently been made whilst the law and custom was in force. Further explanation of the query would be of interest.

J.B.

CALE GREEN.

(967)

[1020.] Cale Green received its name from a person named John Cale, who resided at the house now called, I believe, "The Homestead," which would be one of the first houses of any importance there about. John Cale was a member of the Society of Friends, and his initials are still to be seen carved in stone at the front door of the house mentioned.

W.R.

 **Queries.**

[1021.] TRIAL BY ORDEAL.—There was formerly a trial by ordeal, as well as by jury. In the former the person charged had to undergo certain tests, whereby his guilt or innocence was determined. It would be interesting to know what these tests were. I can only meet with vague references to them.

ZAMPA.

[1022.] AS WHITE AS NIP.—"As white as nip" is a saying I often hear. The other day I heard two females conversing about a new piece of calico, and one of them said, "It soon goes very nice, it washes as white as nip;" and some people, when they see a flower or anything else that is beautifully clean and white, will exclaim, "Eh! why it is as white as nip." Can any of your readers tell how this saying originated, or what it really means.

T.J.

[1023.] FABLE.—When I was about seven years old I saw a book in which was a fable about a boy who did not like to go to school, or something of that sort, and he saw a horse and wanted it to play with him, but it would not, nor would several other things he spoke to. I can only remember the following lines, which I think are the last:—

"I never am idle is all that they say,

I never am idle; ah! that's not like me,

I'm despised by the horse, the bird, dog, and bee."

I should think this would be suitable for your columns if anyone who may have a copy would kindly send it, and the writer would be very glad to meet with it.

H.H.

[1024.] GRACE BEFORE MEAT.—Could any of your readers oblige by sending to your paper a copy of the lines commencing thus:—

"At dinner I must take my seat,

And give God thanks before I eat."

It is a beautiful piece, and I have lost it, and should feel extremely obliged to anyone who would forward it.

T.J.

AN ANCIENT NATION.—At the departure of the children of Israel from Egypt, China was seven hundred years old; and when Isaiah prophesied of her she had existed fifteen centuries. She has seen the rise and decline of all the great nations of antiquity. Assyria, Babylon, Persia, Greece and Rome have long since followed each other to the dust, but China still remains, a solitary and wonderful monument of patriarchal times. Then look at the population of the country, roughly estimated at four hundred millions—ten times the population of the United States, more than thirteen times the population of England and Ireland. Every third person that lives and breathes upon the earth and beneath these heavens is a Chinese; every third grave that is dug is for a Chinese.

SATURDAY, OCTOBER 14TH, 1882.

Notes.

GAMBLING HOUSES.

[1025.] As these are very common in this locality, where what is called "bookmaking" is practised, I would suggest the following motto, headed by the well-known passage from "Dante's Inferno," "Abandon hope all ye who enter here :"—

"Here avarice your notice woo's,
They must be stout who enter in ;
For ruin waits on them that lose,
And infamy on them that wins."

These lines were sent to the Tris for translation from the French. From whence it is derived it is not known.

B. W.

DEEP LEACH HALL.

[1026.] It is said such a place as this once existed in Cheadle. The name is not very common. It has been applied to old halls in the Lake districts, and where there is an abundance of water to an overflow of lakes and rivers. The place indicated is now called Depleach Hall. Thus, if there has been a heavy fall of rain, and the lake, or pond of water overflows, I have heard it said "I have had to cross a leach in the road." The long accent is laid on the letter a. The common expression for a small lake is "tarn" in the north country. There is an estate near Knutsford called Lach Dennis.

STUDENT.

THE PARISH CHURCH BELLS, STOCKPORT.

[1027.] In most of our old churches there are inscriptions, either relative to the bells, or noted performances on them. Some of these are very quaint, and one in rhyme contains a code of rules—often met with in different churches—I believe I have previously read in Notes and Queries. In the ringing-room of St. Mary's Church, Stockport, there is the following, which will interest some of your readers: "These bells were opened on the 24th day of August, 1817, and on the 12th day of October, 1818, was rung a complete peal of Mr Holt's grandsire triples, consisting of 5,040 changes, in two hours 55 minutes, by the Stockport youths. Mr John Robinson, treble; Mr John Walker, second; Mr Joseph Smithies, third; Mr John Horatio Lloyd, fourth; Mr John Towny, fifth; Mr Thomas Chapman, sixth; Mr Jonathan Wild (conductor) seventh; Mr William Goodier (tenor) eighth. Mr Samuel Jowett, Mr James Rixan, Mr John Minshull, and Mr Thomas Gates, churchwardens.

CESTRIAN.

EXPENSES OF A FUNERAL IN 1735.

[1028.] You will agree with me it is really worth while to preserve, in your interesting columns, the following statement of the Lancashire funeral expenses in the early part of the last century. The following is a literal copy of an account of certain expenses attending the funeral of a Lancashire statesman (yeoman) in 1735. It will be seen that it relates principally to the feast given on the occasion. It also includes the church dues, and was, most probably, an account of cash payments at the time. It is interesting as indicating the existence of manners and customs now obsolete, and also as showing the price of provisions 130 years ago :—

EXPENSES OF YE FUNERAL OF JAMES THOMPSON.

	£	s.	d.
One calf	0	10	0
146 qr. lbs. of beef	1	14	0
Expenses at ye same time	0	1	2
John Ridding, 2 qrs. mutton	0	5	0
Thomas Newton, 2 qrs. veal	0	3	10
Robert Townman, for bread	0	10	0
Widdow Middleton, bread	0	10	0
Ewin Couperwait, for bread	0	14	0
Four pound of small biscuits.....	0	3	4
Mr Withers, for preaching	0	10	6
Clark dues	0	1	0
Sexton, for grave making & towling	0	3	0
21 pound of butter	0	7	0
More bread	0	2	6

5 15 4

W. H. D.

CHARITY SCHOOLS IN LANCASHIRE AND CHESHIRE.

(929.)

[1029.] The document from which I quoted in my last note on this subject continues :— And when four or five had agreed thereon their way was to express, in a few lines, the necessity and usefulness of the design on a roll of parchment, and subscribe thereto such sums as each of them thought fit to pay yearly (during their pleasure) towards the charge, and generally the minister subscribed first, and the design thus set on foot, they showed the roll to others, and those to others, who subscribed also as they thought fit. So when the design became pretty well known, it commonly met with so good success, that the subscribers have been able to set up a school in about seven or eight months' time. After a competent sum of money subscribed, the next thing the subscribers did was their agreeing upon and settling certain rules and orders for the governing of these schools, for the better effecting the end of the charity and easier managing the same to the satisfaction of all concerned, and without giving offence. Then the rules and orders were given as observed in the charity schools

near London, and which were used in all probability in those established in the country. Some of these rules are worth a notice. The master was to be "A member of the Church of England, of a sober life and conversation, and not under 25 years of age; who understands well the grounds and principles of the Christian religion, and is able to give a good account thereof to the minister of the parish or ordinary on examination." He shall attend during the hours appointed of teaching from seven to eleven in the morning, and from one to five in the evening in the summer half-year; and from eight to eleven in the morning, and from one to four in the evening in the winter half-year. His chief business shall be to instruct the children in the principles of religion, and shall teach and explain the church catechism, and "afterwards shall more largely inform them of their duty, by the help of the whole duty of man, Mr Osterwald's catechism, or some other good book." They are also to be taught reading and spelling, with writing and arithmetic for the boys, and the girls to learn "to read, to knit their stockings and gloves, and to make, sew, and mend their clothes, and several learn to write, and some to spin their clothes." The master shall bring the children to church every-day. There are to be three holidays in the year. The master shall not receive any money from the parents of the children, the schools being designed for the poor only. The children are to wear a distinctive dress, and "shall wear their caps, bands, and clothes, and other marks of distinction every day, whereby the trustees and benefactors may know them, and see what their behaviour is abroad." Children to be admitted shall be those of poor parents, and shall be of the full age of seven years, and not above the age of 12 years. A complete list of the schools built and endowed on this foundation then existing in Lancashire and Cheshire is in my possession, from which some interesting extracts will be given as regards these counties.

E. H.

Replies.

THE PARK CHAPEL.

(997, 1018.)

[1030.] The land opposite the *Advertiser* office, now in very neglected condition, was many years ago a receptacle of filth, rubbish, and stagnant water, which, in winter time, during severe frost, was much used for sliding by all the juveniles in that neighbourhood. It was afterwards purchased by the Wesleyan body, who built a very commodious chapel, which was frequented by several Church of England families; the

present parish church being then in the course of erection. There was only one interment in the place, but the remains were removed elsewhere previous to the place being sold for a corn-mill, which was eventually burnt down, and, at the present time, is in a state of ruin. The writer remembers seeing the celebrated Dr. Coke on his way to the chapel one Sunday evening, accompanied by Mr Heald, father of the late Mr James Heald, of Parr's Wood; the family at that period residing in Portwood.

MEMORIAM.

TRIAL BY ORDEAL.

(1021.)

[1031.] The modes of deciding the guilt or innocence of persons, by their submitting to an ordeal of fire or other methods, differed somewhat under the different circumstances and convenience for carrying out the trial. In those days there was less care for the letter than the spirit of a statute, and if one mode of trial was not convenient, the offending party had little choice but to submit to that which came first in the minds of his prosecutors. There were, however, some general laws on the statute-book for guidance in such cases. When an offender pleaded not guilty, he could choose whether he would put himself for trial on God and the country, by 12 men as at present, or upon God only; and then it was called the judgment of God, presuming that he would deliver the innocent. "This trial was two ways—one by water, another by fire. The water ordeal was performed either in hot or cold. In cold water the parties suspected were adjudged innocent if their bodies were not borne up by the water contrary to the course of nature; in hot water, they were to put their bare arms and legs into scalding water, which, if they brought out without hurt, they were taken to be innocent of the crime. They that were tried by the fire ordeal passed barefooted and blindfold over nine hot glowing ploughshares, and were to carry burning irons in their hands, usually of one pound weight, which was called simple ordeal, or of two pounds, which was duplex, &c., and accordingly as they escaped were they judged innocent, or nocent, or acquitted, or condemned." The horrible trial by fire ordeal, Queen Emma, mother of Edward the Confessor, underwent, on a suspicion of her chastity. The ordeal by fire was for freemen and persons of better condition, and that by water was for bondmen and rustics. I may say, in passing, the chances of escape for any persons undergoing these processes seems very remote, as a revulsion of the laws of nature was deemed requisite to prove innocence.

O. P. (Cheadle).

ORIGIN OF THE ST. BERNARD DOG.

(Nos. 969, 978.)

[1032.] The origin of this dog is a matter of great uncertainty, and the monks of St. Bernard are themselves unable to throw any light upon the matter. Beyond pointing out to their visitors the portrait of Bernard de Meuthon, in which he is accompanied by a dog possessing many bloodhound characteristics, they seem to be incapable of giving any information on the subject. The value of any reliable data, even if such existed, would, however, be sensibly diminished from the fact that in the early part of this century the breed nearly died out, and the monks were compelled to re-cross the few remaining dogs they had left in their possession with others they obtained from outside the Hospice. According to one eminent authority, a cross with the Newfoundland was first tried by the monks in their dilemma, but was subsequently abandoned when it failed to succeed. Other good authorities, and apparently with reason, attribute more to this cross; and to it we are most probably indebted for the existence of Mr Macdonald's Meuthon, a black-and-tanned dog, something after the stamp of a Thibet mastiff, and a considerable winner in his day. This was doubtless more on account of his ample proportions than of his colour, which would keep him in the background in the present time. Another writer gives it as his opinion that the blood of the Pyrenean wolfhound was introduced at this later time into the breed, and still remains there. The tendency to a lanky, wolf-like form, with lightish frame and tucked-up flanks, combined with a light tapering muzzle, which crops out in undoubtedly well-bred litters, lends some strength to this theory; but mere conjectures, based on hearsay evidence, can have but little effect on the future of the St. Bernard, who has for 10 years occupied the proud position of the most eagerly-sought-after large dog of the day, and whose popularity, instead of diminishing, is decidedly on the increase, if steadily-increasing entries at shows are to be cited as authorities. J. W.

SCHOOL BOARDS.

(No. 755.)

[1033.] The Elementary Education Act was introduced in Parliament by W. E. Forster, M.P., for Bradford, on February 17th, 1870. After much discussion and opposition by the Dissenters, it was passed, and received Royal assent August 9th, 1870; Amended Acts also being passed in 1872-73-76. First election of London School Board, Lord Lawrence chairman, November 29th, 1870. School Board Regulations

issued December 21st, 1870. School Boards were also formed before the close of the year in several parts of the country.

WARREN-BULKELEY.

Queries.

[1034.] LOCAL OBITUARY.—In an old Lancashire diary, by Roger Lowe, the following curious notices referring to persons who died in or near Ashton-in-Makerfield appear. Can any further account be given of them? "June 4, 1663, old rich Mrs Dukinfield, of Bickerstaffe, was buried." Was she any relation to the Dukinfields, of Dukinfield, near Hyde?—"7th September, Mundy, 1663, Hamblett Ashton was hanged at Chester for killing a tapster, at Nantwich, in Cheshire."—"11th July, 1664, was buried, Thomas Tailor de Sankey, he was Gawthior Tailor's brother."—"21st August, 1664, Lucia, the wife of the aforementioned Thomas Tailor was buried, they were both buried on a Monday, and left great riches no man knew how."—"8th April, 1665, Mr Henry Bannister was drawn on a litter, dead, being slain at Colkett, at Sir Philip Egerton's at a race, in Forest of Dalamare."—"13th of January, 1668 (1669), was interred at Gropnal, in Cheshire, Mrs Woods, with her husband."

ANTIQUARY.

[1035.] HEIGHTS OF ABRAHAM.—Is there anything known as to the origin of this name?

JOHN BARRATT.

[1036.] GAVEL KIND.—There is in some parts of England a custom in vogue called Gavel Kind, which was in some way connected with the holding of land. Can an account be given of this custom?

JAMES GREEN.

[1037.] GIRLS AND THE STOCKPORT GRAMMAR SCHOOL.—I noticed in one or two communications in Notes and Queries recently, that some 50 years ago there were girls attending the Stockport Grammar School along with boys. As the foundation was the same then as now, it would be interesting to know why girls were admitted then and not now.

J. W.

[1038.] CANT.—The other day I heard a Lancashire man tell another, who was a hale person of 70 years, that if he had not had a good wife, he would not have looked so "cant." We all know the word as used in a "cant phrase," but this I think has a different meaning. Can anyone say whether it is in common use and what is its derivation? F. BRIGGS.

[1039.] WASHING.—I should like to ask a few questions on a plain, useful, every-day-sort-of-subject. I believe you have ladies and gentlemen among your

readers who would take a pleasure in imparting information on various domestic matters that would be of service to many who would be glad to learn, and derive substantial benefit thereby. I will confine myself to the question of washing clothes. I believe many people do not know the best plan of doing it, although it may seem to be a simple matter. See, as anyone may, who will notice, some people always have their clothing "a bad colour;" other people always have their's nice and white. I have heard the remark made, "Oh; they put something in the water, or their clothes would not be so nice, any more than other people's;" but they do not seem to trouble themselves to get to know what that "something" is. Now, I will imagine here is a week's washing for a large family. Which is the right way to begin of it? What preparation is necessary, so as to reduce the quantity of rubbing to a minimum; and take up the least time? What preparation of the mixture will bleach clothes without damaging them, and how should it be applied? What is the best method of drying, where there is only a limited open-air space and but a small house? I know these are difficulties poor people have to contend with. How can they best surmount them? I will be bound some of your readers know a few "tips" on these subjects. I hope they will not be backward at giving them. They will have many a quiet blessing, and feel happier after having done a good act. I think a friendly discussion, or imparting information on domestic matters, would be a boon to your readers. There is the subject of cooking, window gardening, flower gardening, the vegetable garden, and how to make the best of the produce, whether home-grown or purchased. But it would be an easy matter to fill a column, and I will conclude by hoping your readers will help each other with advice to such as ask it, or give their experience on other matters of domestic comfort, on which they think their less fortunate brethren or sisters may lack the knowledge they possess.

CHINESE METHODS.—The Chinese Six Companies have a monopoly in the laundry business in Montana, and it is charged that their agent black-mails any enterprising Celestial who attempts to open a competing establishment. Sam Yeck commenced washing clothes at Walkerville a few days since, in defiance of the agent, but was horrified the next moment to observe a placard offering one thousand five hundred dollars to any one who would kill himself and assistants. He has appealed to the court.

SATURDAY, OCTOBER 21ST, 1882.

Notes.

HALOS AND RAINBOWS OF THE MOON.

[1040.] Complete circles of faintly-coloured light are sometimes formed round the moon on nights when the sky is thinly veiled with haze. The iridescent rings in such circumstances are familiarly spoken of as lunar glories or halos. In its most characteristic and complete state the circle has a diameter of 50° of the celestial sphere—that is, it is a ring-shaped band of light concentric with the moon's face, and just forty-five times that luminary's own breadth away from it. The colour is generally very subdued, but it is occasionally so well pronounced as to render the halo liable to be mistaken by unpractised observers for a lunar rainbow. The distinction is, nevertheless, absolute and clear. The halo encircles the moon, and therefore appears on the same side of the sky, whereas the rainbow of necessity presents itself on the side of the sky which is opposite to the moon. The observer stands with his face to the moon whilst looking at a halo, but must have his back to the moon whilst he is contemplating a rainbow. Circles of a similar character are occasionally formed round the sun, and they are not as easily observed on account of the overwhelming glare of the solar light. Whenever the colour is well developed it is found that there is a red tint at that edge of the luminous band which is nearest to the moon, or sun, and a blue one at the opposite margin. The halo thus produced round the sun is due to the influence of minute prism-shaped crystals of ice, floating in great abundance in the higher regions of the air

J. BOOTH

THE SUN IN HARNESS.

[1041.] The idea of utilising the sun's rays for cooking purposes is as "old as the hills," but it has not been put into general practice even in those happy countries where the existence of an unclouded sky may be looked for with any degree of certainty for more than a few hours consecutively. The notion, however, of concentrating the heat of the sun's rays, and causing them to generate steam in a stationary engine is of recent date. It is precisely in those countries where wood is scarcest that the sun's rays are fiercest, and labour consequently more irksome; and in these localities such a system is likely to be of the most practical use. A French engineer has devised a little engine in which the sun is made to take the place of a fire, and steam can be got up in

very little more time than when necessary to light and draw up a coal fire. A step forward from this idea—or, rather, a step backward—is the application of this system of applying solar heat to the “condensation”—i.e., the evaporation and distillation—of drinking-water from water otherwise undrinkable.

S. S.

SALARIES IN THE OLDEN TIME.

[1042.] In these go-ahead days, when each is striving to out-do his fellow in the race for wealth, it is apposite to compare or know what the salaries of high officials were in olden times. John Knox's stipend was 400 marks, which were equal (being before the depreciation of coinage) to £44 8s 10d sterling. This appears a small sum, but at that time (16th century) a sheep was sold in Scotland for 1s 8d, Malmsey wine at 4d per quart, and butter at 16d per stone. In the days of Knox, the judges of the Court of Session received less than £30 a year. In 1545 the chief justice of the Queen's Bench in England had a salary of £70. At the accession of Henry, the Chief Baron of the Exchequer had £100; the Chancellor of the Exchequer's salary was £26 13s 4d. Roger Ascham, as Latin Secretary to the Queen (Mary), had but £20 a year.

Ed.

THOTHMES THE THIRD.

[1043.] It was desirable, in the interests of science, to ascertain whether the mummy, bearing the monogram of Thothmes III. was really the remains of that monarch. It was, therefore, unrolled. The inscriptions on the bandages established beyond all doubt the fact that it was indeed that most distinguished of the kings of the brilliant eighteenth dynasty; and once more, after an interval of 36 centuries, human eyes gazed on the features of the man who had conquered Syria, Cyprus, and Ethiopia, and had raised Egypt to the highest pinnacle of her power, so that it was said that in his reign she placed her frontiers where she pleased. The spectacle was of brief duration; the remains proved to be in so fragile a state that there was only time to take a hasty photograph, and then the features crumbled to pieces and vanished like an apparition, and so passed away from human view for ever. The director told me that he felt such remorse at the result that he refused to allow the unrolling of Rameses the Great for fear of a similar catastrophe. Thothmes III. was the man who overran Palestine with his armies 200 years before the birth of Moses, and has left us a diary of his adventures; for, like Caesar, he was author as well as soldier. It seems strange that though the body moulded to dust, the flowers with which it had been

wreathed were so wonderfully preserved that even their colour could be distinguished, and they looked as if only recently dried; yet a flower is the very type of ephemeral beauty that passeth away, and is gone almost as soon as born. A wasp which had been attracted by the floral treasures, and had entered the coffin at the moment of closing, was found dried up, but still perfect, having lasted better than the king, whose emblem of sovereignty it had once been.

SPHINX.

CURIOUS MONUMENTAL INSCRIPTIONS.

(Nos. 816, 911, 1001.)

[1044.] The following are a few more interesting epitaphs, which I have gathered from various sources:—

On Robert Hope, at St. Giles'-in-the-Fields:

Reader, it grieves me that I cannot bring
A sea of tears to drown my sorrows in,
For the lamented death of my dear father,
Whose soul God lately to himself did gather.
His life was over holy, and last breath
Was full of goodness, pious at his death;
Which confidently makes me hope and trust
His fame takes wing from his so hopeful dust.
O, grief stops my eye-streams! Pray, reader, then
Lend me some tears till I can weep again.

On Mr William Hampton, at Lee, Essex:

As Mary mourned to find the stone removed
From o'er the Lord, who was her best beloved,
So Mary mourns, that here hath laid this stone
Upon her best beloved husband, gone.

At Southrey, Norfolk:

Here rests that just and pious Jane
That ever hated all things vain;
Her zeal for God made her desire
T' have dy'd a martyr in the fire;
Or unto thousand pieces small
Been cut, to honour God withal.
Her life, right virtuous, modest, sober,
Ended the 7th day of October (1688).
Her purest soul, till the body rise,
Enjoys heav'n's peace in Paradise.

On an old hawker, found dead in the highway:

John Sherry lies here, whose fixed abode
Before was nowhere, for he lived on the road;
And with age grown, scarce able to creep,
He there laid him down, and died in a sleep;
But, some friends, who lov'd him, soon heard his mishap
And hither remov'd him to take out his nap.

On Mr J. Humphreys:

Stay mortal, stay, remove not from this tomb
Before thou hast considered well thy doom;
My bow stands ready bent, and, could it see,
Mine arrow's drawn to th' head, and aims at thee;
Prepare yet, wand'ring ghost, take home the line;
The grave that next is open'd may be thine.

Wilmslow.

J. G.

LOCAL OBITUARY.

(No. 1089)

[1045.] Last week I sent some curious extracts from Roger Lowe's diary. Under date September 19th, 1663, it is mentioned that Hamblett Ashton, who had been hanged for murder at Chester, was buried at Warrington, which is confirmed by an entry in the

Warrington registers under this date, which simply records—"Mr Hamblett Ashton buried." The next entry is June 4th, 1663, and has reference to old, rich Mrs Duckenfield, of Bickerstaffe, being buried, and her son, James Duckenfield; and on June 4th, 1663, there is an account of Mrs Duckenfield's funeral. A short notice of her family is interesting to all who delight in antiquarian lore. Mrs Frances Duckenfield was the daughter of George Preston, of Holker, near Cartmel, in Lancashire, Esq., and was married to Robert Duckenfield, Esq., of Dukenfield, near Stockport, the representative of the Duckenfields of Dukenfield. Her marriage settlements were dated 21st September, 1618. Her husband died, and was buried at Stockport, August 30th, 1630, leaving by his wife, who survived him, seven children—five sons and two daughters. The eldest son and heir was Colonel R. Duckenfield, so well known in the civil wars, who carried on the Duckenfield descent; the second son was called William, and the third James. Mrs Duckenfield appears to have lived subsequently at Bickerstaffe, near Wigan, where she died in June, 1663, and was succeeded in her estates there by her third son, James Duckenfield, Esq., who was the founder of the line of Duckenfields of Hindley. He was baptised at Ashton-under-Lyne, May 2nd, 1624, and became a barrister of Gray's Inn, and in 1664 is spoken of as of Hindley Hall, near Wigan. He died in 1706, in which year his will, which is dated May 18th, 1704, was proved. He married a daughter of Richard Bold, of Bold, Esq., by his wife Anna, daughter of Sir Sir Peter Legh, of Lyme, knight, and by her (who was born in 1632) he had issue—James Duckenfield, born 1654; Annie Duckenfield, living in 1704, and married to Nicholas Bold, of Widnes, gentleman (the marriage licence is dated August 3rd, 1698), and five other daughters who were all living in 1704, and are mentioned in their father's will. Then we have a statement made April 8th, 1665, respecting the death of Mr Banister, how he came through Ashton (being slain at Forest of Dellimere) (Delamere), being accompanied with a "store of gentry;" and in the obituary we have additional facts given to the effect that Mr Henry Banister was drawn on a litter, dead, through the town, "being slain by Colkett, at Sir Philip Egerton's, at a race on Forest of Delamere." Such matters as this are interesting, confirming most remarkably, the statement given in the Banister pedigree, and corrects the statement that he was slain in the Isle of Man. Henry Banister, of Bank, Esq., was the son of H. Banister, Esq., who died in 1641. He married Dorothy, daughter of Roger Nowell, of

Read, Esq. She survived her husband, and was living in 1676. Mr Banister was buried April 11th, and left no issue. The murderer Colket, or Colcoth, was tried at Chester, and condemned, where he was also executed. Many curious things are mentioned in this journal, such as the burning well near Pemberton, in 1665, but it now no longer exists. It was caused by an issue of carburetted hydrogen gas from the earth, and is described in Baines's "History and Directory," page 612, vol. ii.: "There is at Hindley, in this parish, near the seat of Sir Robert Holt Leigh, Bart.; a phenomena of great rarity, called by the inhabitants the burning well. As might be expected, this well attracts great numbers of visitors. On applying a lighted candle to the surface of the water, there is suddenly a large flame produced, which burns vigorously; the water will not, however, burn detached from the well, for, on taking up a dishful, and holding a lighted candle to it, the flame goes out. The water in the well boils and rises up like water in a pot upon the fire, though on immersing the hand in the liquid no warmth is communicated, but a strong breath of wind bears upon the hand while over the place whence the flame issues. On drawing off the water, and applying a light to the surface of the earth at that point, the fumes take fire, and the cone of the flame ascends a foot and a half from the earth, with a basis of about 14 inches in diameter. The flame itself is so hot that an egg may be, and is sometimes, boiled in a small vessel over it." The statement made in the diary is quoted from an old geographical work, which says: "At Autliff, near Wigan (two miles from thence), is a very rare phenomena, much visited by curious travellers, which is called 'The Burning Well.' 'Tis cold, and hath no smell; yet so strong a vapour of sulphur issues out with the water, that upon putting a lighted candle to it, it instantly catches the flame like spirits, which lasts several hours, and sometimes a day in calm weather, with a heat fierce enough to make a pot boil, though the water itself remains cold, and will not burn when taken out of the well any more than the mud of it." At Petoa Mala, near Fierenzota, in Italy, there is a well similar to that described above, with this difference, that the Italian springs sends up an incessant flame, except in heavy rains, and when they are over spontaneous ignition takes place. Any tyro in the science of chemistry is aware that where extensive coal seams exist, there is an elimination of carburetted hydrogen from the coal, which occupies caverns in the earth, and, escaping to the surface, produces the phenomena, which appeared so wonderful to our forefathers.

ANTIQUARY.

BALLAD OF THE LAST CENTURY.

[1046.] In comparison with the style of ballads now popular, it may interest some of your readers to see those which were in vogue in the early and latter years of last century. From a song-book published in 1756:—

BRITANNIA'S CALL.

(Tune: Come then all ye social powers.)

Come, ye lads who wish to shine
Bright in future story.
Haste to arms, and form the line
That leads to martial glory.
Charge the musket, point the lance,
Brave the worst of dangers;
Tell the blustering sons of France,
That we to fear are strangers.
Chorus: Charge the musket, &c.

Britain, when the Lion's rous'd,
And her flag is rearing,
Always finds her sons disposed
To drub the foe that's daring.
Chorus: Charge the musket, &c.

Hearts of oak, with speed advance,
Pour your naval thunder
On the trembling sons of France.
And strike the world with wonder.
Chorus: Charge the musket, &c.

Honour for the brave to share,
To the noblest booty;
Guard your coasts, protect the fair,
For that's a Briton's duty.
Chorus: Charge the musket, &c.

Now since Spain, to take their parts,
Forms a base alliance,
All unite, and British hearts
May bid the world defiance.

Chorus: Beat the drum, the trumpet sound,
Manly and united;
Danger face, maintain your ground,
And see your country righted.

From old song book dated 1780:—

A FAVOURITE NEW SONG, COMPOS'D BY DIBDEN.

How imperfect is expression
Some emotions to impart,
When we mean a soft confession,
And yet seek to hide the heart;
When our bosoms all complying,
With delicious tumults swell,
And beat what broken, falt'ring, dying—
Language would, but cannot, tell.

Deep confusion's rosy terror,
Quite expressive paints my cheek;
All no more—behold your error—
Blushes eloquently speak.
What tho' silent is my anguish,
Or breath'd only to the air,
Mark my eyes, and as they languish,
Read what yours have written here.

O! That you could once conceive me,
Once my soul's strong feelings view;
Love has nought more fond, believe me,
Friendship nothing half so true;
From you, I am wild despairing;
With you speechless as I touch;
This is all that bears declaring.
And, perhaps, declares too much.

SPES.

Replies.

GAVEL KIND.

[1047.] This was a Saxon law, signifying "Give all kind," or "Give all the kin alike," "Kind or kin," signifying "child." "This law," says Minshew, "continues in Kent, and in the 18th of Henry VI. there were not above thirty or forty persons in Kent that held any other tenure; though now both the name and nature of the law are altered, for the modern term is "gavellet," by which the tenant forfeits his lands and tenements to the lord of whom they are holden, if he withdraws from his lord his due rents and services."

ZAMPA.

Queries.

[1048.] OIL ON TROUBLED WATERS. — On the authority of the Bible, we find that oil cast upon troubled waters has the effect of immediately producing a calm so far as it reaches. Are there any instances where this has been verified?

S. T. P.

[1049.] NATIONAL EMBLEMS.—Can any reader of Notes and Queries give an account of the origin of the crescent, the emblem of Turkey?

ALPHA.

[1050.] THE CAURSINI.—"The Caurisini were driven out of the country about this time." So says a chronology in my possession. Who were they, and what were they?

JOHN BOOTH.

A HUNTING STORY.—A gentleman of Savannah, Ga., whilst out hunting wild turkeys in the vicinity of Hardeeville, a few days since, shot a very fine gobbler (which he had allured, by yelping, to within a reasonable distance), using his breech-loading rifle. After the report the gobbler stood a second, and then spread his wings and slowly soared away. Surprised at this, and confident that he had struck the turkey, the sportsman hastened to the spot and, examining around, discovered on the ground a number of feathers, which he picked up and inspected closely. Concealed in the feathers was the rifle ball flattened and with a piece of flesh clinging to it. Knowing from this that the turkey had been badly hurt, he followed quickly, and found the bird had fallen dead to the ground, several hundred yards distant from where he was shot. An examination of the body revealed the fact that the ball had passed entirely through the breast, barely missing the heart, and knocking the feathers off the opposite side, falling with them. The shot was fired at a considerable distance, and it is presumed that the force was nearly spent when it passed through the bird, and hence dropped to the ground with the feathers it tore away.

SATURDAY, OCTOBER 28TH, 1882.

Notes.

TRADITIONAL DESCRIPTION OF THE APPEARANCE OF OUR LORD.

[1051.] The earliest actual descriptions of Jesus are very late, yet it is possible that they may have caught some faint accent of tradition handed down from the days of Irenæus, Papias, and St. John. Nicephorous, quoting from a description given by John of Damascus, in the eighth century, says that He resembled the Virgin Mary; that He was beautiful, and strikingly tall, with fair and slightly curling locks, on which no hands but his mother's had ever passed, with dark eyebrows, an oval countenance, a pale and olive complexion, bright eyes, an attitude slightly stooping, and a look expressive of patience, nobility, and wisdom. The famous letter which professes to have been addressed by "Lentulus, president of the people of Jerusalem, to the Roman Senate," though not older than the twelfth century, is yet so interesting for the history of Christian art, and so clearly derived from long-current traditions, that we may here quote it entire. "There has appeared in our times," it says, "a man of great virtue, named Christ Jesus. . . . He is a man of lofty stature, beautiful, having a noble countenance, so that they who look on Him may both love and fear. He has wavy hair, rather crisp, of the colour of wine, and glittering as it flows down from His shoulders, with a parting in the middle of the head after the manner of the Nazarenes. His forehead is pure and even, and His face without any spot or wrinkle, but glowing with a delicate flush. His nose and mouth are of faultless beauty; He has a beard abundant and of the same hazel-colour as His hair, not long, but forked. His eyes are blue and very bright. He is terrible in rebuke, calm and loving in admonition, cheerful but preserving gravity. He has never been seen to laugh, but often-times to weep. His stature is erect, and His hands and limbs are beautiful to look upon. In speech He is grave, reserved and modest; and He is fair among the children of men." Ed.

BRIDGET BOSTOCK, THE CHESHIRE DOCTRRESS.

(No. 1015.)

[1052.] In continuation of this subject we have two more letters about this celebrated doctress. The first is addressed to a friend at Macclesfield, making enquiry about this "new Cheshire prodigy." The other is of a very different kind, being the letter pre-

viously referred to, in which a Welsh baronet has so much faith in Biddy's powers that he beseeches her in the most feeling manner to raise his wife from the dead. Information of how long her fame lasted, and whether she ended her days at Church Coppenhull would be very interesting. The letter reads as follows:—"Dear Sir,—All writers agree that Cheshire has ever been remarkable for its nobles, knights, and gentry, but there is another thing that she seems to be so well entitled to, which has been shamefully overlooked, even by Dr Gibson, which shows the negligent oversights and fallibility of the best human pens. What I mean is prodigies! Things that all people are fond of, and, therefore, happy and honourable is the country that produces the most and the greatest. Derbyshire boasts her wonders of the Peak, but alas! they are nothing to Cheshire wonders, I was led into this by hearing a grave hoarse voice with a solemn drawl, crying near my door. 'Cheshire prodigies, being a serious call to all sinners to repent, and by recollecting the many things of this kind, which I perused in my younger days with equal pleasure and profit—'Nixon's Prophecys.' 'Dancing Suns.' 'Showers of blood,' &cet., all the products of that honourable country; and particularly the late accounts of the miraculous cures worked by 'Biddy Bostock.' There being such a number of gentlemen, I think, may be tolerably accounted for from their proximity to Wales. But why prophecys, wonders, &cet., should be the monopoly of that country I profess puzzles me much, and I shall wait your answer with impatience but especially about Bridget. I hope this will find Mr Tatton and all friends at Macclesfield well, and desire the favour of you to make my best compliments there. Lady Ducie is still alive and that's all. His lordship much as usual.—I am, dear sir, your very humble servant, S. HARRIS. Stonehouse, Nov. 8. 1748.' E. H.

WARMING HOUSES FROM BELOW.

[1053.] In the face of a probable exhaustion of our coal measure, scientific men are casting about for the heat supply of the future, and though to some the idea may seem a foolish one, yet a suggestion has been made as to the possibility of warming our houses at least from below. As we descend, the heat increases about one degree Fahrenheit for every 60 feet. The cost of digging deep enough to boil water, and to convey the steam from it to houses, would, of course, be great, and apparently impracticable; but there may be conditions in certain countries and places where the cost would be comparatively trifling. For instance, the Japanese are seriously contem-

plating the availability of the hot springs around Tokio as a source of heat and power, and also of using the heat obtainable by sinking, and of converting some of it into an electric current for lighting purposes. In a region where hot springs and earthquake disturbances indicate a close proximity to the subterranean forces, this project may be quite feasible, and there is little doubt but this tapping of the earth's internal energies will have some effect in lessening the occasional eruptions and earthquakes which periodically visit those places.

Heaton Norris.

J. G. HARRIS.

LITERARY CURIOSITY.

[1054.] The following lines (taken from a contemporary), constructed from Bible texts, have merit as a poem, apart from the ingenuity shown by the compiler:—

Cling to the Mighty one,	Ps. lxxxix., 19.
Cling in thy grief;	Heb. xii. 11.
Cling to the Holy One,	Heb. vii., 11.
He gives relief.	Ps. cxvi. 6.
Cling to the Gracious One,	Ps. cxvi. 5.
Cling in thy pain;	Ps. iv., 4.
Cling to the Faithful One,	1 Thess. v., 25.
He will sustain.	Ps. iv., 24.
Cling to the Living One,	Heb. vi., 25.
Cling in thy woe;	Ps. lxxxvi., 7.
Cling to the Living One,	1 John iv., 16.
Through all below.	Rom. vii. 38, 39.
Cling to the Pardonng One,	John xiv., 27.
He speaketh peace;	John xiv., 28.
Cling to the Healing One,	Exod. xv., 25.
Anguish shall cease.	Ps. cxvii., 2.
Cling to the Bleeding One,	1 John ii., 27.
Cling to His side	John xv., 27.
Cling to the Risen One,	Rom. vi., 9.
In Him abide.	John xv., 4.
Cling to the Coming One,	Rev. xxii., 20.
Hope shall arise;	Thim. ii., 18.
Cling to the R-igning One,	Ps. xvi., 1.
Joy lights thine eyes.	Ps. xvii., 11.

WARREN-BULKELEY.

CHARITY SCHOOLS IN LANCASHIRE AND CHESHIRE.

[1055.] As I stated in my last note on the above interesting subject, I have in my possession a complete list of schools built and endowed on this foundation from which I make the following extracts:—

“Little Budworth, Cheshire. A school which a lady, lately deceased, appointed in her will and gave a legacy to, has been, since her death, endowed by her son with £15, and £20 per annum for the salary of the master, with a school-house built.”

“Chester, 40 boys clothed and taught to read, write, cast accounts, and the Catechism, &c. That £500, formerly mentioned to be raised for a settled fund, is now well-endowed and secured, the city having engaged all their revenue for that purpose. They are endeavouring to erect a school-house and hospital for the master and children,

and to appropriate some lands that will after some time come into their disposal for maintaining the same. The subscriptions are about £70 per annum. The Bishop, lately, deceased (Dr. Stratford), gave £100 to this school just before his death, which makes part of the above-mentioned fund. The present Bishop, Sir William Dawes, D.D., is a great promoter thereof.”

“Darnhall, Cheshire. Here is a school with conveniency for a master's lodgings, &c., erected by a private gentleman, deceased, and land about £25 per annum settled on it. The gentleman's mother having first by her will given a legacy of £200 to encourage the school, the interest whereof she employed that way for divers years before her death.”

“Holmes Chapel, Cheshire. £4 per annum settled for a master to teach 10 poor boys of that chapelry, or of the parish of Sandbach. Some bands with Bibles, coats, and caps, are allowed them.”

“Namptwich, Cheshire. Forty boys taught, who wear blue caps, that their behaviour may be the better observed abroad. The master's salary is £10 per year, paid by two ladies. The minister hath set up another for 30 girls, the charge of whose education is defrayed out of the offertory.”

“Northwich, Cheshire. A person did lately bequeath a house for a schoolmaster, and £700 for purchasing land to be settled for ten boys to read, write, and cast accounts. E.H.

CURIOUS EPIGRAPH.

(Nos. 816, 911, 1001, 1044.)

[1056] Among a many curious epitaphs which are to be found in various parts of the country the following dedicated to an ancient gander, known at one time as “Old Tom,” I learn from the *City Press*, was hatched at Ostend, and was in later life taken to Calais, where it was taught a number of tricks. It was sent in mistake to Leadenhall market, and there it soon became a “character,” walking in and out of the taverns, and taking an occasional “drink” with its admirers. The inscription is to be found upon a memorial stone erected in the Market out of a fund raised by a public exhibition of its body when it died:

The Grave of Poor Old Tom.

In memory of Old Tom, the Gander,

Obit 19th March, 1882, at 87 years, 9 months, 6 days

This famous gander while in stubble
Fed freely without care or trouble;
Grew fat with corn and sitting still,
And scarce could cross the barn-door sill.
And seldom waddled forth to cool
His belly in the neighbouring pool.

Transplanted to another shore,
 He stalks the state of Calais-green,
 With full five hundred geese behind,
 To his superior care consigned
 Whom readily he would engage
 To lead in march ten miles a stage.
 Thus a dromy he lived and died,
 The chief of geese, the country's pride.

S. T. PORT.

Replies.

"AS WHITE AS NIP."

(No. 1021.)

[1057.] This saying may have its origin in the whiteness of nipped or pinched flesh; or in the whiteness of a nipping frost; or can there be any local meaning connected with dairies or calves?

Didsbury.

A. E. S.

THE DUCKENFIELD FAMILY

[1058.] In a dissenting graveyard at Holmfirth, Yorkshire, I found the following inscription:—"Here lieth the body of Jonas, the son of William Duckenfield of Cliff Bottom, who departed this life the 22nd day of March, 1777, aged 1 year and 10 months. Also of Hannah, the daughter of William Duckenfield, of Cliff Bottom, who died January ye 1st, 1778, in ye 1st year of her age. Also Joseph, son of William Duckenfield, of Cliff Bottom; died September ye 12th, 1786, in his 4th year. Also Jonas, grandson of William Duckenfield; died August 8th, 1809, aged 1 year. Also Mally, wife of David Roberts, and dau. of William Duckenfield; died May 16th, 1811, aged 26 years. Also Mary, wife of the above William Duckenfield; died Nov 12th, 1882, aged 69 years. Also the above Wm. Duckenfield; died April 3rd, 1829, aged 80 years," in some correspondence I had with Dr. Moorhouse, of Stoney Bank, near Huddersfield, the historian of Kirburton, he says:—"The name is not uncommon in this parish. The earliest mention I find of them in the Parish Register is in the reign of Charles II., Edmund Duckenfield. The family as far as I can discover, seems to have been in humble circumstances. When the last male heir of the Duckenfields of Dukinfield, died, a claimant arose for the estate in this parish—a William Duckenfield—and there was a strong belief in the minds of many that he was the heir. A number of gentlemen in this district seem to have given him a certain degree of support, and he had several interviews with the attorneys connected with the estate; but, notwithstanding the favourable opinion of his friends, they seem to have declined raising funds for him to prosecute his claim, so that, after languishing a few years it was abandoned. I ought, however, to

state that the claimant, who lived to be a very old man, was always known as 'Squire Duckenfield.'"

J. OWEN.

ORIGIN OF THE ST. BERNARD DOG.

(Nos. 969, 978 1021.)

[1059.] The reference made under this head to the prominent part the present rector of Cheadle has played in introducing this breed of dogs into England, brings to mind a little incident worth mentioning in connection therewith. I happened some years ago to form one of a party of churchworkers, from Cheadle, who, by invitation from the Rev. J. Cumming Macdonna, visited his pretty residence on the banks of the estuary of the Dee, at West Kirby. We were shown over the place by that gentleman, and were delighted with much that we saw. I distinctly remember our being taken to a spot where a headstone containing an inscription was shown to us, and we were told by the rector that there lay the remains of his favourite dog, "Tell." I noticed that there appeared a deep shade of melancholy to steal over his voice and manner, and it was apparent to all from the care taken of its grave and other signs, that it had been in its life a faithful friend, and that its virtues were not in death forgotten. It was only on reading Notes and Queries that I discovered this was the celebrated St. Bernard. J. C. (Cheadle.)

OIL ON TROUBLED WATERS.

(No. 1048.)

[1060.] S. T. P. is mistaken, I think, in supposing this has its origin in the Bible. On this subject the "Gatherer" in *Cassell's Magazine* says:—"It is well known that the ancient metaphor about 'pouring oil on troubled waters' to calm them is literally true; and ships at sea have been saved from foundering by pouring barrels of oil upon the waves around. A striking experiment of the kind was recently made at Peterhead in Scotland, in order to allow a fleet of fishing boats to enter the stormy harbour with their cargoes. By means of a reservoir and pipes leading to the harbour, a stream of oil was discharged upon the water, and spreading in a thin film over its surface, reduced the rough waves to a mere swell, and permitted the boats to land. The chief action of the oil is probably to diminish the friction between the wind and water, and thus prevent the formation of waves, whilst the existing motion of the water quickly subsides into a low heaving. Probably the experiment, after the success at Peterhead, will be repeated elsewhere." Another proof of the efficacy of oil in stilling the troubled waters is afforded by one of the crew of the Balgairn, which went on the rock,

on the north of Scotland. This man states that when the vessel struck, and it was seen that the land was close to, a ladder was run out from the side of the ship to the rocks. Owing, however, to the heavy wash of the sea it could not be kept in position for the crew to pass over until one of the engineers emptied an oil can over the side, when the water instantly became as smooth as glass, and the men were enabled to escape. During the past few weeks experiments have also been conducted with oil at the entrance of Aberdeen Harbour, under the superintendence of the Harbour officials and commissioners. "The oil was pumped into the water from three valves thirty-eight feet apart, extending across the channel at the point about eight hundred yards inside the breakwaters. Seventy gallons of oil were thus expended, and the effect at times was very marked. A stiff southeasterly gale was blowing, the sea being very boisterous, with having broken waves running almost into the harbour. Wherever the belts of oil appeared, the foam of the waves almost wholly subsided, the surface of the water losing its chopping motion in modified undulations. A quantity of oil was also thrown from buckets, but with little or no visible result."

WARREN-BULKELEY.

TRIAL BY ORDEAL.

(No. 10:1.)

[1061.] These were of three kinds—i.e. by fire, by cold water, and by hot water. By fire the accused had to walk blindfold and barehead over nine red hot ploughshares placed at unequal distances. By cold water, the person had the hands and feet bound, and was thrown into a pond or weir; he had to clear himself by escaping being drowned. By hot water, the hands and feet of the accused were immersed in scalding water. Trial by ordeal was discontinued in the time of Henry III.

Didsbury.

A.E.S.

Queries.

[1062.] EGYPTIAN MUMMIES.—In Notes and Queries of last week I noticed an account of the unrolling of the mummy of Thothmes III. I have heard there has been a descriptive account given of the mummies found nearly two years ago in Egypt. I think it would be worthy of being placed on record in your Notes and Queries if some correspondent could supply it, and would prove of more than ordinary interest.

G. ELLIS.

[1063.] STOCKPORT OLD PARISH CHURCH.—It would be of interest to know what has become of all the

material belonging to the Old Parish Church, taken down early in this century. It is well known that it was a handsome massive structure with material in abundance, not bricks and plaster, but large stones. Now the present edifice—such parts of it as are of stone are quite different in colour, and the red sandstone could not have been used in its erections, as the walls, with the exception of the tower, are bricks and mortar, faced with stone. There must have been taken away somewhere many thousands tons of good serviceable material, but when? Can any of your old readers tell me?

JACQUES.

HELPFUL WOMEN.—Even in Italy husbands are becoming scarce, so that the Italian women are learning to help themselves. Work is not confined to the absolute poor; the middle classes are bringing up their daughters to learn a trade or profession, and to work at home and out of the house. The idea has proved lucrative, even in the speculation of marriage, as a man naturally prefers a girl who can earn her own living to one who can only tingle a tune on the pianoforte or sing a new song by Tosti, Denzi or Rotoli. But this is only in Upper Italy. In the southern provinces the idea of women working is laughed at. Even the men there work as little as possible, and they would rather try to live on a franc a day, without earning it, than to have one thousand francs a day and work for them. In Upper Italy, on the contrary, even the aristocracy work, and show a good example to the less-fortunate classes.

THE SILK WORM.—The silk-worm is not a native of southern Europe, though in Spain, France, Italy, Greece, and Turkey its cultivation is pursued with different degrees of success. China is the true home of the worm; and it was at Constantinople that two Persian monks, coming from the country of the Seres, first introduced it during the reign of Justinian. It is to this first progeny, carried from the East in a hollow cane, that all the later silk-worms of Europe must be referred. It was soon discovered that with the introduction of the mulberry Europe could be made as productive as China. Becoming independent of Oriental supplies, silk was sent out from the Greek Empire by way of Venice for six hundred years. The Chinese, however, still maintain their ancient cunning in the cultivation of the insect. They allow no stranger into the secret of their trade, and to England alone they send in a good year as much as four million, six hundred thousand pounds worth of silk. The hanks or "books," as they are called, come into market covered with caps made of a single cocoon; and it is one of the many processes in connection with the culture and exportation of silk by the Chinese which in Europe is neither practiced nor understood.

SATURDAY, NOVEMBER 4TH, 1882.

Notes.

WEARING THE HAT IN PUBLIC WORSHIP.

[1064.] Jewish congregations worship with their heads covered; so do the Quakers, although St. Paul's injunctions on the matter are clearly condemnatory of the practice. The Puritans of the Commonwealth would seem to have kept their hats on, whether preaching or being preached to, since Pepys notes hearing a simple clergyman exclaiming against men wearing their hats in the church; and a year afterwards (1662) writes:—"To the French Church in the Savoy, and there they have the Common Prayer Book, read in French, and which I never saw before, the minister do preach with his hat off, I suppose in further conformity with our church." William the Third rather scandalised his church-going subjects by following the Dutch custom, and keeping his head covered in church, and when it did please him to doff his ponderous hat during the service, he invariably donned it as the preacher mounted the pulpit-stairs. When Bossuet, at the age of 14, treated the gay sinners of the Hotel de Rambouillet to a midnight sermon, Voltaire sat it out with his hat on, but, uncovering when the boy preacher had finished, bowed low before him, saying, "Sir, I never heard a man preach at once so early and so late."

JAS. GAUNT.

REGULATION AS TO WEARING FURS AND CLEARING THE STREETS, 1281.

[1065.] It is provided and commanded, that no woman of the city shall from henceforth go to market, or in the King's highway, out of her house, with a hood furred with other than lamb-skin or rabbit-skin, on pain of losing her hood to the use of the sheriffs; save only those ladies who wear furred capes, the hoods of which may have such furs as they think proper. And this, because that regratresses (females who sold articles by retail), nurses, and other servants, and women of loose life, bedizen themselves, and wear hoods furred with gros vair and with minever, in guise of good ladies. And further, that no swine, and no stands, or timber lying, shall from henceforth be found in the streets after Monday next. And as to swine so found, let them be killed, and redeemed of him who shall so kill them for fourpence each; and let the stands and timber be forfeited to the use of the sheriffs; hay also, and fodder belonging to persons found in West Chepe.

F. BOOTH.

AN HISTORICAL SPOT.

[1066.] Just in front of No. 14, Trinity Square, Tower Hill, the Metropolitan Railway Company have sunk a large ventilating shaft, the upper portion of which is conspicuous from its size. The site of this shaft deserves a more respectable memorial. This plain piece of brickwork is in truth a cenotaph; the mould displaced by the rude spade of the railway navvy has been not unfrequently tinged with the blood of Stuart loyalists. The house No. 14 will always be the cynosure of the antiquary and the instructed sightseer. It was here that the victims of the rebellion of 1745, notably Lords Kilmarnock and Balmerino, suffered the condign penalty of their fated devotion. The sheriffs hired the house for the reception of the doomed noblemen, who from its portals were led to the scaffold, "which was 30 yards in front of the house." This spot had been chosen for a scaffold and gallows in the first year of the reign of Edward IV. The Lord Mayor of the era was as prone to contention as he was proud of these symbols of justice. He complained of the gallows having been erected by Royal and not by civic authority. He insisted it should be considered the property of the citizens, and be maintained by them and their mayor. His persistency carried the point, and the King allowed the claim, having first excused himself for the improper conduct of his servants.

ALF. JACKSON.

CHOICE EPIGRAMS.

[1067.] The following is an epigram upon an epigram:—

An epigram should, like a pin, conjoint,
In its small compass shew both head and point.

A very smart epigram was composed when Lord Palmerston, the Premier, was lying ill with the gout, which referred to himself and Lord Derby both being laid up with the same malady:—

The Premier in, the Premier out,
Are both laid up with *pedal* gout,
And no place can they go to;
Hence it ensues that, though of old
Their differences were manifold,
They now agree in *toto*.

The best epigram ever written, according to the opinion of Boileau, runs:—

Ci-git ma femme; ah! qu'elle est bien
Pour son repos, et pour le mien.

It has been translated in English as:—

He lies my wife; what better could she do
For her repose, and for her husband's, too?

An epigram by Erskine:—

The French have taste in all they do,
Which we are quite without;
For Nature, that to them gave 'gout,'
To us gave "gout."

J. G.

BELLS.

[1068.] Before proceeding with this subject, a short sketch of the introduction of bells into this country may not prove uninteresting. A bell is a musical instrument vibrating by percussion. It consists of the body, or barrel, the clapper, and the suspending links. A special mixture of metals is used in casting them, and the thickness of the edge is usually one-fifteenth of its diameter. The bell founders have a diapason, or bell scale, with which the size, thickness, weight, and tone are arranged. It has been discovered the higher the sonorous body is placed the rarer is its medium, consequently the less impulse it receives the less proper vehicle it has to convey its sounds. M. Reamner, in a paper read before the Royal Academy attributes the form of bells to the fact that the pot, and other vessels in domestic use, when struck, gave a sound, and hence bells were made of that shape. Those used as clock bells are the best, being the segment of a sphere. With regard to the origin of bells, those of a small size are very ancient, but those hung in towers and pulled by ropes are an institution of a much later period. Amongst the Jews the lower part of the blue robe worn by the high priest was adorned with pomegranates and gold bells. The kings of Persia had their robes similarly adorned, and the Arabian princesses wore on their legs large hollow gold rings filled with fruits sounding like bells as they walked. The prophet Zechariah speaks of bells on the horses which were, probably, hung to the bridles, or foreheads of war horses. Amongst Christians they were first used for calling congregations together. It is supposed, before this, pieces of board struck together were used for this purpose. Paulinus, Bishop of Nola, in Campania, is said to have first introduced bells into churches about the year of our Lord 400, hence the Latin name of the bell, campana and nola, are said to have originated, operators on bells being called camapanologians. Bells were used in convents during the sixth century, being suspended on the roof in a frame. About A.D. 550 they were introduced into France. Pope Sebastian, who died in 605, first ordered that the hours of the day should be announced by striking on a bell. Church bells are said to have been introduced into England soon after they were invented. They are mentioned by Bede in his ecclesiastical history about the close of the seventh century. Bells of enormous size and weight were cast by order of those who expended their wealth in building large churches and minsters. The custom of baptism and warning bells began about the eighth century. The inscriptions on old bells are curious,

and in some cases possess historical value; and at this time, when a great amount of historical research is bestowed on antiquarian objects, and curiosities of all kinds are eagerly sought for, a collection of these inscriptions would be valuable. The various uses of bells have given rise to many poems and essays, some of which are inscribed on the bells. One of the most common is the following:—

Funere plango, fulgora frango sabbata pango
Excito eutos, dissipo ventos paco cruentos.

I have endeavoured to give a concise account of the history and origin of bells, as they are looked upon with considerable interest by all antiquarians. I have already given an account of the bells of Stockport in these Notes and Queries, and the older ones which were removed to Marple. Any contribution of the inscriptions on bells in this neighbourhood would be of interest.

E. H.

Replies.

CAURSINI.

(No. 1050)

[1069.] The Caursini were Italians who came into this country about the year 1235. They termed themselves the pope's merchants, but they were, in reality, usurious money lenders having great banks here. Bad as the Jews were in money transactions the Caursines were worse, and more merciless to their debtors. Some said they were called Caursines because of their bearish and cruel conduct to those who got in their hands, their names being a corruption of *causa ursina*, whilst other authorities say they obtained the title through coming here first from Caorsium, a town in Lombardy, where they first practised their arts of usury and extortion. An old writer says "They carried their cursed trade through most parts of Europe, and were a common plague to every nation when they came." The then Bishop of London excommunicated them, and King Henry III. banished them from his kingdom in 1240. Being the Pope's solicitors and money changers they were permitted to return in 1250; though in a very short time after they were again driven out of the kingdom for their intolerable exactions.


MARIUS.

EGYPTIAN MUMMIES.

(Nos. 1048, 1061.)

[1070.] For the following information, on a subject that has created but little interest in the public mind, I am indebted to an able article by Miss A. B. Edwards, and contributed to *Harper's Magazine*:—In the Central Hall of the Museum of Egyptian Antiqui-

ties at Boolak, ranged side by side, lies a solemn company of kings, queens, princes, and priests of royal blood, who died and were made unperishable by the embalmer's art between three and four thousand years ago. These royal personages are of different dynasties and widely separate periods. Between the earliest and the latest there elapsed a space of time estimated at seven and a half centuries. This period (about equivalent to that which divides the Norman Conquest from the succession of George III.) covers the rise and fall of the 18th, 19th, 20th, and 21st dynasties. During the 19th dynasty occurred the oppression and exodus of the Hebrews, the erection of the great temples of Thebes, the obelisks of Haliasu, and the colossi of the Plains. In a word, all the military glory and nearly all the architectural splendour of Egypt are comprised within the limits thus indicated. When, therefore, it began to be rumoured, some 16 months ago, that the mummied remains of almost all the highest warriors and builders of this supreme epoch, together with the relics of kings and queens of a still earlier and a still later date, had been found at the bottom of a pit in one of the loneliest nooks at the western cliffs at Thebes, much doubt was expressed at the truth of the statements. Time, however, brought confirmation of the wondrous news. A discovery of immense importance had, indeed, been made; but, inasmuch as the authorities had long suspected the existence of some such treasure, it could hardly be regarded by them as a surprise. Neither was it an original discovery; for the Arabs had lighted on it many years before, and turned it, unfortunately, to their profit. Touching the way in which the discovery was brought about, it appears that Professor Maspero, of Paris, having long had suspicions that the Arabs had discovered a royal tomb, went to Egypt, and, on arriving at Luxor, caused an Arab guide to be arrested, to whom a mass of concurrent testimony pointed as the possessor of the secret. For two months this man lay in prison obstinately silent. One of his brothers, however, fearing the reward offered by Professor Maspero would fall into other hands, made a confession which led to the discovery. In this way no less than 36 mummies of kings, queens, princes, and high-priests were discovered. On the 6th of July, 1881, Herr Emil Brugsch, keeper of the Boolak Museum, accompanied by other officials, explored the now famous hiding-place. Threading their way among desecrated tombs, and under the shadow of stupendous precipices, they followed their guide to a spot unparalleled for gaunt solemnity. Into a pit, the mouth of which was

hidden behind a huge fragment of fallen rock, they were lowered by means of a rope. The shaft ended in a narrow subterranean passage. This passage was much in the form of the letter L on its side , with the bottom of the shaft at the end of the shorter arm. The length of the shorter arm was nearly eight yards in length, and, turning to the right, continued for a distance of nearly 60 yards (58½), ending in the mortuary chamber, itself 7½ by 4½ yards. In their progress along the passage pieces of broken mummy cases and fragments of linen bandages strewed the floor. Against the walls were piled boxes filled with porcelain statuettes, libation jars, and vases of alabaster. Then came several huge sarcophagi of painted wood, and further on still, some standing upright, some laid at length, a crowd of mummy cases fashioned in human form. A few yards farther still, and they stood on the threshold of a sepulchral chamber, literally piled to the roof with sarcophagi of enormous size. Brilliant with gilding and colour, and highly varnished, as if but yesterday turned out from the workshop. To enumerate all the treasure found in this chamber would be almost impossible. Enough that each one was buried with the ordinary outfit, consisting of vases, libation jars, funereal statuettes, &c. Richer in these other world goods than any of the rest was Queen Isi-em-Kheb. Besides the usual outfit she was provided with a sumptuous repast, consisting of gazelle haunches, trussed geese, calves' heads, dried grapes, dates, dôm-palm nuts, and the like, the meats being mummified and bandaged, and the whole packed in a large rush hamper. Nor was her sepulchral toilet forgotten. With her were found her ointment bottles, a set of alabaster cups, some goblets of exquisite variegated glass, and a marvellous collection of huge full-dress wigs, curled and frizzed, and enclosed each in a separate basket; the whole of these things being deposited in the grave for her use and adornment at that supreme hour of bedily resurrection when the justified dead, clothed, fed, perfumed, and anointed, should go forth from the sepulchre into everlasting day. The rest of this strange story is soon told. Without loss of an hour, Herr Brugsch proceeded to remove the treasure. Three hundred Arabs were summoned from the nearest villages, and these three hundred not only succeeded in completely clearing out the contents of the hiding-place within forty-eight hours, but in five days from the first discovery, they had packed the whole in sail-cloth and matting, and conveyed them across the plains of Thebes ready for embarkation. The following, tabulated as nearly as possible in

chronological order, is a list of the principle royal personages found as mummies, or represented by their empty mummy cases:—

17TH DYNASTY. (B.C. 1750 to B.C. 1703)	
1 King Rasekenen Taaken.....	†*
2 Queen Ausera	†
18TH DYNASTY. (B.C. 1703 to B.C. 1462.)	
3 King Ahmes Ra-neb-pehte.....	†*
4 Queen Ahmes Norfretari	†*
5 Queen Merit-Amen	†
6 King Amenhotep.....	†*
7 Queen Hontimooohoo	†*
8 King Thotmes I.	*
9 King Thotmes II.....	†*
10 King Thotmes III.	†*
11 Queen Sitba	†
19TH DYNASTY. (B.C. 1462 to B.C. 1288.)	
12 King Rameses I.....	*
13 King Seti I.....	†*
14 King Rameses II.....	†*
20TH DYNASTY. (B.C. 1288 to B.C. 1110.)	
Not represented.	
21ST DYNASTY. (B.C. 1110 to B.C. —.)	
15 Queen Notem-Maut.....	†**
16 King Pinotem I.	†*
17 Queen Hashor Honttau.....	†**
18 King Pinotem II.....	†*
19 Queen Markara.....	†**
20 Prince and High-Priest Masahirti	†***
21 Princess Nasi-Khonsu.....	†**
22 Queen Isi-em-Kheb.....	†***

An asterisk (*) stands for a mummy case, two or more asterisks denote two or more mummy cases, and † stands for a mummy. Besides the above, there were found some few minor royalties and priestly personages of both sexes, various court functionaries, &c., of the 18th or 19th dynasties.

WARREN-BULKELEY.

STOCKPORT OLD PARISH CHURCH.

(No. 1063.)

[1071]. In pulling down the venerable old church of St. Mary's, which has withstood the storms of nearly six centurys, the contractor found it necessary to use gunpowder very largely. By this means a large proportion of the old stones were destroyed. Waterloo Road, in the year 1815 was a steep valley, impassable for vehicles, with the Hempshaw Brook meandering its way at the bottom. There were a few planks thrown over this brook, which answered the purpose of a footbridge for foot-passengers. On the westerly side of this brook stood a few old cottages, with beautiful gardens in the front of them. The Waterloo Road was being made at the time they were pulling the Old Church down, and a great portion of

the debris was carted here to fill up this valley. Mr Mr Samuel Jowett, who was the mayor for Stockport in the year 1817, and was also a churchwarden, and and filled several other important offices in this ancient town of ours, appears to have had the first picking of the best stones belonging to the ancient fabric. He resided at Wood Hall in Reddish, the present seat of Mr J. Walthew, J.P. If "Jacques" will pay a visit to this rural residence, the first thing he sees will be the gate which admits to the grounds, the posts of which are entirely built of the stone formerly forming a portion of our Old Church. The Rector used some to repair the wall surrounding his garden in Turncroft Lane. These may be noticed from the others by their red appearance. The place where these stones have been the most extensively used is in the Old Road, Lancashire Hill. Mr George Swindells, who was the owner of the smithy, which stood exactly a hundred years as a smithy, and who lived in the house adjoining, now occupied by Mr J. Walker, formerly chemist and druggist, likewise owned the land where now stands the Pendlebury Orphanage. Mr Swindells got a large quantity of this stone to build a wall in the Old Road to protect his land. Mr William Higson, cotton manufacturer, who built and lived in the house now occupied by Father Morris, used this stone very extensively in building the wall to protect the bank on which this house stands. This stone was used by Mr E. Reddish to build the wall opposite his house on Dodge Hill.

J. GREENHALGH.

MEANING OF THE WORD "COTTAGE."—To most persons the word "cottage" carries merely the idea of a small house, as distinguished from a large one. But, legally, a very clearly defined meaning attaches to the expression. In the 4 Edward I., cap. 1, a cottage is described as a house without land belonging to it. By the later statute 31 Elizabeth, cap. 1, her Majesty's lieges were forbidden to build houses unless they were surrounded by at least four acres of land; hence, properly speaking, a cottage is only a small house without four acres, or without any land at all.

THE TROMBONE PLAYER.—A Paris paper tells of a man whose practice it has been to hire an apartment at a rent of three or four thousand francs for a term of three, six or nine years. Then he began to play on the trombone, and to play abominably. At first he plays an hour night and morning; when his neighbours begin to complain he plays two hours, and so goes on gradually until he plays from eight o'clock in the morning until nine o'clock the next night. By that time the landlord or the tenants have offered him sufficient pecuniary inducement to sacrifice his lease, and the trombone player departs and begins his trick elsewhere.

SATURDAY, NOVEMBER 11TH, 1882.

Notes.

BRIDGET BOSTOCK, THE CHESHIRE DOCTRRESS.

(Nos. 1015, 1052.)

[1072.] To the last letter there is appended a postscript—Doctor Mrs Bridget Bostock. The Bostocks are a very ancient and honourable family in your county. There is also another doctor of that name who has made himself famous by his elixir; nay, a third, there was also, I suppose, a relation to Bridget, being of the Cheshire family, that was an eminent practitioner at the Bath, within the memory of some now alive, though they never took any of his nostrums. Knowing all this, I conceived a high opinion of Dr. Bridget for her name's sake, and have no doubt but her saliva is as valuable a medicine as any of her family has been so charitable as to publish. Expressing this, some of my neighbours were for setting out immediately, but I thought it advisable to stay a little longer, which they promised to do, upon my engaging to have a full and true account of this matter from a friend of mine in that county. I must, therefore, beg the favour of you to resolve me two queries. First, how it came to pass that Cheshire is so full of wonders? Second, what truth there is in the account of Dr. Bridget?" The other letter is as follows. It is directed to "Mrs Bostock, Namptwich, Cheshire. Free." "Madam, — Being well informed by various accounts, both private and public, that you have performed several wonderful cures, even when physicians have failed, and that you do it by the force and efficacy of your prayers (mostly, if not altogether), the outward means you use being generally supposed to be inadequate to the effects produced, I cannot but look upon such operations to be meritorious, and, if so, why may not an infinitely good and gracious God enable you to raise the dead, as well as to heal the sick, give sight to the blind, and hearing to the deaf? for since he is pleased to hear your prayers, in some cases so beneficial to mankind, there is the same reason to expect it in others, and, consequently, in that I have particularly mentioned, namely, raising the dead. Now, as I have lately lost a wife, whom I most dearly loved, my children one of the best of stepmothers, all her near relations a friend whom they greatly esteemed, and the poor a charitable benefactress, I entreat you, for God Almighty's sake, that you will be so good as to come here, if your actual presence is absolutely re-

quisite, if not, that you will offer up your prayers to the Throne of Grace on my behalf, that God would vouchsafe to raise my poor departed wife, Dame Elinor Pryce, from the dead. This is one of the greatest acts of charity you can possibly do, for my heart is ready to break with grief at the consideration of so great a loss. This would be doing myself and all her relations and friends such an extraordinary kindness as would necessarily engage our daily prayers for your preservation, as the least gratuity we could make you for so great a benefit, though were any other compatible with the nature of the thing, and durst we offer and you accept, we should think nothing too much to give to the utmost of our abilities; but I suppose this is not lawful even to attempt, and I wish that the bare mention of it is not offensive, both to God and you. If your immediate presence is indispensably necessary, pray let me know it at the return of post, that I may send a coach and six, and servants to attend you here, with orders to defray your expenses, in a manner most suitable to your own desires; or, if your prayers will be as effectual at the distance you are from me, pray signify the same in a letter directed, by way of London, to, good madam, your unfortunate and afflicted petitioner and humble servant, JOHN PRYCE. Buckland, Dec. ye 1st, 1748.—P.S. Pray direct your letter to Sir John Pryce, Bart., at Buckland, in Brecknockshire, South Wales. God Almighty prosper this your undertaking, and all other intended for the benefit of mankind; and may He long continue such a useful person upon earth, and afterwards crown you with eternal glory, in the kingdom of Heaven, for Jesus Christ's sake. Amen." In all the annals of quackery and fanaticism I scarcely know where an example equal to the above may be found. The correspondence seems to break off rather abruptly. In searching through the *Gentleman's Magazine* perhaps some further information may be obtained about the quack doctress and her quondam friend the baronet. E. H.

THE MANCHESTER MURAL PAINTINGS.

[1073.] The first of the panels embodies a representation of the foundation of Manchester. A centre for population did exist prior to the period of the picture, A.D. 60, and it was known by the British name Mancenion, but nothing worthy to be called a town existed before the Roman Mancunium. Agricola was Governor of Britain at this date, and here he is depicted as building a fort. The composition is of a simpler scheme than is usually employed by Mr Madox Brown, but it nowhere fails of invention and interest. A centurion holds before his chief a parchment plan

of the camp that is being fortified; a Dragonifer flaunts the silken wind-blown Dragon standard; the general's wife wearing a fur-cloak, hooded for the cold, yet pinched by northern winds, has just stepped out of her litter to take the air on the unfinished ramparts over the half-built fort the Legionaries, partly covered from what to them is the cold of the climate, are doing the mason's work, whilst dotted among them are the hardier half-naked Britons who have been impressed to bear the stones and cement. At the back the river Medlock, undulant and translucent in these premanufacturing times, bounds the camp on the south; the forest oaks, red with the last leaves of November, fill the space between the river and the distant Peak hills, seen only in a streak of blue.

S. S.

CURIOUS EPITAPHS.

[1074.] An epitaph in St. Bennet's churchyard, London to a Mr Moor—

Here lies one *More* and no more than he
One more and no more—how can that be?
Why one *More* and a more may well lie here alone,
But here lies one *More* and that's more than one.

On John Cruker, bellows-maker:—

Here lies John Cruker, a maker of bellows,
His craft's master, and king of good fellows,
But at the hour of his death,
He that made bellows could not make breath.

On Mr Richman, a miser:—

Here lies the body who lost his breath,
And could not save himself from death,
But he struggled to live longer,
But Death than he being so much stronger
Out him down, just at his pleasure,
And forc'd was he to leave his treasure,
But his gold he'd fain took with him,
And then to die 'twould not have griev'd him.

At Belthamp, St. Paul's, Essex. To the memory of Mrs Newman, wife of Matthew Newman, of this parish, who died February 20th, 1788, aged 38 years:

Beneath reposes all that heav'n could lend
The best of wives, the mother and the friend,
In sickness patient, and to death resigned
She left the world a pattern to mankind.
Go then, bless'd soul, partake the joys of heaven.
A just reward for joys thyself hast given,
Tho' man's fond eyes resigns thee with a tear,
Thy eye of faith shall view thee happy there.

Wilmslow.

J. G.

ANTIQUITY OF CONGLETON.

[1075.] The Rev. John Pickford, M.A., of Newbourne Rectory, Woodbridge, writing to a contemporary says:—"Though a charter of incorporation was granted by James I. in 1626 to this borough, yet it must have merely been an alteration or improvement of a far older one, for Congleton was a municipal borough long before that date. In a vol. of MS. collections connected with it, marking the manners

and prices of the times, are the following items:—

	£	s	d
1591. Mr Fdwd. Dainon, the preacher, his quarter's wage	2	10	0
Tilman, the schoolmaster, his wage	8	0	0
Mr Mayr's expenses 1590, to the Bishop for a seat in Astbury Church	0	3	4
1593. William Price, schoolmaster	1	13	4
Mending cockpit, 1s 8d; Town Clerk's wage, 10s	0	11	8
Serving the paver in Lawton-street	0	1	2
Arthur Checkley, singing service on Sabbath Day	0	1	0
More, two days	0	2	0
Gave Jackson, the preacher	0	8	4
Bedyard, the same	0	8	4

The arms of the borough, which may be seen on the tower of St. Peter's Church, in Congleton, raised to its present height in 1785, are three tuns on a shield, no tinctures given; but on a pane of glass in the vestry window of the same church, of much more recent date, they are given as 'sable, three tuns argent, two and one.' On an old painting in the Council Chamber the lion, gules, on a tun, the crest was depicted, and underneath the motto, 'Sit Fibi Sancta Cohors Comitum;' though a slight variation of this is found in Juvenal, 'Si tibi sancta cohors comitum,' Sat. viii., 127. Amongst its regalia is a fine silver-gilt mace, three feet in length, and perhaps no town in England possesses a finer or more complete set of municipal records.

Ed.

BELLS.

(No. 1068.)

[1076.] In looking over some very old papers I found one of Rudhall's lists, of Gloucester, in which is given an account of all the bells cast by them up to that period, extending to places in various parts of Great Britain. The number of bells in the peal and the weight of the tenor is given in each case. Unfortunately the document is without date, but it must have been after our Parish Church was rebuilt, as eight bells are mentioned for Stockport. At the conclusion he says: "There are many more peals which have been cast which are not named in the list, making altogether three sets of 12 bells, nine of 10, 76 of eight, 287 of six, and 130 of five; also bells in peal and otherwise the total number being 4,252 church bells." I have extracted an account of those in the four adjoining counties. Taking Lancashire first, we have:—

	No. in peal.	Weight of tenor cwt.
Manchester College Old Church	8	24
Goosnagh	5	8
Kirkham	5	13
Middleton	6	12
Standish	5	11
Bury	6	13
St. Nicholas	6	15
Didsbury	6	8

Wigan	8	30
Walton-upon-the-Mount	6	9
Blackburn	6	15
Leigh	8	19
Poulton	6	8
Eccles	6	13
Prestwich	6	15
Lancaster Town.....	6	22
Cockeram.....	6	11
Salford	6	11
St. Nicholas, Liverpool.....	6	16
Melling.....	5	9
Hornby.....	6	11
Ormskirk	8	—
Ashton-under-Lyne	10	20
Oldham	8	13
Childwall.....	6	11
Radcliffe	6	'8
Garstang	6	10
Leyland	6	14
Eccleshall.....	6	12
Preston	8	20
Penwortham	5	9
Halsall	6	10
St. George's, Bolton	8	19
Croston	8	14
Flixton.....	8	15
Rochdale	8	17

This completes the list for Lancashire. There are some curious legends connected with some of these peals of bells in this and adjoining counties, which I shall endeavour to collect and place on record.

E.H.

LOCAL PLACE-NAMES: NORTHERDEN.

[1077.] Mr Thomas Worthington, of Wythenshawe Mount, contributes the following to the *City News*, and which I think worthy a place in your Notes and Queries:—The following forms of the name-word Northenden are copied from deeds and documents of the respective periods referred to:—

Domesday Book	Norwordine
Edward First.....	Norwdene
Edward Second.....	{ Norwerthin
	{ Northworthyn
Richard Second.....	{ Northerdene
	{ Northerden
Edward Fourth.....	Northerden
Henry Seventh	Northeden
Henry Sixth	{ Northenden
	{ Northden
Edward Sixth	Northen
Elizabeth	Northerden

In the latter part of the sixteenth century it was always spelt Northenden. Place-names in which "den" occurs are rare in Cheshire. Bosden, Longden-dale, Corden, Lach Dennis, Agden near Malpas, Agden near Lymm, Northenden, and Denfield Hall near Bucklow Hill, are all that I can remember. Your correspondent "Autolycus" may be right in saying that "den" or "dene" originally meant a narrow wooded

valley or clough, but this is just the place where we should look for and generally find a running stream, and I think we must look rather to the stream than to the wood for the origin of the word. The river which rises on Macclesfield Forest and empties itself into the river Bollin at Styall is called the river Dean or Dean-water. The river Dane, which arises near Axe-edge and flows by Congleton to Northwich, is also a familiar example. In the record of the Court Leet for the Manor of Northenden, held in the year 1660, the following presentment was made:—"That Roger Worthington hath *deened* hemp in a pit upon Shadow Moss to the annoyance of the neighbourhood; fined 3 shillings and 4 pence." And again, in 1665, the said Roger Worthington was fined 3s 4d for *deening* hemp in Brownley Green Brook. From the foregoing extracts it is clear that hemp in process of manufacture was steeped in the stream; hence I infer that the word "den," "dene," "dean," or "dane" then meant, as it still does in some cases, a river or stream; and as Northenden, so far as it extended, was the northern boundary of the kingdom of Mercia, I think the word means "northern river." In every instance where the river Mersey is referred to in the Court Leet records prior to the year 1862, it is always called "the river of Mercie;" and to this day the lower class who live in Northenden always speak of those who live on the other side of the river as foreigners; and I am sorry to say that although they dwelt by the river of Mercie, there was formerly little of that quality shown by either side. How strange that a feud which originated hundreds of years ago should still be continued, whilst those who began and the causes which led up to it are utterly forgotten!

S. J.

Northenden.

Replies.

STOCKPORT OLD PARISH CHURCH.
(Nos. 1063, 1071)

[1078.] I read the note of J. Greenhalgh on the above subject with interest. He might, however, had added that on the gateway leading into the "New" Burial Ground at the Parish Church of Stockport may any day be seen some of the pinnacles from the Old Church tower. They seem in good preservation for their age. It is not generally known that the weathercock on the top of Disley Church is also a relic of our Old Parish Church. It seems to me that all the churches in this district got something. Poynton has restored an effigy. Perhaps we may yet obtain some other relics from other places.

J. KITCHEN.

STOCKPORT OLD FOGIES.

(Nos. 118, 135, 304.)

[1079.] Recently, on conversing with a respected townsman, an octogenarian with unimpaired faculties, on the past history of Stockport, reference was made to the old Stockport Volunteers, a patriotic band of men who banded themselves together for the defence of their country in the hour of danger. On glancing over the list of names given in Notes and Queries, No. 135, this gentleman appeared to know almost each name and some others, and as I made a note of his remarks at the time, I think it may interest some to learn a few particulars relative to them.

Mr Simeon Brierley was a leather breeches maker, who carried on his business in Chestergate, in the premises next to those now occupied by Mr T. Hudson, as ironmonger, the latter had been previously held by Jonathan Broadhurst, builder.

Samuel Deakin was a shopkeeper in St. Petersgate, and father to Mr James Deakin, attorney.

Isaac Holmes, was a hairdresser, whose place of business was in one of the shops now occupied by Mr R. W. Overton, opposite the District Bank, Stockport. His son was afterwards postmaster here.

Richard Owen formerly lived at the house which is now used as an office to the Millgate Gas Works; he then removed to, and kept, the Red Lion at the bottom of Heaton Lane, previously occupied by Miss Martha Brightmore.

Andrew Plant was a rather extensive market gardener. His garden occupied the site above the Nicholson's Arms public-house, Lancashire Hill.

Jonathan Worsencroft was a draper who resided in Great Underbank, at the house known as the White Lion Hotel. The Rev. Mr Hawell, a well-known clergymen connected with the Parish Church, married his daughter.

William Pickford was a shoemaker who resided in the premises now Mrs Royle's fancy repository, Great Underbank.

Thomas Moore was a leather breeches maker in the Market Place. He succeeded a Mr Woodruffe in the same trade.

Francis Birkin was a tailor, whose place of business was opposite the Plough Inn, Lower Hillgate, in the premises afterwards occupied by Mr Francis Baker, tobacco manufacturer, whose mother was a daughter of Francis Birkin.

William Eddison, tailor, had his shop in the Millgate, in some old property taken down to widen

that street. The back of his shop was against the churchyard walls.

James Ramscar was son to old Mr Ramscar, who kept the Jolly Hatters, Hillgate, for many years. James afterwards kept the same house, in conjunction with his brother George; Henry Wild, stonemason, being chairman in the bar for a long time.

James Arrowsmith was a cooper, who carried on business at the bottom of Lower Hillgate, in the same premises still used as a coppery by Mr Rigby.

Thomas Pickford was a hatter by trade, but he also kept the White Hart Inn, Chestergate, at the rear of which is Pickford's Brow.

John Royle was a joiner somewhere in the Hillgate, probably, as far as memory serves, Edwardstreet.

Jonathan Robinson was a grocer, next to the Bull's Head Hotel, in the Market Place. His son Thomas was afterwards Mayor.

Holland Watson, an attorney, then living in the Millgate, on the premises now occupied by Mr Parkes as a warehouse for ironmongery.

Mr Henry Hodgkinson, a druggist in the Market.

Mr Lloyd, an attorney, father of Mr John Horatio Lloyd, one of the first Members of Parliament for Stockport.

Their dress—long blue coats, tight pantaloons, faced with red cord; hats looped up at each side; arms, a long pike.

My informant tells me there were others besides those given in the list published in your columns.

HISTORICUS.

Queries.

[1080. THE VILLAGE STOCKS.—I remember very well the late Mr Johnson, shoemaker, telling me many years ago that he remembered there being a set of stocks at Cheadle, where he had many times seen persons who had taken too much drink or committed other offences were put. I think he said they were in the churchyard. Would any of your older readers be able to tell us where they stood, what they were like, and when they ceased to exist?

J. C. (Cheadle).

[1081.] BONNETS.—Could any of your correspondents to Notes and Queries tell me when bonnets were first worn in England?

A HOUSEWIFE.

[1082.] COUNTY COURTS.—I should be glad to learn through your columns when County Courts were first instituted. Any other particulars on this subject

would also be welcomed by

A READER.

GLASSHOUSE FOLD.—Opposite to Hyde Mill, Haughton, there is a place of some antiquity, called the Glasshouse Fold. It would seem that the name has some connection with the trade of glass making. Nothing of the kind remains now to my knowledge. Am I right in my conjecture?
W. W.

[1083.] THE OLD PHILANTHROPIC SOCIETY.—Early in this century I believe there was an organisation set on foot, and which worked well for some years. It was got up by the shopkeepers of Stockport for the purpose of pensioning deserving persons from their ranks. Decayed tradesmen and others were allowed a sum yearly. Perhaps E. H. or some other of your contributors can tell us more about it.
J. GANDY.

[1084.] SAMUEL JOHNSON, OTHERWISE LORD FLAME.—Being desirous of learning something of this eccentric individual, I would ask through your Notes and Queries if some of your contributors could furnish any particulars about him, having special reference, if possible, to his literary productions. I have also heard that he was twice interred. Is this correct?
S. J. P. (Macclesfield).

DIDN'T BELIEVE IN FOREIGN LANGUAGES.—“I don't believe in this learning German, Spanish, French or any foreign language,” said a man the other day. “Why I lived among a lot of Germans and got along with them just as well as if I had known their language, but I didn't—not a word of it.” “How did you contrive it?” “Why, you see they understood *mine*.”

GRATUITOUS ADVICE.—Sometimes mean people meet with their match. A man of this kind met a physician in company, and after describing all his ailments said, “Now then, what shall I take?” The M.D., who knew the fellow, looked at him and blandly replied, “My dear sir, you tell me of very dangerous symptoms, and ask what you shall take. I'll tell you. Take the advice of a good doctor, and pay him for it.”

RATHER TOO BAD.—A Frenchman who was met in a lonely wood and requested to buy a pheasant at the enormous price of £1, while the man's shotgun was pointed at him, and a big dog was ready to spring at him, took it and paid over the money. Imagine his disgust when, on complaining at the nearest police station of this highway robbery, he was arrested and fined for having the bird in his possession, and it was promptly confiscated besides.

ABOUT BONNETS.—A Paris husband, plagued by his wife to buy a new bonnet, strolled into a sales-room, and, by way of a joke, purchased a bonnet of a very old date. He took it home to his wife and she drew from its crown a piece of paper which proved to be a bond for 500 francs. This is a strong argument in favour of husbands buying their wives old style bonnets.

SATURDAY, NOVEMBER 18TH, 1882.

Notes.

PICTURES: THEIR PAST AND PRESENT VALUE.

[1085.] Two curious documents have been discovered at the Hague. The earlier in date (1649) is the catalogue of a State lottery, in which pictures were given as prizes. Among the pictures disposed of were six Cuyps, valued at from 45 to 52 florins apiece, and a Van Goyan estimated at the same figure. The second paper is the price list of certain pictures which were sold about the middle of the 18th century. It includes a Wouverman's, 44 florins; an Ostade, 70 florins; a Tenier's, 70 florins; a Metzu, 105 florins; and a Van de Velde, 400 florins. The comparison of these prices, with those secured at the Hamilton sale, is to say the least of it, instructive.
ED.

BELLS.

(Nos. 1068, 1076.)

[1086.] Three or four years ago, Mr Benjamin Lomax, of Brighton, delivered an instructive lecture on the above subject, which was afterwards published, and from which a few extracts might help to fill in the hiatus. In a chapter on “Bell Ringers,” Mr Lomax gives some interesting particulars about change ringing in England. He says:—“The Society of College Youths was founded in 1637, by Lord Brereton, Sir Cliff Clifton, and others, who met to practice ‘the manly art of ringing’ at St. Martin's Vintry, College Hill, near Doctors' Commons. The rolls of this ancient community contains such well-known names as Sir Michael Hicks (1699), Sir Watkin Williams Wynn (1717), Slingsby Bethel, Lord Mayor (1756), among nobles, scholars, and divines, from Lord Chief Justice Hale and Anthony Wood to the present Vicar of Arundel, and the Rev. Woolmore Wilgram, who has written an excellent pamphlet on ‘Change Ringing Disentangled.’ Before the establishment of this society we hear little of bell ringers. There were probably no peals before 1456, when Pope Calixt III. presented a peal of five to King's College, Camb.; and for some time people seem to have been contented with ‘rounds,’ or simple descending scales. Mr Fabian Steadman, a native of Cambridge, who was a member of the Society of College Youths in 1664, is one of the best writers on ‘changes,’ and was the author of a peal on five bells, called ‘Steadman's Principle.’ From the complexity of the peals introduced by Steadman, we must suppose that change-ringing was popular some years before he wrote, and

that so early as 1609 our country deserved the appellation given to it by Sir John Hawkins, of the 'ringing island.' From that time the work has gone bravely on." Mr Lomax describes the scale of bells as a gigantic musical instrument, to be played upon by the ringers as the conductor may direct, the art of playing upon which is the art of campanology. "If the bells," he continues, "are rung in regular succession, beginning with the treble and ending with the tenor, we obtain a simple descending scale, written, for the guidance of ringers, thus:—

1 2 3 4 5 6 7 8

If the scale is continually repeated, we have what is called 'round ringing, the simplest form of bell ringing, and very common everywhere. If the bells are rung in any other order, we are said to ring 'changes.' These changes can, of course, be extensively varied. Six changes can be produced on three bells; 24 on four, 120 on five, 720 on six, 5,040 on seven, and so on in similar progression. "All the changes that can be produced on any number of bells, rung according to any regular system, constitute a 'peal.' Any less number forms a 'touch' or 'flourish; but where the bells are more than seven in number, 5,000 changes constitute a peal. The following table shows the number of changes possible on any number of bells from four to 12, with the names usually given to each, and the time allowed for ringing them:—

Bells.	Name.	Changes.	Time.
4 ...	Singles ...	24	.. 1 minute.
5 ...	Doubles ...	120	... 5 minutes.
6 ...	Minor ...	720	... 30 minutes.
7 ...	Triples ...	5,040	... 3½ hours.
8 ...	Major ...	40,320	... 1 day 4 hours.
9 ...	Caters ...	362,880	... 10 days 12 hours.
10 ...	Royal ...	3,628,800	... 15 weeks.
11 ...	Cinques ...	39,916,800	... 3 years 60 days.
12 ...	Maximus ...	479,001,600	... 37 years 355 days.

The number of changes can be reached by many different methods, and these have also received names. The four methods in present use are the Bob, Grand-sire, Steadman's Principle, and Treble Bob; and these are further sub-divided." "How changes are Rung" is the subject of another chapter; but it is too long and of too technical a character for quotation. If any campanologist could give its substance in a simpler form, it might prove interesting to the uninitiated. I would endorse the lecturer's concluding remarks:—"It is to be hoped that there may be more care taken of the magnificent bells which hang in the towers of our ancient places of worship; and that the manly and delightful art of bell-ringing may resume its place amongst our national recreations."

WARREN-BULKELEY.

GEORGE THE THIRD'S JUBILEE.

[1087.] Whilst writing the account of the "Stockport Old Fogies," it also brought to mind incidents connected with the above as celebrated in Stockport. The jubilee was on October 25, 1809, after George III. had reigned 50 years. An ox was roasted whole in the Market Place, and afterwards distributed to the poor. There were also pony races; the starting point being at the Grapes, Churchgate, along Hall-street, round by Stockport Little Moor, and down Turncroft Lane. These were continued afterwards for a few years, but eventually were discontinued. There was also a display of fireworks in the Market Place.

HISTORICUS.

CHARITY SCHOOLS IN LANCASHIRE AND CHESHIRE.

(Nos. 929, 1026, 1055.)

[1088.] The following are a continuation of extracts from the list of schools built on this foundation, in my possession:—

"Whitegate, Cheshire. £20, part of a legacy, is applied for teaching poor children here."

"Wybundury, Cheshire. A person lately gave £40 for teaching and clothing and buying books for some of the poorest children, who stay in the school but three years. A person of this parish, some time since deceased, bequeathed all he had, and even his wearing apparel to be sold, the whole amounting to £160, to be employed, after his wife's decease, for the education of poor children, £140 of which is for those of this parish, and £20 for those of Whitegate parish. Also the master of the Grammar School for £12 a year teaches 10 poor boys, and is to lay out 40s for books. And part of the offertory is applied to the teaching of some other poor children here."

"Stockport, Cheshire. Two schools for 14 children."

"Fulwood, Lancashire. A school house built, where all the poor children are taught gratis, and to which £80 has been left."

"Liverpool, Lancashire. A school for 50 poor children; taught and clothed a school house is built, with lodgings for the master."

"Manchester, Lancashire. Forty poor children taught to read, write, &c. The master hath one penny per week for each child, and his school rent paid. Another school is set up for 40 more by charitable contributions."

"Preston, Lancashire. Here are two schools, one for 25 poor boys, and another for 25 girls. The boys' school has a competency for the master. The school is supported by some charitable persons in the town."

"Warrington, Lancashire. An usher is here provided, who teaches the poor children at the Grammar School."

The first edition of the pamphlet relating to Sunday Schools would appear to have been published in the year 1701. It passed through several editions, as a rule, one appearing each year. The following were in existence a few years ago:—The 6th edition in 1707, the 7th in 1708, the 8th in 1709, the 9th 1710, the 10th 1711, the 11th 1712, this is the one from which these printed extracts have been given; the 13th was published in 1715, and the 16th in 1717. In 1760 there appeared a singular publication entitled "Welsh piety or a further account of the circulating Welsh Charity, Schools," in 1759-60, London, 8vo. There is an appendix concerning Wales to each of the above-named accounts. In the 13th edition, 1714, there is the following announcement:—"Warrington, Lancashire. An usher is here provided, who, encouraged by the minister, teaches the poor children at the Grammar School, and anno 1710, another school was opened for 24 children; taught and clothed out of the estate given by Peter Legh, of Lyme, Esq., for building Trinity Chappel; and this school, when a child is put apprentice, has had a new Bible, Common Prayer Book, and a suit of clothes given him." In the 14th edition, 1715, the list is given in a tabulated form. On page 24 of this edition commences "An account of such schools as are reported since last year to be set up, amongst which are Stockport and Todmorden given above. The 16th edition, 1717, contains Newton school with 10 boys; Radcliffe Bridge, one school, with 10 boys; and on page 28 are found "Schools since last year—Aughton, in the parish of Halton, a school for all the poor children, endowed with £30 per annum." It would be an interesting task to ascertain how many of these educational charities are being administered at the present day, and should I succeed in obtaining further information respecting them, I propose forwarding them to Notes and Queries. E. H.

THE PICTURE OF JOHN HEWITT, D.D., AT LYME HALL.

[1089.] In the gallery of pictures which grace the walls of this noble hall, the seat of W. J. Legh, Esq., M.P., is a picture which bears the following inscription:—"John Hewitt, D.D., son of Mr Thomas Hewitt, of Eccles, in Lancashire. He married Lady Mary Bertie, dau. of the Earl of Lindsey; was chaplain to Charles I., and for his loyalty to Charles the Second, was beheaded on Tower Hill, 8th June, 1658." When the beholder fixes his attention on this fine portrait, of a man in the prime of life—which is still carefully pre-

served as a memento of the past—and reads the inscription attached, he must naturally feel a great desire to know more of this worthy, whose image and superscription unaccountably arrests his attention. He was one of those distinguished men that Lancashire lays claims to. History may have been silent respecting him, or misleading statements may have got abroad, which have thrown difficulties in the way of compiling his biography. Such has been the case with Dr. John Hewytt, one of the most distinguished preachers of the Commonwealth, and one, too, who sealed his loyalty to his Sovereign by his death on the scaffold. A reference to the old registers of the Parish Church of Eccles reveals the fact that at the end of the 16th and commencement of the 17th century, there was a Thomas Huet, Hewett, or Hewytt (for the name is very differently spelt), who was then living there, and that he was the father of a large family of children. It appears his trade was that of a cloth-worker, this being what has been described as the "family profession" of the Hewett's, he is conjectured to have been descended either from the family of that name of Killamarch County of Derby, or of Wales. They both sprang from the same source, the Hewett's of Kent. Nothing is known of his early personal history, what was the cause of his coming to Lancashire, or the name of his wife. There is no gravestone to his memory at Eccles, and it is only from the subsequent history of his son which lends any interest to that of the father. This son, the fourth out of seven, was baptised at Eccles, September 4, 1614, as appears by an entry in the Parish register of that date. It is said he was educated at Bolton-le-Moors (but no authority is given for this statement). At an early age he was enabled to avail himself of his father's trade or profession, and was sent to "Merchant Taylor's School," in the city of London. In the register of this school his birth is entered as January 3rd, 1614, which is difficult to reconcile to the one given above. It is not improbable it has been wrongly read, but the notes appended to the school register recording his after history, proves his identity. From this school he went to Pembroke College, Cambridge, where he matriculated July 4th, 1633. It is not clearly known how long he remained here, and we have no record of his early preferments; but in 1643 he occupied the distinguished office of Chaplain to Charles I. when he was at Oxford, where, at the King's wish he was created D.D., October 17th, 1643. About this time he is stated to have been despatched into Cheshire and Lancashire to preach up loyalty and reclaim the disaffected.

ANTIQUARY.

Replies.

ORIGIN OF THE BONNET.

(No. 1081.)

[1090.] The first bonnet worn in England was brought from Italy in the reign of Queen Elizabeth, and its form was a compromise between the present round Italian peasant hat and the French hood. The materials employed in constructing these head ornaments were crimson satin, elaborately embroidered, cloth of gold, and similar rich materials. The Leghorn hat, with perpendicular crown, and a wide brim standing out far around the face, was the first legitimate bonnet worn, and this appeared long after Elizabeth's time. It was trimmed with artificial flowers and immense bows of ribbon. Our present head-covering is but a modification of this huge affair, which, not many years back, was so universally worn and admired.

T. BROWN.

ARVAL BREAD.

(No. 999, 919.)

[1091.] I beg to submit the following to readers of Notes and Queries as to the meaning of this term. It was customary, after the rite at the grave, for the company to adjourn to a neighbouring publichouse, where they were severally presented with a cake and ale, which was called an *arval*. This word is derived from the Sæto-Gothic *arföl*, which is a compound of *arf*, inheritance, and *öl*, ale—expressive of a feast given by the heir, at the funeral on succeeding to the estate. The feast and its name were imparted to us by the Danes, whose *arföl* is described by Olaus Wormius as a solemn banquet, celebrated by kings and nobles, in honour of deceased relations, whom they are succeeding.

ANTIQUARIAN.

BURIAL IN WOOLLEN.

(Nos. 1008, 1019.)

[1092.] On page 269 of Harland and Wilkinson's "Folk-Lore," I find the following on this subject:—By a statute of 3 Car. II., stat. i., cap 3 (1678), entitled "An Act for the lessening the importation of linen from beyond the seas, and the encouragement of the woollen and paper manufactures of the Kingdom," it is enacted that the curate of every parish shall keep a register, to be provided at the charge of the parish, wherein to enter all burials and affidavits of persons being buried in woollen; the affidavit to be taken by any justice of the peace, mayor, or such like chief officer, in the parish where the body was interred; and if there be no officer, then by any curate within the city where the corpse was buried (except him in whose parish the corpse was buried) who must ad-

minister the oath and set his hand gratis. No affidavit to be necessary for a person dying of the plague. It imposes a fine of £5 for every infringement; one half to go to the informer, and the other half to the poor of the parish. This Act was repealed by the 54 Geo. III., cap. 108 (1814).

WARREN-BULKELEY.

BALLADS OF THE LAST CENTURY.

(Nos. 608, 987, 1046.)

[1093.] The following ballad was republished in 1712 in a song book entitled "A Wreath of Song":—

It fell about the Martinmas time,
And a gay time then began,
When our good wife got puddings to make,
And she's boil'd them in a pan.

The wind so cold, blew south and north,
And blew into the floor;
Quoth our good man to our goodwife,
'Go out and bar the door.'

My hand is in my housewife's bag,
Goodman, as you may see;
If it should ne'er be barr'd this hundred year
It'll not be barr'd for me.

They made a compact 'tween them two,
They made it firm and sure,
That whoever should speak the foremost word
Should rise and bar the door.

Then by there came two gentlemen,
At twelve o'clock at night,
And they neither could see house nor hall,
Nor coal nor candle light.

"Now, whether is this a rich man's house,
Or whether is it a poor?
But never a word would one of them speak
For barring of the door.

And first they ate the white pudding,
And soon they ate the black;
Though much thought the goodwife to herself
Yet never a word she spoke.

Then said the one unto the other,
"Here, man, take you my knife;
Do you cut off the old man's beard,
And I'll kiss the goodwife."

"But there's no water in the house,
And what shall we do then?"
"What kills you at the pudding bree
That boils into the pan?"

O, up then started our goodman,
An angry man was he;
"What, kiss my wife before my eyes,
And scald me with the bree?"

Then up and started our goodwife,
Gave three skips on the floor;
"Goodman, you've spoken the foremost word,
Get up, and bar the door."

SPES.

JUDGE BRADSHAW.

(Nos. 485, 686, 645, 721.)

[1094.] I think the previous notes on this remarkable man have not quite explained so clearly and definitely several matters relative to his history as does the following account. Born at Wybersley Hall, near Stockport, in 1602, he received his early education at the Public Schools, Middleton in Lancashire, and Bunbury in Cheshire.

In his will he left £500 to each of these schools for amending the wages of the master and usher, and as part of his thankful acknowledgment. He also went to school at Macclesfield. His first venture in life was as a clerk in an attorney's office at Congleton, afterwards proceeding to London to study for the bar. He returned after completing his studies, and practised as a counsellor-at-law, but finding a country sphere too limited for his ambition, again went to the metropolis, and, working diligently, was in 1640 appointed to hold the great seal. The events of that period are matters of history, and their sequel well known. As a conscientious Republican, Bradshaw threw himself into the strife, and sat as president of the council that tried the unfortunate Charles I. in 1649. During the protectorate he sat in two parliaments as one of the representatives of the country; in 1659 he acted as one of the judges at Chester. He was a man of strong feelings, and denounced oppression and insincerity in every quarter. Witness his memorable reply to the protector, when, in 1659, he dismissed the Council of state in his usual abrupt and savage manner, swearing "by the living God that they should not sit a moment longer." "Sir," replied Bradshaw with the spirit of an ancient Roman, "we have heard what you did at the House of Parliament this morning, and before many hours all England will know it; but sir, you are mistaken to think the Parliament is dissolved. No power under Heaven can dissolve them but themselves, therefore, take you notice of that."

O. P. (Cheadle).

Queries.

[1095.] CONGLETON BIBLE AND BEAR.—Passing through Congleton some time since I heard some persons singing:—

"Congleton rare, Congleton rare
Sold the Church Bible to pay for a bear."

May I ask what this alludes to, and when it happened?

CESTRIAN.

[1096.] ENGLISH COINAGE.—Happening to have a number of coins of the present and three preceding reigns a few day ago, I was struck with what, to me, appeared to be a remarkable peculiarity with respect to them. The Queen's effigy faces the left, that of William IV. the right, and so on alternate. Can any of your correspondents assign a reason for this?

T. BROWN.

[1097.] GRADELY.—What is the etymology of this phrase peculiar to Lancashire and its borders? There

are also many definitions of the same word as "tolerable," "respectable," "decent," "proper," "perfectly," "tidy," etc. Perhaps some reader could supply the correct definition.

ANTIQUARIAN.

HOW WEAPONS FIRST CAME TO BE USED.—The idea of employing weapons for assault or defence was a logical result of the first contest that took place between man and man. In these contests the strongest man, with his native weapons—his fists—was unconsciously the father of all arms and all armed strength, for his weaker antagonist would early seek to restore the balance of power between them by the use of some sort of weapon. The shorter armed man lengthened his striking power by the use of a stick, and found, after a time, the help its leverage and weight afforded him. The first case in which the chance-selected, heavy-ended staff or club showed that weight or hardness had its value, was a first step toward furnishing it with a strong head. Hence, the blow of the fist was the forerunner of the crushing weapon. In the same way the pointed stick became the lance or dagger; and the thrown shaft, helped, as knowledge increased, by the bow or "throwing stick," was the precursor of the dart and arrow. The character of the first weapons was largely determined by the nature of the material from which they were derived, and their shape partly from this and partly by copying the forms of the weapons possessed by the animals the primeval men slew. Hence arises the general similarity in character and shape of the earliest tools from all parts of the world.

CONSTANTINOPLE SLAVE GIRLS.—The visitor, a lady, entered the salesroom and took her place upon a divan. A number of white girls, of ages varying from twelve to eighteen, were then led up to her, one after the other, each in her turn standing motionless before the sofa till signed to yield her position to her next fellow. They are described as for the most part coarse, clumsy and heavy, with sullen, cowed faces, and muddied, yellow complexions. Their dress consisted of a gauze cape and loose frock, short sleeves, and reaching to the ankles, which was fastened down the front with strings. Deploring that her husband desired to present an *odalisque* to a pasha, the visitor asked to see some prettier maidens, but was told there were none on hand, though a selection would shortly arrive, when she certainly could be suited. Two Turkish women were during this time choosing slaves. No sort of consideration was paid to the feelings of the poor girls. Their teeth were looked at, their persons punched and pulled about. The buyers, wanting sound, useful articles, tested their strength and searched for blemishes in the same unconcerned manner as is done at a horse fair. As for the girls, their attitude was invariably that of absolute, uncomplaining submission. They stood with downcast eyes and drooping limbs, simply doing what they were ordered, and never losing for a moment their look of stupid, hopeless indifference.

SATURDAY, NOVEMBER 25TH, 1882.

Notes.**EXTRAORDINARY FINGER NAILS.**

[1098.] It is in Siam, in Annam, and in Cochin China that this extraordinary custom is carried to its greatest development. The nobles of Annam, for instance, permit their nails to grow to such a length that the hands are absolutely useless for any practical purpose. The nails on the second, third, and fourth fingers attain a length of from four to nearly five inches. They are straight, with a slight inward curve, and present the appearance of immense claws or talons; which, we could imagine, might be of use to man in his most savage state for scratching up the ground to find roots or seeds, but certainly do not appear adapted for either use or ornament under any of the ordinary incidents of life. The nail of the thumb is hardly so long as those of the other digits. It at first grows nearly straight, with also a tendency to curve inwards, but presently takes the form of an elongated spiral, and must almost entirely prevent the use of the thumb as an organ of prehension. On the first finger alone is the nail kept within reasonable bounds, and with this only must be performed all those innumerable trifling acts which taken together add so greatly to our comfort and well-being. It sometimes happens that the nails are allowed to grow to a great length to indicate that the wearer leads a religious life, and has forsworn at once the labours and frivolities of the world. The hand of a Chinese ascetic, leading such an indolent and wasteful existence, presents the most extraordinary spectacle. The nail of the first finger is indeed, as in the case of the Annamese already described, left sufficiently short to render the finger of some practical service. The other fingers are, however, disfigured by immense horny growths, which can scarcely be called nails, which reach the enormous length of from 16 to 18 inches.

JACQUES.

THE SAVING OF THE SCOTTISH REGALIA.

[1099.] The siege of Dunottar was converted into a blockade in the beginning of May, 1652, and the service was entrusted to Colonel Thomas Morgan, who had with him Monk's Regiment (now the Coldstream Guards), some horse, dragoons, and a train of guns. The latter he got into position for bombarding the place, while he encamped at the Black Hill of Dunottar, and, ere long, the garrison became reduced to the greatest straits by the want of provisions. The be-

siegers looked upon the capture of the Scottish regalia as of more importance than the castle, and Colonel Mackinnon says that "Monk's own regiment was, probably, selected for this service, that it might have the credit of the capture of the 'Honours of Scotland,' it being well known that the regalia was deposited for safety in this castle." However, they were happily never fated to fall into republican hands, for they were saved by the ingenuity, bravery, and patriotism of a woman, with the connivance of the governor, who agreed that he was to be kept ignorant of the place of their concealment, lest the English, by torture, might wring the secret from him. Armed by a pass from Colonel Morgan, the wife of Mr James Grainger, minister of the adjoining parish of Kineff, accompanied by her maidservant, bearing on her back a quantity of flax, which she pretended she had bought at Stonehaven, was permitted to visit the governor's lady. She rode on horseback, as if she had come from that town, and left the animal at the gate while she and the girl were in the fortress. Unknown to the governor, his lady packed up the sword of state and the sceptre in the long bag of flax, while Mrs Grainger brought out the royal crown in her lap! When leaving the castle, she was courteously assisted to her saddle by Colonel Morgan in person. The lady and her servant passed through the English camp with those royal insignia, in defence of which perhaps a million of Scotsmen have died in battle, and that night saw them safely under the floor of the parish church, where they lay till the restoration, and, strange to say, quite uninjured, as their unknown guardians frequently renewed the linen in which they were wrapped.

F. REEDER.

GIANT CUTTLE FISH.

[1100.] In November, 1873, a Calamary or Squid of large size was met with off the Newfoundland coast. The animal was brought ashore in the fishermen's nets. The body was seven feet in length, and the tail fin 22 inches broad; the two large arms were each 24 feet long, and the eight shorter arms six feet in length. The total length was 32 feet; the eyes were four inches in diameter, and the number of suckers estimated at 1,100. Between 1870 and 1879 various specimens of similar giants, attaining a length of from 30 to 52 feet, inclusive of arms, were found. It is probable that these giant cuttle fishes haunt the Newfoundland coast on account of the shoals of cod and other fish with which that region teems. Our own coasts, also, do not want for examples of giant cuttle fishes. A Captain Neill, of the ship *Robertson*, of Greenwich,

in 1834, was voyaging between that port and Montrose. On the 22nd of June in that year he fell in with a large sea-monster, which, from the description and sketch given of the occurrence, seems to have been a giant cuttle fish. On Sunday, the 5th of August, 1876, the master and mate of a Norwegian ship saw, off the Scottish coast, a huge animal, also believed to have been a largely-developed cuttle fish. The occurrence was testified to before a Dundee magistrate.

S. ROBERTSON.

Replies.

THE PICTURE OF JOHN HEWITT, D.D., AT LYME HALL.
No. (1069.)

[1101.] The confirmation of the statement made at the close of the last paper, with an account of the work performed by Dr. Hewitt, would be of great value, as it bears materially on the history of these two counties during the civil wars. After the King's death he became chaplain, at Havering House County of Essex, to the Earl of Lindsay, to whose sister he was subsequently married. He is believed to be the author of the epitaph upon his Sovereign in the "Pcon Basilike" commencing "So falls, &c," and signed J.H. He was [subsequently chosen by the parish of "St. Gregory" near Saint Paul's, London, to be their pastor, and for the purpose of fulfilling his engagement he removed to London, and rented Lord Hausdon house, in St. Paul's Churchyard. A writer, who has taken great pains, and brought together several important matters connected with Dr Hewitt's History, says, "His preaching was popular, and was attended by the elite of society during the Commonwealth. Cromwell's own daughters, the ladies Falconbridge and Claypole, privately came to his Church, and were married by him. He never disguised his loyalty to his late Sovereign, and used to excite his auditory from the pulpit to a generous contribution to the excited monarch's exigencies, urging them to remember a distressed friend. So successful were his appeals that his youngest brother declared upon one occasion, that he saw the basins brought full from the church door, emptied at the Communion Table, and being taken back were again half filled with the collections of the people. It appears Dr Hewitt was in the habit of meeting his loyalist friends at the house of a Mr Warren, in Woking-street, and they were in communication with the exiled King Charles the Second. This came to the ears of Cromwell, who immediately caused Sir John Shepley

and Dr Hewitt to be seized, and is said to have told the latter that "he was as a flaming torch amongst the wheat sheaves, and that he should die as sure as his coat was black." Cromwell's feelings toward^s him were so well known, that previously to his being arrested, his friends had urged upon his attention the necessity of leaving London, and had partly arranged for the purchase of an estate in Lancashire, valued at £300 a year, where a living had also been promised to him. But he stayed in London too long, and was seized, and speedily brought to trial. In a book entitled "Troubles of England," by Sir William Dugdale, 1658 pp 456, he says. "It being once more expedient to renew those terrors to the people, he (Cromwell) caused his bloody theatre called the High Court of Justice, to be again created in Westminster Hall, where, for the mere formality's sake, the persons whom he did deign for destruction were brought, the one Dr John Hewet, D.D., a reverend divine, Sir Harry Slingsby, Peter Leigh, and others, June 1st, 1658." Setting aside the bitter partisan spirit manifested by Dugdale, it ought to be stated that undoubtedly Cromwell consulted "Whitlock" and "Thurlow" regarding these trials, and both advised a trial by jury as the more constitutional course, (Whitlock's memorials and Burtin's Diary of Parliament, 1656—1659, vol. 2, pp. 473), but Cromwell preferred his own High Court of Justice, and before that body of 24 judges the trial began.

ANTIQUARY.

CHURCH BELLS.

(Nos. 1068, 1076.)

[1102.] In continuation of the article on bells, I shall now take those in the county of Chester:—

	Bells.	Tenor. Cwt.
Norbury	5	8
Nantwich	6	16
Little Budworth	5	7
Bowdon	6	14
Minshull.....	5	10
Waverham	6	9
Mottram-in-Longdendale	8	11
Acton	6	14
Burton-in-Wirral.....	5	8
Daresbury	6	10
St. Michael's, Chester	6	7
Marple	6	14
Neston	6	10
Wilmslow	6	13
Great Budworth	8	22
Over	5	11
Frodsham	6	13
Holy Trinity, Chester	6	8
Audlem	6	9
Barthomley	6	13
Knutsford	6	13
Northern	6	15

Eastham.....	5	.....	8
Mobberley	6	.....	12
Gawsworth	5	.....	11
New Church, Macclesfield	10	.....	24
Old Church, Macclesfield	8	.....	18
Tarvin	6	.....	9
Sandbach	6	.....	15
Congleton	6	.....	11
St. John's, Chester	8	.....	15
Middlewich	6	.....	15
West Kirby	5	.....	8
Alderley	6	.....	13
Alsager	5	.....	8
Wybunbury	6	.....	15
Malpas	6	.....	16
Stockport	8	.....	24

E. H.

CURIOUS EPIITAPHS.

[1103.] In a churchyard at Portsmouth :

Here lies the body of Jonathan Brown,
Who was lost at sea, and never found.

Here lies the landlord of the Lion,
Who died in hopes of reaching Zion ;
Resigned unto the heavenly will,
His son keeps on the business still.

Here lies the body of Elizabeth Mann,
Who lived an old maid and died an old Mann.

In Cheveley-le-Cley, Dorsetshire :

The husband to his wife, Ann Hughes.
Who far below this tomb doth rest,
Has joined the army of the blest.
The Lord has ta'en her to the sky,
The saints rejoice, and so do I."

Cheadle.

J. S. A.

ENGLISH COINS.

(No. 1096)

[1104.] I have heard it said that the origin of the custom was this: When King Charles II. was restored to the throne he desired the impression of his effigy to be cast on the coin in the opposite direction to that in which Cromwell's was, in order to signify his utter aversion to that usurper of the kingly power. After the death of that monarch, his successors kept up the custom. If that be the correct reason, one would have thought each succeeding sovereign would also have followed in the King's steps, as, by alternating, they appear to put the regicide Cromwell and the rightful heir on a par.

WARREN-BULMERLEY.

CONGLETON BEAR AND BIBLE.

(Nos. 202, 1095).

[1105.] The words quoted by "Cestrian" in last week's Queries have reference to an incident which occurred in olden time, when bear-baiting was one of the chief items of amusement. According to tradition, the people had subscribed to buy a copy of the Bible, the one used by the priest being much worn. It being near the wakes, and these not being allowed to pass without observing an ancient custom

of baiting a bear, some began to wonder how the money would be raised with which to purchase a bear, when it was suggested that the money collected to buy the priest a Bible should be taken for that purpose, the priest to be content with the old Bible for another year. For a poetical rendering of it, I must refer our readers to No. 202 of Notes and Queries. This practice of selling the Bible to buy a bear is not, however, peculiar to Congleton. In *Hudibras* occurs the question :

What relation has debating
Of Church affairs with bear-baiting ?

The churchwardens of Ecclesfield, near Sheffield pawned the Bible from the sacred desk to obtain the means of enjoying their immemorial sport. The same legend attaches to Clifton, a village near Rugby, in the following couplet :—

Clifton-upon-Dansmore, in Warwickshire,
Sold the Church Bible to buy a bear.

ED.

REVIEW OF THE OLD VOLUNTEERS.

(Nos. 118, 125, 304 1079.)

[1106.] With regard to the old Stockport Volunteers the writer has a fair recollection of a review of them in a field in Portwood, in the year 1804, by Prince William, son of the Duke of Gloucester, who made the Castle Inn, Market Place, his quarters. The Duke of Gloucester had, I believe, been holding a large review of troops on or near Ardwick Green, and it was during the same visit that his son, Prince William, came to Stockport to inspect the old Stockport Volunteers. I have heard it said that the Duke of Gloucester when hunting in these parts stayed at "the Castle" in the Market Place.

HISTORICUS.

COUNTY COURTS.

(No. 1081.)

[1107.] County Court districts were established in England and Wales, in 1846, in the place of the ancient County Courts (held by the sheriffs of the counties), for the purpose of making the administration of justice cheaper, and especially to facilitate the recovery of debts, when those debts did not exceed a certain limited amount. Originally, the amount recoverable through the County Courts was limited to £20; it is now extended to £50; and, by the consent of the parties, actions involving any amount may be determined by the courts. Usually actions in these courts are heard and decided by the judge, who is appointed by the Lord Chancellor (or, in Lancashire, by the Chancellor of the Duchy of Lancaster), and who must be a barrister of at least seven years' standing; in certain cases, however, a jury may be demanded. By recent legislation, jurisdiction in probate (up to £200),

has been conferred on the County Courts; and they have also jurisdiction in admiralty, bankruptcy, and certain other cases, subject to appeal to the divisional courts of the High Court of Justice. In England and Wales there are now fifty-six County Courts, presided over by fifty-six judges, each of whom receives a salary of at least £1,500 a year, but is disqualified for any other practice of his profession, and for a seat in Parliament.

F. HURST.

SAMUEL JOHNSON, LORD FLAME.
(Nos. 8, 767, 1064.)

[1108.] I have in my possession a copy of the *Monthly Magazine* for 1793, in which this eccentric individual is criticised, together with one of his productions, viz., *Hurlothrumbo*. With your permission I will transcribe it for the benefit of S.J.P., and others: His real name was Samuel Johnson, a man, though not equal, in solid sense and strength of understanding, to his eccentric namesake, may at least contend with him on the score of vivid fancy, versatility of talent, and oddness of character. With the profession of a dancing-master, in which he excelled very much, he united that of a poet, of a musician, and a player. In the first of these characters he was tutor to some of the highest families, and by that means became acquainted with many of the nobility. The late Duke of Montague (the reputed author of the *Bottle Conjurer*), finding Mr Johnson a proper instrument for his favourite purpose of ridiculing the credulity and foolish curiosity of the age, engaged him to write the play of *Hurlothrumbo*; a composition, which, for absurd bombast and turgid nonsense, perhaps, stands unrivalled in the English language, insomuch, that "Hurlothumborant" is now become a proverbial expression. This play was extolled in the newspapers by the duke, as the most sublime effort of human genius which had for a long time appeared; in consequence of which and the continued commendations of it which were thus echoed round, it was performed for many successive nights, till the whole town had had the satisfaction, or rather the mortification, of finding themselves personally duped, and of discovering that unintelligible rant did not constitute sublimity. The author, himself performed the part of Lord Flame, one of the characters, a title which he from thence obtained, and was saluted with by all ranks during the remainder of his life. This extraordinary work was published by subscription, in the year 1729, and many names of the first rank and consequence then in the kingdom, are prefixed as subscribers. The character of the play is described with great humour in the epilogue annexed to it, written by Mr Byrom,

of which I quote from memory a few of the ideas *Hurlothrumbo* (another of the characters) is introduced upon the stage, quarreling with a critic concerning the qualities of the drama.

— Carr. Call this a play!
Why there's no plot, or none that's understood.
HURL. The e's a rebellion tho', and that's as good.
CARR. No spirit nor genius in it. HURL. What! don't here.
A spirit and a genius both appear?"

In truth, and so they do, Mr *Hurlothrumbo*, and as terrifying a spirit as the best of them; no less than death himself, who enters, arrayed in all his accoutrements, mounted on a great black horse, and attended by a genius as horrible as himself. But to proceed to the mention of Lord Flame's other productions; soon after the publication of *Hurlothrumbo*, encouraged, no doubt, by the extraordinary success of his last performance, he wrote another play called the *Blazing Star*, or the *Beauties of the Poets*, which was equally patronised with his last performance, and which he dedicated to the then Lady Delves and Lord Walpole. The dedication to which he inscribed himself Lord Flame, is a model for compositions of this nature; and those who are at a loss for the style of dedicatorial adulation, need only resort to this specimen of his lordship, to be initiated into the whole art and mystery of it. The *Blazing Star* is by no means inferior in *sublimity* to *Hurlothrumbo*, and the common unpoetical reader will, doubtless, be a little surprised, when he hears not only the heroes, but even their very pages, venting the most lofty and sounding passages of Milton and other authors, as familiar discourse.

(To be continued.)

WARREN-BULKEMY.

Queries.

[1109.] DIBDEN, THE COMPOSER.—I have some recollections of seeing a statement respecting a proposed monument to Dibden. Where was he interred?

CUSPUS.

[1110.] CROSS AT NETHER ALDERLEY.—At Nether Alderley, Cheshire, there is standing a rude stone cross which does not appear to have suffered much by the ravages of time. Can any of your readers in that neighbourhood say when and why it was erected?

SEMPER.

[1111.] FOLK-LORE OF SALT.—There are few households where there are not some lingering superstitions respecting salt. A helper to salt is, proverbially, "a helper to sorrow." Again, if salt be spilled, it is said to be unlucky, and I have seen recently where edu-

cated persons—females of course—on doing so take a pinch and throw it over the left shoulder to break the evil consequent on spilling the same. It is not unlucky to be salt, but it is very unlucky to return it. Are there any other similar ideas known?

ED. BOOTH.

[1112.] STORM CHARM.—I remember well, some 30 years ago, it was a common practice to place two sticks together, cross-wise, on the approach of heavy clouds indicating a storm, at the same time saying some rhyme, which I have almost forgotten. It was to this effect:—

“Chriss-cross—away and begone,
Away with the darkness, out with the sun,
Good Lord save us everyone.”

It would be interesting to know what the words were, and whether there were more than those given above.

CANTOS.

[1113.] THICK AS INKLE WEAVERS.—When two persons are more than usually friendly, or intimate, it is a common remark that they are “thick as inkle weavers.” May I ask what inkle weavers are, or where, and why the term thick?

MASPERO.

LINKED TOGETHER BY STEEL.—A short time ago a promising young merchant of Butte left for a visit to San Francisco, and by a happy coincidence met a lady on the train who was going a few miles down the road to see her mother. Being slightly acquainted they became engaged in conversation, and soon afterward fell into a blissful slumber, the lady on one seat and the gentleman on the other. On the train was a sheriff, who happened to have with him a pair of handcuffs, and the conductor of the train being well acquainted with the travellers above mentioned, proposed to the officer to play a practical joke on the innocent slumberers. Assent was given, and the conductor, taking the handcuffs, cautiously approached the unconscious pair and attached their listless arms by the official jewellery. He then raised a racket, and the sleepers awoke with a start, only to find that in their sleeping innocence they had been joined together, and that no man without a key could part them asunder. They all joined merrily in the laugh, and, though the gentleman gallantly avowed his captivity a most pleasant one, the lady had almost arrived at her destination, and asked for a separation. Then and there the trouble arose. The sheriff had lost the key, and the situation, which had before been regarded as a right merry jest, grew embarrassing in the extreme. The key could not be found, and at the next station the conductor had to procure a file and go through the tedious process of filing the wristlets, so that the travellers could proceed on their separate ways rejoicing. The conductor states that the next time he plays a practical joke he will rigorously avoid the gentle handcuff.

DEPUTY LIEUTENANTS OF CHESHIRE, 1665.

The utter collapse of the Commonwealth and all that belonged to it (says the Editor of the *Cheshire Sheaf*) when the national regard for royalty and episcopacy asserted itself in one resistless wave at the Restoration, left a great deal to be done, and not a little to undo, by the government of Charles of Second. Just as the Royalists had been deprived of power on the triumph of Cromwell, so, when Monk and his confederates had once safely replaced the crown on the King's head, countless were the changes that were rendered necessary when the Stuarts got their own again. And naturally, the heads of the old regime, those who had lost homes and fortune in their loyalty to the throne, now found themselves and their party altogether in the ascendant. We present to-day a copy of the Commission issued by Charles, Earle of Derby, in 1665, appointing his deputy-lieutenants to assist him in the reconstruction of the Palatinate on the Royalist basis. It runs literally as follows, and has never before, we believe, found its way to the press:—“To all to whom these presents shall come.—I, Charles, Earle of Derby, Lord Stanley and Strange of Knocken, Baron of Weeton, Viscount Kinton, Lord Mohun, Burnell Basset and Lacy, Lord Lieutenant of the Counties pallatine of Lancaster and Chester and the City of Chester and the County of the same, Chamberlain of Cheshire and Flintshire, Vice-Admirall of Lancashire and Cheshire, Lord of Man and the Isles, &c., sendeth Greeting. Whereas the King's most Excelent Maiestie, according to the Act of Parliament ordering the foerces in the several Counties of this Kingdom, hath by Comission under the Great Seale of England nominated and appointed by me, the said Charles, Earle of Derby, his Lieutenant for and in the County of Chester, and for and in the Cities, Burroughs, Liberties, incorporated and privileged places, and other places whatsoever within the same County or the liberties or precincts thereof; and by vertue of the said Act of Parliament and Commission hath Authorised me, the said Charles, Earle of Derby, to Act, doe, Execute, and perform all and everything and things in and by the same Act declared, enacted, or contained, which to such Lieutenants by vertue of the same Act to be nominated by his Majestie, any wayes belongs to be Acted, done, or performed by force of the same Act; a transcript or Copy of which Commission is hereunto annexed: And whereas by the said Act of Parliament the said respective Lieutenants have power and

authority (amongst other thinges) to present to his Majestie, his heires, and successors, the names of such person, and persons, as they shall think fitt to be Deputy-Lieutenants, and upon his Majestie's approbation of them to give them Deputations accordingly: Know ye, therefore, that I, the said Charles, Earle of Derby, by force and vertue of the said Act and Commission aforesaid, and for the Better execution of the powers and thinges in the said Act specified, and conteyned according to the tenour and intent thereof; by and with his Majestie's approbation, have nominated, appointed, constituted, and deputed, and by these presents do nominate, appoint, constitute, and depute Robert Lord Choimondeley, William Stanleyr Esq., Sir George Warburton, Baronet, Sir Peter Leicester, Baronet, Sir Richard Brooke, Baronet, Sir Phillip Egerton, Knight, Sir Robert Cotton, Knight, Sir Peter Brooke, Knight, Sir John Arden, Knight, Sir Geoffrey Shackerley, Knight, Peter Venable, Thomas Legh, of Adlington, Richard Legh, of Lime Thomas Marbury, of the Mere, Thomas Cholmondeley, of Vale Royall, Henry Legh, of High Legh Esquires. * * * * *

and every of them my deputy Lieutenant and deputy Lieutenants for and in the County aforesaid, and for and in all Citties, Burroughs, Liberties, corporated and priviledged places, and other places whatsoever within the same county or the liberties or precincts thereof to Act, doe, Execute, and performe; and to the intent and purpose that they see many or such number of them as by the Act of Parliament aforesaid is in that behalfe directed, Limited, or appointed, shall and may Act, doe, Execute, and performe all and every the powers and Authorities matters and thing in the same Act of Parliament specified and contained which by or on the part and behalfe of the Deputy Lieutenants therein mentioned by force or vertue of the same Act may or ought to be acted, done, executed, or performed, and that in all things, according to the true intent and meaning of the same Act. In witness whereof, I, the said Charles, Earle of Derby, have hereunto sett my hand and seal the 15 Day of June, in the 17 yeare of the Reigne of our said Sovereigne Lord King Charles the Second. Anno Domini 1665. (Signed) DERBY." A portion of the seal is still remaining, showing a quartered coat of eight quarterings.

True hope is based on energy of character. A strong mind always hopes and has always cause to hope, because it knows the mutability of human affairs, and how slight a circumstance may change the whole course of events.

THE CHINESE COMPOSITOR.—The Chinese compositor cannot sit at his case as our printers do, but must walk from one case to another persistently, as the characters needed cover such a large number that they cannot be put into anything like the space used in the English newspaper office. In setting up an ordinary piece of manuscript, the Chinese printer will waltz up and down the room for a few moments and then go down stairs for a line of lower case. Then he takes the elevator and goes up into the third story for some caps, and then out into the woodshed for a handful of astonishers. The successful Chinese compositor doesn't need to be so very intelligent, but he must be a good pedestrian. He may work and walk around over the building all day to set up a stickful, and then half the people in this country couldn't read it after all.

THE LAUGHING PLANT.—This is not a flower that laughs, but one that creates laughter, if the printed stories of travellers are to be believed. A boy friend writes me that he has just been reading about it. It grows in Arabia, and is called the laughing plant, because its seeds produce effects like those produced by laughing-gas. The flowers, he says, are of a bright yellow, and the seed-pods are soft and woolly, while the seeds resemble small black beans, and only two or three grow in a pod. The natives dry and pulverize them, and the powder, if taken in small doses, makes the soberest person behave like a circus clown or a madman, for he will dance, sing and laugh most boisterously, and cut the most fantastic capers and be in an uproariously ridiculous condition for about an hour. When the excitement ceases the exhausted exhibitor falls asleep, and when he awakes he has not the slightest remembrance of his frisky doings.

A CRUEL HOAX.—Not long ago, as a French bark was approaching the port of Marseilles under easy sail, a negro belonging to the crew suddenly clambered upon the bulwarks and plunged into the sea. Although the vessel was promptly hove to and a boat put out in search of the unfortunate man, who was known to be a powerful swimmer, all the efforts made to rescue him proved fruitless. Inquiry among the crew respecting the motives of his suicide resulted in the following painful revelations. He had shipped at Mozambique as an able seaman, and his shipmates learning that he had never before made a voyage to France, agreed to persuade him that human flesh of the negro variety is so highly relished by wealthy Frenchmen of the present day that he could not fail, upon arriving at Marseilles, to be roasted and eaten. Their plot proved only too successful. The conviction that he was destined to figure as a comestible at some Marseilles restaurant preyed upon his mind to such an extent that he at last resolved to die by his own act rather than encounter the fate awaiting him at port. This determination he made known to the authors of the hoax; but they nevertheless kept up their jest until the vessel sighted Marseilles, when the wretched negro, believing himself irrevocably doomed to suffer death within a few hours, drowned himself.

"A snapper-up of unconsidered trifles."

Winter's Tale, act iv, scene ii.

Advertiser

NOTES AND QUERIES.

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Notes.

JONATHAN THATCHER.

[1114.] The individual who obtained some notoriety through riding his cow "Cush" to market in order to avoid paying the horse-tax resided at the time in Park Lane, Stockport Moor. Though I do not remember him personally, I well recollect hearing a story, which may interest your readers. He was returning home one night, on horseback, with his wife in the pillion behind him. Beside the gate leading to his farm was a stile with steps on either side, the side rails to which went some distance higher than the tread, the side timbers forming the letter X, the upper portion forming a support to steady persons as they passed over. Jonathan's horse, as was usual, turned so as to enable him to leave the gate without dismounting, and in so doing his wife became entangled with the upper wood work. Jonathan went through the gate safely, but found, on reaching home, his better half was absent. Returning to the gate she was found hanging in the stile dead, having been strangled in one of the forks of the stile. W. R.

BEAU BRUMMELL.

[1115.] One of the most constant frequenters of Carlton House in the days of George Prince of Wales was George Brummell, or "Beau Brummell," as he was known to his friends, and is still known to history. He was born in 1777, and sent to Eton, where he enjoyed the credit of being the best scholar, the best oarsman, and the best cricketer of his day. His father was under-secretary to Lord North, and is said to have left to each of his children some £30,000. Whilst at Eton he made plenty of aristocratical friends; and being regarded as a sort of "Admirable Crichton," obtained the *entree* to the circle of Devonshire House, where the Duchess of Devonshire introduced him to the Prince Regent, who gave him a commission in the 10th Hussars. When he left the army he lived in Chesterfield-street, where he often had the Prince to sup with him in private. Notwithstanding the great disparity of rank, the intimacy continued for several years. He spent his days mainly at Brighton and at Carlton House, keeping a well-appointed residence in town, and belonging to "White's," and other clubs where high play prevailed. His canes, his snuff-boxes, his dogs, his horses and carriage, each and all were of the first class, and distinguished for taste;

and the cut of his dress set the fashion to West-end tailors, who vied with each other in their efforts to secure his patronage. After a few years, however, a coolness sprang up between him and the Prince, as he espoused the cause of Mrs Fitzherbert, and finally, the mirror of fashion was forbidden to approach the royal presence. Even this, however, blow over, and having been lucky enough to win a large sum at cards, he was once more invited to Carlton House. Here, in joy at meeting once more with his old friend, the Prince he took too much wine. The Prince said quietly to his brother, the Duke of York, "I think we had better order Mr Brummell's carriage before he gets quite drunk," so he left the palace never to return. Everyone knows Brummell's subsequent career and fate. For a few years he was a hanger-on at Oatlands, the seat of the Duke and Duchess of York; then, having lost large sums at play, was obliged to fly the country, and having lived some years in obscurity at Calais, obtained the post of British Consul at Caen, where he died, in anything but affluent circumstances, in 1840—another proof, if any proof be needed, of the precarious existence of those who live by basking in the sunshine of royalty. F. H. G.

SUFFERINGS OF THE CLERGY IN CHESHIRE AND LANCASHIRE.

[1116.] This is a most prolific theme as there were many worthy men who suffered during the Civil Wars. Amongst others was the Rev. William Seddon, of Estham, Chester, and Grappenhall. A divine of some celebrity, the Rev. John Walker, when collecting his materials for his work on this subject, received a letter, which, with others, is now preserved in the Bodlian Library. The volume is a most valuable collection of original letters, which gives some very interesting particulars of one of the ejected clergy in Cheshire. An abstract of this letter appears in Mr Walker's folio volume, but the letter, which was written by the unfortunate clergyman's son, contains many of those minute details which gives so much interest to all narratives. It appears he was first forced to leave his vicarage of Eastham, and to take refuge in Chester, and he was present during the memorable siege of that ancient city. After the surrender he was presented to the rectory of Grappenhall, near Warrington, but was subsequently ejected from it, and the painful circumstances in which he was placed, compelled him to take refuge at Pen-wathum, near Preston, which living he occupied until the times of the Restoration, when he was reinstated at Grappenhall, and died there in the year 1671. The

Letter written by his son is intensely interesting to the biographer, antiquarian, and local historian, and this must be my excuse for giving it in fragments in these Notes:—"Reverend Sir,—In pursuance of a promise I formerly made in a letter to Mr Webber, I have here sent you ye following account of my most honoured father's sufferings in the late times of rebellion and confusion, wherein, though perhaps I may be under some mistakes in not adjusting every passage to its proper time or misnomen of some persons mentioned in it, yet I have not wittingly and knowingly trespassed upon ye truth in any material part of my relation, which I hope you'll therefore pursue with candour, as follows:—"The Reverend Mr William Seddon (my most honoured father), M.A., of Magdalen Coll., in Camb., being about the year of our Lord 1636, sett'd a preacher in one of ye parish churches, I think St. Marie's, in ye city of Chester was then also possess'd of a vicarage at Eastham (about 6 miles distant from ye city), value 68 *l.* per annum, where he liv'd with his wife and family in a very happy condition till ye Civil Wars breaking out, and ye Parliament forces drawing on to besiege Chester he was compeld to withdraw his family and effects into ye city, where his great and good friend and pastor ye Lord Bishop, then Lord Bishop of Chester, accommodated him with several rooms and lodgings in his own palace; and yet the aged Bishop, dreading the hardships of a siege, voided the place, leaving my father in his palace, who continued diligent in his ministry, and frequently preaching to ye garrison there. And the city being closely besieged and frequently storm'd, my mother was, on ye 12th day of October, 1645, delivered of me, her ninth child (all the nine then living), and said to be ye last, y't was publicly baptiz'd in ye font of y't Cathedral there before ye Restoration in 1660.'"

STUDENT.

(To be continued.)

WAGES DETERMINED BY JUSTICES OF THE PEACE.

[1117.] In his report to the Agricultural Commission Mr Little, the Assistant Commissioner, gives the following particulars of rates of wages determined by the Justices of the Peace for the county of Somerset in the latter part of the 17th century, which he says may be of some interest:

SOMERSET, 1685.

WAGES.—Rates determined by Justices of the Peace

	n.	d.
Mowers per diem finding themselves	1	2
" at meate and drinke	0	7
Men making hay per diem finding themselves ..	0	10
" at meate and drinke	0	6
Wcm'n making hay	0	7
" at meate and drinke	0	4

Men reapinge corne per diem, finding themselves ..	1	2
" at meate and drinke	0	8
Moweinge an acre of grasse, finding themselves ..	1	2
Making an acre of grasse to hay	1	6
Mowing an acre of barley	1	0
Reapinge and bindeinge an acre of wheate	8	0
Cuttings and bindeinge an acre of beans and hooknage	2	1

J. CROSS.

CURIOUS EPITAPHS.

[1118.] Many epitaphs do not consist of that effusion of sorrow or solemnity which one would think the occasion demands. It may be remarked at the outset that many of the printed epitaphs have never been beyond the limits of pen and ink, as is indicated by the proofs afforded us by energetic and shifting collectors who have failed to obtain any clue as to their authenticity. Those exhibiting a little logical blundering, as well as those possessing an imperfect grammatical construction, are likely to be more genuine than those in which a pun or play on a name is introduced. Take, for example, the two following. Of one John White it is said:

"Here lies John a shining light,
Whose name, life, actions, all were White."

This is an amusing inscription, showing bad logic, on a tombstone in a graveyard at Montrose:—

"Here lies the body of George
Young and all their posterity,
For fifty years backwards."

Here is another, remarkable for logical blundering:

"Here lie the remains of Thomas Milsolm, who died in Philadelphia March, 1753; had he lived he would have been buried here."

Here is a similar one:—

"Here lie a father, mother, sister, and I,
We all died within the space of one short year;
We be all buried at Wimble except I,
And I be buried here."

This is another blundering epitaph, and is from St Andrew's Churchyard, Plymouth:—

"Here lie the body of James Vernon, Esq., only surviving son of Admiral Vernon; died the 23rd July, 1753."

It is consonant with the feelings of cynical felicity that husbands should think no other woman comparable to their own wives, so that if the sexton himself composed the following rather uncharitable expression some allowance on this account may be granted to him:—

"Here lies the wife of the sexton,
A much better woman than under the next stone."

Those who have looked upon the face of a person who has been struck dead by the powerful force concentrated in a lightning flash, have described that there is depicted upon the features of the deceased a peculiar expression indicative of intense surprise. From the epitaph below it was evidently an expression of pleasurable surprise pervading the countenance of the Cornishman, or his friend would not perhaps have

caused these lines to have been placed in a churchyard in that county:—

"The body that here buried lies,
By lightning fell death's sacrifice;
To him Elijah's fate was given,
He rode on flames of fire to heaven."

Those who are acquainted with the female character will say that there is a great deal of truth contained in the verse inscribed on a pillar at Canterbury, anent female resolution; nevertheless, the writer evidently evinced considerable courage in expressing so openly anything connected with that most difficult subject—woman:—

"A man's a fool who tries, by force or skill,
To stem the current of a woman's will,
For if she will, she will, you may depend on 't,
And if she won't, she won't, and there's an end on 't."

If the Rev. John Chest composed these lines below he was a very modest individual, but if his associates furnished him with them they thought very little of him:

"Beneath this spot lies buried,
One Chest within another;
The outer chest was all that's good,
Who says so of the other?"

Cheadle Hulme.

L. W. S.

Replies.

THE PICTURE OF JOHN HEWITT, D.D., AT LYME HALL.

(Nos. 1089, 1101.)

[1119.] When brought into the Court where Lord President Lisle presided, Dr. Hewitt was arraigned "for that he, minding and intending to embroil the Commonwealth in new and intestine wars, &c., did together with divers persons, traitorously and advisedly and maliciously hold intelligence and correspondence with Charles Stuart, &c." . . . The prisoner sitting covered while his impeachment was being read, the Lord President commanded his hat to be taken off. (State Trials.) Hewitt then demanded to be allowed counsel to conduct his case, but this was refused him. When called upon to plead, he disputed the validity and the power of the Court to try him, and he demanded a trial by jury, but in vain. Being constantly pressed, he refused over and over again to plead, declaring: "I would rather die ten thousand deaths than I will be guilty of giving up my fellow freeman's liberties and privileges." The President cried out, "Take him away, take him away." At length, after a trial which was in fact little better than a legal farce, he was condemned to suffer death by being hanged, drawn and quartered, at Tyburn, on

Saturday, June 5th; but Cromwell altered this arrangement, and postponed his execution for three days, and changed the locality from Tyburn to Tower Hill. After his condemnation, he exhibited in Court and read a very skilfully-written demurrer, which may be found in the State Trials. It was said to be drawn up by the celebrated Prynne. Whilst under sentence of death, every exertion was made by his friends to save his life. Much has been written on this matter which will not bear the crucial test of strict examination. Some of these statements may be possible, for in the "History of Independence," Part 4, it is stated that his wife, Lady Mary Huets, as he writes the name, and his friends "promises persuasions and money, and the deep continued and earnest entreaties of Mrs Claypole, Cromwell's most beloved daughter, could not soften the Protector's obdurate heart, at which unheard-of cruelty Mrs Claypole took such excessive grief that she suddenly fell sick, the increase of her sickness making her rave in a most lamentable manner, calling out against her father for Huet's blood and the like, the violence of which extravagant passions working upon her great weakness of body, carried her, August 26th, 1658, into another world." This circumstance is mentioned by various authors, and will be found alluded to by Dugdale, and also in "Whitlock's Memoirs," "Peck's Desiderata Curioso," &c. A more modern writer has gone even much further than them, and whilst commenting upon the fact of the early death of Cromwell's favourite daughter, which hastened his own end, he sees in this the workings of Providence, and concludes with the following statement: "Dr. Hewitt, by his martyrdom, was the unconscious weapon by means of which at one blow Heaven avenged the crime of murder and the more venal sin of usurpation." A question arises, Will such statements bear examination? Clarendon is a careful and impartial writer, who may be trusted, and he says that "either her (Lady Claypole's) death, or what she said, affected Cromwell wonderfully. She had several conferences with him, which exceedingly perplexed him, though nobody was near enough to hear the particulars; yet her often mentioning, in the pains she endured, the blood her father had spilt, made people consider that she had presented his worst actions to his consideration." So much for her wild ravings and calling out against her father for Hewitt's blood. Says a modern compiler of this history: "Four days after Dr. Hewitt's execution, Lady Claypole wrote to her sister-in-law in the following words, speaking of the plot in which he was concerned: Truly the Lord hath been very gracious to me in

delivering my father out of the hands of his enemies, which we all have reason to be sensible of in a very particular manner, for certainly not only his family would have been ruined, but in all probability the whole nation would have been involved in blood." Thus the connection of this picture and the reason of its appearance in the gallery at Lyme Hall is elucidated. I have a few more facts to add. E. H.

BELLS.

(Nos. 1068, 1076, 1102.)

[1120.] The following is a continuation of the list of bells cast by Messrs Rudall, of Gloucester, for the counties of Cheshire, Lancashire, and Staffordshire. The following is the list for the latter county:—

	Bells.	Tenor, cwt.
Kingsley	5	12
Aldridge.....	5	8
Barton-under-Needwood	6	15
Mucclestone	5	11
Kinfure	6	13
Cheadle	6	14
Horton	6	9
Cheakley	6	11
Rodster	5	11
Walsall	8	14
Leek	6	18
Burslem.....	5	7
Stone	6	12
Leigh	5	15
Betley.....	5	8
Madeley.....	6	12
Willenhall	6	10
Colwich	6	8
Chapel-en-le-Frith, Derbyshire.....	6	11
Hayfield, Derbyshire	6	8

E. H.

[1121.] The following list contains the date locality, and weight of the principal bells in Europe Moscow, 1736 (broken 1737), 250 tons; another 1817, 110 tons; three others, 16 to 31 tons; Novgorod, 31 tons; Olmutz, 17 tons 18 cwt.; Vienna, 1711, 17 tons 14 cwt.; Westminster, 1856, 15 tons 8½ cwt.; Erfurt, 1497, 13 tons 15 cwt.; Paris, 1680, 12 tons 16 cwt. Sens, 13 tons; Cologne, 1448, 11 tons 3 cwt.; Breslau, 1507, 11 tons; Gorlitz, 10 tons 17 cwt.; York, 1845, 10 tons 15 cwt.; Bruges, 1680, 10 tons, 5 cwt.; St. Peter's, Rome, 8 tons; Oxford, 1680, 7 tons, 12 cwt.; Lucerne, 1636, 7 tons 11 cwt.; Halberstadt, 1457, 7 tons 10 cwt.; Antwerp, 7 tons 3 cwt.; Brussels, 7 tons 1½ cwt.; Dantzic, 1453, 6 tons 1 cwt.; Lincoln, 1834, 5 tons 8 cwt.; St. Paul's, 1716, 5 tons 4 cwt.; Ghent, 4 tons 18 cwt.; Boulogne, 4 tons 18 cwt.; Exeter, 1675, 4 tons 10 cwt.; Old Lincoln, 1610, 4 tons 8 cwt.;

fourth quarter bell, Westminster, 4 tons. To this list must now be added "Big Abel" at the Manchester Town Hall, which was brought into use Nov. 11th. This bell weighs 8 tons 2 cwt., and is 7ft. 9in. in diameter. The first bell, its namesake, weighed 6 tons 9 cwt., and was removed in consequence of a flaw. Also "Great Paul," which created so much interest in its removal during the early part of this year.

WARREN-BULKELEY.

GLASS HOUSE FOLD.

(No. 1082)

[1122.] It would appear that this place derived its name from the trade of glass-making, which was carried on in Haughton at the commencement of the 17th century. As early as 1605 there was buried at Stockport an infant of one Dionise (Dennis), a glassman. Other names of glassmen at the Glasshouse were Robert Harvey, Isaack de Howe and George Pylmey. In 1623 the mother of Isaack de Howe was buried. 1624 a daughter of Willm Sheghe, a glassmaker, baptized. In 1644 Robert Wilson, of ye Glasshouse, in Haughton.

GRADELY.

(No. 1097.)

[1123.] There are two senses in which this word may be applied. It is used in a progressive sense, as "Aw'm nobbut like gradely to-day," and again in a perfect sense as "Nah, that's what I co gradely," in the first case meaning "moderate," or "fair," and in the latter "out and out," "best." As for the derivation of the word, I would suggest *gradus*, *gradatim*, meaning step by step.

CESTRIAN.

THICK AS INKLE WEAVERS.

(No. 1118)

[1124.] In "Lancashire Legends" (Harland and Wilkinson) inkle weavers are given as weavers of a kind of tape known as "inkle." This was introduced into England from the Low countries in the 16th century, and its manufacture was carried on by foreign weavers, who kept its manufacturing processes to themselves for a long time. Their closeness on the subject, and their being a colony of themselves, would perhaps give rise to the term "thick" or friendly.

ED. BOOTH.

Queries.

[1125.] LOAFER.—Can any reader of Notes and Queries give us the etymon of this word as applied to an idler?

GERMAN.

[1126.] STREET NOMENCLATURE.—I should be

greatly obliged if, through the medium of your Notes and Queries column, I could ascertain the names of the following streets, &c., at or about the time of the civil war (Charles I.):—Warren-street, Park, Great Portwood-street, Hall-street (Churchgate), Waterloo Road, Newbridge Lane, and Chestergate.

A STOCKPORTONIAN.

[1127]. COOPER'S BROW.—The steep, tortuous road known by this name is one of the oldest in Stockport, and was, I believe, one in use at the time of the Romans. Is there anything reliable known as to its original name? Did the term "Cooper's" arise from the fact that for many years there has been a cooperage at its lower end. If not, who was the person it took its name from?

W. R.

[1128.] TYBURN TICKETS.—In my early days my father happened to be a witness in several cases on behalf of the Crown, in the days when very ordinary crimes were punished by hanging. One of these cases was where there had been a forgery of bank notes, and the delinquents were very severely dealt with. Whether as a reward for his services or at his request, he was granted a "Tyburn ticket," which freed him from service as a juror of any kind (I believe) for the future. Can any light be thrown on these tickets? What were the exact privileges? Do they still exist under another name, and, if not, when were they abolished? Some of your older readers may be able to say.

AN OLD STOCKPORTONIAN.

[1129.] LAWRENCE EARNSHAW.—In the December number of *Longman's Magazine* is an excellent article of Harrison, the inventor of the chronometer, by Smiles. In the course of the article the name of Earnshaw is mentioned as having made certain improvements in this instrument. Can any reader of Notes and Queries give a short account of Earnshaw's life? I may add that he lived at Mottram-in-Longdendale and in the churchyard is a monument erected to his memory.

WARREN-BULKELEY.

The casting down of our spirits in true humanity is but like throwing a ball on the ground, which makes it rebound the higher toward heaven.

Trees in the forest may be barren, but trees in the garden should be fruitful.

What makes people so discontented with their own lot in life, is the mistaken ideas which they form of the happy lot of others.

Kind words are the bright flowers of earthly existence; use them, and especially around the fireside circle. They are the jewels beyond price, and powerful to heal the wounded heart and make the weighed-down spirit glad.

LOVE UNDER PECULIAR CIRCUMSTANCES.—When the French sought to establish a monarchy in Mexico a Mazatlan youth raised a regiment of boys and waged against such of the invaders as appeared in Sinaloa a warfare that told. The young man's father was of Castilian blood and his mother was a Mexican. His name, Corona, soon became famous, and at the age of twenty-five he was regarded as the Mosby of Mexico. At the end of the war he was a major general, the hero of the soldier and the idol of Mazatlan society. He was six feet tall, broad shouldered, handsome and daring. While attending a ball at the American Hotel, at Mazatlan, he stumbled over a domestic, knocking a tray from her hand. Stopping to pick up the crockery, General Corona noticed that the girl was very pretty and very saucy. She told him that her name was Betty Bowman, and that her mother was a San Francisco washerwoman, and that he ought to know better than to rush headlong down a dark stairway. Corona made love to the American miss and before leaving for the capital he had learned of her irreproachable though very humble life. Once away, Betty's face and pert ways haunted him so much that he wrote to her arranging for marriage by proxy. He remained in Mazatlan; the bride went to a convent school. They were a thousand miles apart and wrote to each other daily, the husband constantly instructing his wife in polite ways. President Juarez, fearing that Corona's popularity would lead the people to give their vote to the young soldier at an election then approaching, concluded to send him as minister to Madrid, the most enviable diplomatic position in the eyes of all Mexicans. General Corona took the washerwoman's daughter to his palace in Madrid and she is now the most brilliant and accomplished lady at the court of Spain.

Don't be suspicious of everybody. The man who is everlastingly looking for evil, can find the greatest quantity in his own life.

Envy is a passion so full of cowardice and shame, that none have the confidence to own it.

"Insults," says a modern philosopher, "are like counterfeit money. We cannot prevent their being offered but we are not obliged to take them."

Truth only smells sweet for ever; and illusions, however innocent, are deadly as the canker-worm.

Work does not wear either men or women so much as worry.

Never reflect on a past action which was done with a good motive, and with the best judgment at the time.

True hope is based on energy of character. A strong mind always hopes and has always cause to hope, because it knows the mutability of human affairs, and how slight a circumstance may change the whole course of events.

SATURDAY, DECEMBER 9TH, 1882.

Notes.**AN INTERESTING DISCOVERY.**

[1130.] Among several interesting paintings lately uncovered during the excavations in a garden of Region VIII. at Pompeii, there was one the subject of which seems identical with the Judgment of Solomon. In this mural painting the figures are all pigmies. In the centre is a bench with three judges; kneeling at their feet, in the attitude of prayer, is a woman; farther towards the foreground is a butcher's table, and upon it a naked babe, which a man is preparing to kill with a large knife, while beside him stands a second woman with an indifferent air. Soldiers and people close the scene.

ED. BOOTH.

AN ANCIENT SEAL.

[1131.] A Benedictine Monastic seal (A.D. 1310 to 1320) was discovered a few days since in the course of the work of restoration in the Chester Cathedral crypt. The seal bears the inscription, "S'Fratris Phillipi de Nottingha" (the seal of Brother Philip, of Nottingham). In the field is a priest with close-cropped beard and tonsure, clad in chasuble, having the right hand extended and raised as if in the act of blessing; on either side a cinquefoil and fleur-de-lis; the former is connected with the lips by a faint line. Above the head is a hand with two fingers extended, as if blessing from heaven. The seal is in the possession of Mr G. W. Shrubsole, Market Square, Chester.

J. HARRIS.

LOCAL PLACE NAMES.

[1132] The following relating to the origin of some of our local place-names may not be without interest to the readers of Notes and Queries. It is an extract from a lecture delivered by Prof. A. S. Wilkins, M.A. some years ago, in Manchester. He says:—"We can tell very well wherever the English people proper have been by the terminations. There is an old rhyme that runs:—

'In Ford, in Ham, in Ley, in Ton,
The most of English surnames run.'

And whenever we find any words with these endings, you may be sure that there the English people settled, not Welsh people, not Danish people, not French people, but simply the English, either Angles or Saxons. Wherever we have a word ending in 'ton,' as we have abundantly here, Pendleton, Bolton, Middleton; wherever we have them ending in 'ley,' as in Alderley and Timperley, and so many places in

Cheshire; wherever we have 'ham,' and in most cases where we have 'ford'—in these instances you may be sure that the words are of English origin. I am not sure whether I shall have time to explain all these terminations. 'Ton' simply means a sort of enclosure, more like a farmyard than a town. We have Barton-on-Irwell. 'Bar,' the first part of it, is simply 'bear,' and 'ton' is the enclosure; and so Barton means the enclosure for what was borne by the ground, that is to say, for the harvest or the crop. Barton means a sort of farmyard or rickyard. That accounts for the fact that we have so many Bartons all over England, because there are so many enclosures where people put up their harvest produce. In Broughton, near here, we have the same ending; and if any of you had the misfortune to live in Lower Broughton during the floods, you will understand why it was called Broughton, when I tell you that the first part of it means marshy ground. In one name that we have near here, we get an instance of what is extremely important and interesting in its way—that is, Withington. Now here we have not so many of them, but in some parts of England there are a great many names ending in this 'ington.' We have a fair number of them about here. You know we have Bollington, Carrington, Doddington, Rivington, Warrington. And then we have some in 'ham'—Altrincham, Aldingham, and Birmingham. And besides these, we have some words which end simply in 'ing'—Melling, Pilling, and Billing, all just about this part of Lancashire. But, as I have said, there are nothing like so many in Lancashire as in some other parts of England. In all Lancashire we have only 19 names with this 'ing' in them, but in the little county of Bedfordshire we have 63; in Huntingdonshire we have 57, and in Kent 51 names having this 'ing' in them. Well, of course, just as the chemist, as soon as he gets hold of any substance whatever, no matter whether animal, vegetable, or mineral, wants to find out what its composition is, so we want to find out what this 'ing' means. And we go back as far as we can, and we find that our old English forefathers used this termination 'ing' to denote the son of a person. Suppose a man was named Eoppa, his son would be named Eopping, and all his sons would be named Eoppings. Suppose it was Boll, his family would be named Bollings. For instance, in our oldest version of the list of fathers and sons at the beginning of our New Testament, we have just the same form used; they would put 'ing' on to the name of the father to denote the son. Wherever we have this 'ing' we have an intimation and a proof, we may say, that th^e

people who founded the town were all of one family one little tribe, the children of a man called Boll, or something of the kind. Warrington is the 'ton,' the enclosure, the village, we may say, of the children of Wara; and that is a proof of the fact which I told you on other authorities, that when our English forefathers came over from Germany, they did not come separately, like the Danes, but they came in families, altogether, 'clans,' as the Scotchmen call them. 'Ing' means just the same thing as the Scotch 'Mac,' or the Irish 'O'."

W. J.

Replies.

THE PICTURE OF JOHN HEWITT, D.D., AT LYME HALL.

(No. 108, 1101, 1119)

[1133.] The narrative continues: Dr. Hewitt was executed, together with Sir Henry Slingsby, at Tower Hill, June 8th, 1658, suffering, as Dugdale says, with great equanimity. There are MSS. in the British Museum containing an additional account of his death. On the night previous his son, Dr. Henchman, Bishop of London, and his two infant daughters were with him, whom he commended to the protection of Almighty God, and passed the night in an agony of prayer. He desired that his brother-in-law, Mr Skinner might have his head after decapitation. Dr. Barwick, afterwards Dean of St. Paul's, attended him on the scaffold, and just before he laid his head on the block, Hewitt gave him a ring, with the motto, "Alter aristides." His body was privately interred in his own church of St. Gregory, and on the Sunday following Dr. George Wild preached a powerful sermon, and read a letter written by Hewitt on the day before his execution, which is still extant. This execution caused a great sensation, for there was a crowded congregation, which listened most attentively. The sermon was afterwards printed. Shortly after this nine select sermons were published by his executors. He was twice married, and had a large family, whose fortunes were very chequered and changeable, for there is documentary evidence of grants being made from the exchequer to his son John. Our task is ended, but much more interesting matters might have been added, which are left in order to bring this lengthy article to a close.

E. H.

FOLK-LORE OF SALT.

(No. 111.)

[1134.] It is said by some that salt should be the

first thing taken into the house when people are removing. Some say to a child, who, seeing a pretty bird perched close by, longs to catch him, "Throw salt on his tail, and then you'll have him." The child gets the salt, but as soon he is near enough to place salt on the tail, of course the bird flies off! The child wonders at this, and the elder people laugh. Some say "Spill the salt and get a scolding," others say it is a bad sign to upset the salt-collar, because for every grain of salt lost you will shed a tear! "Help me to salt, help me to sorrow," is, I hear, a frequent saying. In olden times, I think I have heard, that to be placed "below the salt" at table was considered derogatory to the dignity of a guest.

A. E. S.

Didsbury.

LOAFER.

(No. 1123.)

[1135] The word loafer is so very common in America that, although closely approximating to a slang term, it cannot be overlooked here. The expression only found its way into writing about the year 1830, but had been in use long before especially in the markets. It is equivalent to vagabond, intensified, and its personal application is one of the greatest insults that can be offered to an American, something like calling a Frenchman *canaille*. It is singular that the verb (of later formation) has not necessarily a bad meaning; a man will say to himself, "I have been loafing about;" that is, I have been lounging or idling. As to the derivation it clearly has nothing to do with loaf. We must seek the root in Dutch. It may be from loof, primarily weary, tired, thence faint-hearted, lazy cowardly; but it more probably comes from loopen (Ger. *laufen*; compare in Eng. inter-loper). The term looper applied to deserters from South Sea whalers, and Jack Tar's familiar land-lubber are probably connected. Looper in old Dutch, such Dutch as honest old Peter Stuyvesant may have used, meant a running footman, so that perhaps the idea of "lackey" or "flunkey" was mixed up with the term of contempt.

W. A.

DIBDIN'S GRAVE.

(No. 1109.)

[1136.] In answer to the above query, I may say that Mr Dibdin, who composed some of our most famous sea songs, is buried in St. Martin's Cemetery, London. I was unaware of the fact until I met accidentally with some letters in a musical paper on the subject. One of these is from a grandson of the musician, who complains in justice of the state in which the grave is kept, and from which I make the

following extract:—"I have not, indeed, seen Dibdin's grave, for my attempt to get into St. Martin's Cemetery was a failure, but from the general appearance of the place, and what I have been told by those who have been in it, I am satisfied your statements are as correct as the facts are deplorable. I can supply a curious parallel to the state of Dibdin's grave from the incident of a recent visit to Greenwich Hospital when I saw the 'National Memorial' to him. I only found it after spending half-an-hour in fruitless inquiries of people 'who never heard of it' and were sure there was no such thing in the place.' At last I happened to come upon a very courteous curator of some sort, who knew of its whereabouts, but said it was in a private room. However, as a special favour, he admitted me to a small dingy apartment where I saw a good but dirty bust, perched on something like a stone stove. In the paper which contains your letter, I read about the unveiling of the Balfe memorial in Westminster Abbey. What, I wonder, has Dibdin done—that he, at least, as great a man as Balfe—should be so differently and ungratefully treated?" Another writer says:—"I visited Dibdin's grave on the 24th May, 1865. The inscription was as follows: "Sacred to the memory of Charles Dibdin, the celebrated author and composer, who departed this life the 25th of July, 1814. Aged 69 years. This stone is placed by his disconsolate wife and daughter, as a dutiful token to the most affectionate and best of husbands."

His form was of the manliest beauty,
His heart was kind and soft;
Faithful below, he did his duty,
But now he's gone aloft."

H. J. P.

*Fords by the sea are of Danish origin, and contain their word, *fjord*, or *frith*.

COOPER'S BROW.

(No. 1127.)

[1137.] By deed (10 May, 1732) Thomas Eyre, of Stockport, Esq., conveyed to John Bancroft, of Stockport, chapman, the site of the property belonging to me in Cooper's Brow, and the document is witnessed by Alexander Elcock, who was then the principal attorney in the town. The land is described to be at or near a place called Top-o'-th'-Hill (now High-street), "and bounded on the east side by the common cawsway (*sic.*) or footway leading down from the Top-o'-th'-Hill to the Hillgate street by Wharworth's new building, and by a neck or piece of rock projecting into the nook or corner of Wharworth's said building, on the south side by the common highroade over the Top-o'-th'-Hill, on the west by the said Thomas Eyre's

table and midding, stead wall, and on the north side by the said street and James Lees's stable end." From this description I infer that Thomas Eyre lived in this house in High-street, occupied in my boyhood by the Misses Jepson, schoolmistresses, afterwards by John Smith (the agent of the Rev. Henry Wright, of Mottram-St.-Andrew, but previously an ironmonger carrying on business in Mr Henry Hollingdrake's shop in the Market Place), and more recently tenanted by Mr Lawrence Arden, sen. In 1790, Justinian Jordan, of Stockport, plumber and glazier, bought from Bancroft's representatives this plot of land described as in this before-mentioned deed, together with a messuage and two stables thereon, and on the 20th July, 1795, he mortgaged this house, then stated to have been converted by him into five dwelling-houses and a cooper's shop. This deed is witnessed by my grandfather's partner, William Mason, and the mortgage in 1797 was transferred to my maternal great grandmother, Ann Lingard. Amongst my deeds there is one of November, 1820, stating this property to be then in the occupation of John Sharples and others. I have an impression that this Sharples was a cooper, making his goods in the warehouse now occupied by Mr Hornby, and that this brow was sometimes known as Sharples's Brow. The probable date when this tortuous thoroughfare derived its present name might be ascertained from the old poor-rate books; but it cannot be earlier than between 1790 and 1795. High-street is called Top-o'-th'-Hill in all my deeds of the last century.

J. LINGARD VAUGHAN.

CONGLETON BEAR AND BIBLE.

(Nos. 202, 1095, 1105.)

[1138.] Among the sports and pastimes which the inhabitants of Congleton enjoyed in common with the rest of the people of England was that of bear-baiting. When these exhibitions were held in the town, rings were placed about every 50 yards in some of the streets to tie the bear to. They had three days of it in 1601. Their menagerie contained two bears at least; and an officer waited upon these surly quadrupeds, whom the authorities denominated the bearward, and paid him 5s per week. It is said that in the year 1622 the business of "selling the Word of God to buy a bear with" was transacted. There are several accounts of this "selling the Bible," but the most probable one is as follows:—There being a new Bible wanted for the use of the chapel, the Corporation were not willing to purchase one just at that time though they had laid up some money towards the said purchase. In the interim, the town's bear died, and as the bearward was not able to raise money to purchase another, he

applied to the Corporation for assistance; who, on consideration, thought it more necessary to take the money laid by for the purchase of the Bible and give it to the bearward to buy a bear with, than buy a Bible for the use of the chapel; and so the minister had to use the old one for the present time. Thus runs one account. Another states that, as to the money the old Bible was sold for, the Corporation gave it to the bearward to purchase a bear for the wakes, and that they shortly afterwards bought a new Bible for the chapel. Another account states:—That the old Bible was given to the clerk, who sold it for 16s, and put the money into the cupboard. The clerk's son being the town's bearward, and the bear dying about a fortnight before the wakes, he applied to the Corporation to purchase another bruin. After consideration they refused to do so. He then applied to his father for assistance to enable him to buy one himself. His father, being low in cash at that time, could not give him any money towards the object of his wishes; but, after deliberating for some time, he said, at last, he might take the 16s out of the cupboard, for which sum the old Bible was sold that had been given him by the Corporation. The son took the money, and it went in part to buy a bear with, which circumstance has to this day been taken up by the malignant against the good people of Congleton in the expression that "they sold their Bible to buy a bear." Another tradition which bears very hard indeed upon the good burgesses of Congleton, roundly asserts that they actually sold their Bible and gave the price of it to the bearward to purchase another bear with. Of all these accounts of this curious transaction the first is the most probable one; but the present inhabitants of Congleton have the good sense to laugh, and even they themselves call their borough "Beartown." There are a great number of payments to bearwards at the great cockfight on the 5th, 6th, and 7th, May, 1597; and payments, from time to time, such as these:—

				s	d
1600	Given to the bearward at the great				
	cockfight	...	...	5	0
1608	Paid Thomas Green, the bearward			5	0
1610	" " Kelsall " "			5	0
1611	" " Green " "			5	0

A very great number of payments such as the above will be found in the records for 1621, 1622, &c. The Corporation paid bearwards, rush bearers, bullwards, at the wakes; and for the cockpits, butts, king's players, Earl of Derby's players, the Princess Lady Elizabeth's players, &c.

W. W.

SAMUEL JOHNSON, LORD FLAME.

(Nos. 8, 767, 1084, 1108)

[1139.] Continuing the criticisms on the literary productions of this eccentric individual, my authority says:—Those two plays are now very rare, and it is to be lamented that they are not more diffused among the world for the benefit of tragic, or would-be sublime authors in general. These were not his lordships' only productions in the dramatic line, for I was favoured by an ingenious gentleman who had resort to his papers after his death, with two manuscript plays, in the same style as the two before mentioned, together with a printed dialogue, entitled "Court and Country." The gentleman who furnished me with these plays was Bryan Grey, Esq., of Lancaster, lately deceased, a man, who, with the most amiable dispositions of the heart, united an elegance of mind, an intelligence, a variety of acquirements possessed by few. Considered as a most agreeable companion, as a man of superior talents, kind, condescending to all, he will be long remembered and regretted by as numerous a circle of friends as perhaps ever graced the acquaintance of a private gentleman. I could not help paying this small tribute to departed merit, though it has somewhat interrupted the thread of my narrative. But, to return, on a blank leaf in one of these manuscript plays is the copy of a letter written by Lord Flame, and seemingly intended for the manager of one of the theatres, which, as it throws a little light upon the author's character, I transcribe.

"Sir,—Last May twelvemonth I call'd to see you and offer you a play, but you thought proper to tell me that you were then engaged for two years, and that time being now near expired, I write this to let you know that I have been 30 years composing music and songs, and, out of a great number, I have picked out 30 songs, and have made an English comedy, or opera, and such a one that will introduce all the passions that music can describe. I have some business in London in May, and I think to do myself the honour to wait on you with the drama-part of my opera, and will leave it with you to peruse as long as you shall think proper. What I desire of you is, to hear the comedy read over, and when it comes to a song then I will play the air and symphony; and I have the happiness to think that there is no better judge of a song in the kingdom than yourself, and when you have heard it, if you say that you have heard a better, then I will not desire you to play it; but if you should think it better than any, and not take it in, then you will be cruel to the author, and hinder the town of an entertainment; and, in the third place, you may per-

vent any great genius rising up in the age you live in I heard the Duke of Montague say that if Homer was in London in this age, and did write for the play-house, his genius would be thrown away, for the masters would not do his work the honour to look at it. I have made five operas, and all of them were performed in public, but then I was young and acted in them myself, but now I am about fourscore years old, and cannot act any more; but, as this opera is much the best that ever I made, I am desirous to see it performed before I leave the world."

There is no date or signature to this letter, nor any title pages to the two manuscript plays in my possession, as some of the first leaves are torn away; but whenever the learned world shall express any desire, to see these inestimable treasures of genius in print they shall be brought forth, displayed on a fine cream-coloured wove paper, and hot pressed, with engravings by the best artists, expressive of the most sublime passages. The other opera alluded to in this letter I have not seen, and am fearful it has shared the fate of many classic authors, the want of which we now deplore, namely, that it is totally lost. As a poet, the plays above mentioned, which "are interspersed with many original pieces of poetry," exactly in the manner of our modern novels (another recommendation for the world to have them printed) bear the genius of Lord Flame ample testimony. The poetry, no doubt, contributed not a little to the fame of his dramas. So much for his writings.

WARREN-BULKELEY.

(To be continued.)

Queries.

[1140.] YARD MEASURE.—Can some reader of Notes and Queries give the origin of the yard measure, and when first adopted? S. S.

[1141.] CURIOUS SLAB.—In passing along Churchgate, at the end opposite the church gates I have noticed a slab over a dwelling-house with the words "Waterloo, June 18, 1815." At the first glance it appears strange that one of the landmarks of English history should be made conspicuous in this way, leading one to form another opinion that it served an ulterior purpose in addition to chronicling the date of the greatest battle England ever fought. Is this so?

F. PETERS.

SATURDAY, DECEMBER 16TH, 1882.

Notes.

THE FOOD VALUE OF COTTON SEED.

[1142.] An interesting paper has been read on this subject by Professor Gulley before the Society for the Promotion of Agricultural Science at Montreal. It seems that the crop of cotton seed in America amounts to 3,000,000 tons or 180,000,000 bushels; and that during the past year the oil mills consumed 180,000 tons of seed in the manufacture of cotton seed oil, while less than one-half of the remainder was used for fertilisers, seed, and feeding stock, the balance being a total loss. The greatest value of the oil (which has hitherto been used for a variety of other purposes) is now found to be in culinary purposes. Properly refined and skilfully used it is equal to the best lard in all cooking operations. Cotton seed cake or meal is also especially rich in nutritive matter for farm stock. Estimating the cotton seed at 10 cents. per bushel, and oat straw, and coarse hay at 10 dollars per ton, the average cost of food consumed per head per day of cows experimented upon during the past winter was 7 3-10ths cents, cows averaging 1½ gallons of milk per day. One steer fed for beef, weighing 700lbs., when shut up gained 260lbs. live weight, or an average of over 4½lbs. per day, consuming an average of 14 4-10ths lbs. of seed per day and 11lbs. of straw and hay. Average cost of food per day not quite 10 cents. Other experiments pursued at the State Agricultural College of Mississippi showed that boiled cotton seed with any kind of straw or hay would cause cattle to fatten rapidly, no matter how poor in condition. It also makes very rich milk, the oil of the seed seemingly appearing in the milk in the form of cream. The quality of the butter, however, when the cows are fed largely on cotton seed, is poor. Other experiments with regard to food and manure are to be made.

G. A. ATHERTON.

CURIOUS EPITAPHS.

[1143.] The most unexpected of all epitaphs appear to be those from which the friends or relatives of the deceased endeavoured to improve their trade as well as to express their sorrow. Take the following, which serves for an excellent example:—

Here lies the body of James Hambick, who was accidentally shot on the Fæas River by a young man with one of Oll's large revolvers, with no stopper for the hammer to rest on. It was of the old-fashioned sort, brass-mounted; and of such is the kingdom of heaven.

It is also related that in one of the cemeteries near

Paris, many years ago, a small lamp was kept burning under an urn over a grave; and the translation into English of the inscription on the tomb reads thus:—

Here lies Pierre Victor Hournier, inventor of the everlasting lamp, which consumes only one centime's worth of oil in one hour. He was a good son, husband, and father. His inconsolable widow continues his business in the Rue Aux Trois. Goods sent to all parts of the city. Do not mistake the opposite shop for this.

It is to be hoped Madame Hournier found the above to serve as a splendid advertisement for her husband's patent, though the method pursued for the sale thereof would lead one naturally to suppose that a moderate income derived from "the everlasting lamp" would considerably brighten the feelings of the "inconsolable widow."

It will not be for one instant supposed that James Wyatt had anything to do with the concoction of the following effusion:—

At rest beneath this churchyard stone,
Lies stingy Jimmy Wyatt,
He died one morning just at ten,
And saved a dinner by it.

In the churchyard of Plumstead, Essex, occurs the following inscription. We can only arrive at the conclusion, after the perusal of the extravagant lines, that Master James Darling professed an excessively voracious appetite, or that he swallowed the stones, when he exclaims:—

The answer of death was given to me
For eating the cherries off the tree.

We should conjecture that this warning is calculated to inculcate principles of moderation into the mind of the youth of Plumstead during the fruit season.

A religious sentiment could hardly have been more curtly and sarcastically expressed than as under:—

Here lies the body of Gabriel John,
Who died in seventeen hundred and one.
Pray for the soul of Gabriel John,
If you don't like it you can let it alone;
'Tis all the same to Gabriel John,
Who died in seventeen hundred and one.

On the Marquis of Anglesey's leg at Waterloo:—

Here lies, and let no saucy knave
Presume to sneer or laugh
To learn that mouldering in the grave
Is laid a British calf.

For he who reads these lines is sure,
That those who read the whole
Will find that such were premature,
For here, too, lies a sole.

And here five little ones repose,
Twin born with other five;
Unheeded by their brother toes,
Who all are now alive.

A leg, a foot, to speak more plain,
Lies here of one commar diug,
Who, though his wife he might retain,
Lost half his understanding.

Cheadle Hulme.

L. W. LONG.

(To be continued.)

SUFFERINGS OF THE CLERGY IN CHESHIRE AND
LANCASHIRE.
No. 1116.)

[1144.] The narrative relating to the Rev. William Seddon, of Chester, thus continues:—"The city being surrendered upon articles my father was shortly apprehended and made prisoner, and after some short duration was demanded by ye prevailing powers, why he had not, according to ye articles of surrender, march'd off with the garrison to ye King's quarters, to which he reply'd y't he thought his cassock had unconcern'd him in those articles, being a minister in ye city, but, above all, he had a wife and many small children there, which if he could see tolerably dispos'd of he would not unwillingly accept the articles. But many complaints being made against him, y't he had in his preaching reflected upon the proceedings of the prevailing party, and had animated ye garrison to resistance unto blood, &c., he was remanded to prison again, and his house permitted to be plundered by yesouldiers, who despoiled him not of his goods only, but of his books and papers, which they exposed to sale at a very low rate, and so by private directions to some of his friends he re-purchased some of the most necessary for his own use. But then an order was drawn up to export his wife and children of ye city to Eastham (which accordingly was done, several of ye younger sort being put into a wagon with other goods which had escaped the pillage) where, though they had only ye bare walls of a vicarage-house to resort to, yet they found a hearty welcome from the loyal part of the parishioners there, amongst whom they dispers'd themselves, and in a short time after, my father's confinement was somewhat enlarg'd and his escape conniv'd at, which gave him ye liberty of going in quest of his wife and children, whom he found in pretty good circumstances amongst his local friends. But another minister (whose name and character I have utterly forgot) being despatched with orders from ye ruling powers at Chester to supply the vicarage at Eastham and a rumour dispos'd y't my father must be apprehended again, and reduc'd as prisoner to Chester, he scamper'd about privately to ye houses of ye loyal gentry, to whom his character and condition were well-known, and then despatched a letter to his elder brother, Mr Peter Seddon, at Outwood, in Lancashire (ye place of my father's nativity), who was then, at that rate of ye times, a zealous Presbyterian too, and had a son a captain in the Parliament's army, acquainting him with the storm he was under, and requesting him to cover either all or part of his family till he

could weather the storm, to which letter ye main of ye answer he had was y't would he conform himself to ye Godly party, his own merits would protect and prefer him, which so insens'd my father y't he never more had any correspondence with him. But in his perambulations amongst ye loialists, conducted by ye good hand of Providence, he met with one Mr Atherton, a Lancashire gentleman and a hearty cavalier, with whom he had a former acquaintance, and who, by virtue of a deed of trust from one Mr Byrom, a gentleman y't was slain in the King's service, had the donacon of a parsonage call'd Grapenhall (which was then vacant by ye death of one Mr Richardson, its incumbent), and the presentation to this rectory he freely tender'd to my father, persuading him with all possible secrecy and expedition to post up to ye commissioners or tryers of ministers, which accordingly my father did, and upon examination was by them approved and recommended to ye rectory of Grap'nall, a parsonage worth £130 per annum, at 16 or 18 miles distant from Chester, and bordering upon Lancashire. Here he settl'd and fixed himself, well accepted and beloved by his parishioners, so y't he had time to recollect his dispersed family, and enjoyed a calm; but this could not be durable. He was soon haunted with the old rumours of a dangerous delinquent, a malignant, &c., and this grew up into menaces of articles and complaints, and at last into a moral assurance y't one Major Brooks, a Parliamentry officer (whose malice he had formerly experienced), intended to seize and apprehend him, which caused him for a time to abscond, and afterwards, upon overt attempts made upon him, to flee into Lancashire, where he was by some friends recommended to one Mr Fleetwood, of Penwortham (a parish situate near to a great market town called Preston, and about 22 miles distant from Grap'nall, in Cheshire), who, being a very loil gentleman and impropriator of ye tyth's of yt parish, entertained him in ye quality of a chaplain, or curate, to preach at ye little church near adjoining to Penwortham Hall. Here my father fixed again in this house, entirely beloved by his patron (who allowed him £40 per annum), and of all his parishioners, and having intelligence out of Cheshire y't my mother whom he had left at Grap'nall with a strict charge to gett ye place supplied, and keep possession as long as she could, was, with her family, ejected ye parsonage house there, and a new rector, one Mr Bradshaw, a rigid Presbyterian (whether by appointment or commoners, or usurpation I know

not), put in, he acquainted his patron, Mr Fleetwood, with it, who thereupon ordered a poor cottage house at a little distance from his own hall to be fitted up, and added three or four acres of ground lot to keep a couple of cows, and here, as in a little ark of rest, my father seated himself with his wife and nine children, supported and maintained by ye good hand of Providence, which ordered him still ye £40 pension from his patron, and large gratuities from the Loyalists in those parts, whose children he privately baptis'd, and performed other ministerial offices at their requests according to the ancient forms of the Church.

STUDENT.

Replies.

MEASUREMENT.

No. 1145).

[1145.] It is popularly supposed that our measures of length are derived from the vegetable kingdom. All books on arithmetic start their table of long measure with "three barley-corns one inch," and so on to the foot and yard; and it was anciently enacted that the barley-corns should be full-grown grains taken from the the middle of the ear. Henry I. decreed that the yard should be equal to the length of his arm, but our present standard dates back from the time of Henry III. The last Act of Parliament relating to the yard standard was passed in 1855, when it was enacted "that the straight line or distance between the centres of the transverse lines in the two gold plugs in the bronze bar deposited in the office of the Exchequer shall be the genuine standard yard, at 62° F.; and if lost it shall be replaced by means of its copies." This standard was chosen so as to be as nearly as possible equal to the length of the best standard yards formerly used. The authorised copies referred to in the above extract are those preserved at the Royal Mint, the Royal Society of London, the Royal Observatory at Greenwich, and the Palace of Westminster.

Macclesfield.

WM. WARD.

SAMUEL JOHNSON, LORD FLAME.

(Nos. 8, 767, 1084, 1169, 1139)

[1146.] Lord Flame, after having moved the chief part of his life in the higher circles, was, in his declining age, presented by the late Earl of H*****, to whose family he had formerly been tutor in the art of dancing, with a small mansion at Gawsforth, a romantic village near Macclesfield, in Cheshire, where he might spend the remainder of his days in peace,

and indulge his passion for the muses, in rural leisure. To this place he retired, where he was liberally supported by the annual contributions of several of the first wits of the age, and many of those families with whom he had before been intimate. The nominal nobleman had been so long accustomed to hear himself addressed by his title, that he at last absolutely fancied himself to be a lord, aping the manners and assuming all the dignity of one descended from a long train of illustrious ancestry. His patrons, willing, perhaps, to humour the conceit, were wont not to send their subscriptions immediately to him, but to the Earl of H*****'s steward, who lived at Gaws-
worth, and who used to wait upon Lord Flame annually, with this introductory address—"Mr Lord, I have brought you your rents." He was desired to wait, and his lordship, having received the money, gave him a formal receipt and dismissed him. Indeed, one of his patrons, the Bishop of C—, regularly transmitted to him personally, an annual present of a pound of tea, in which were contained ten guineas; but it is probable, from several little stories told concerning him, that had the naked subscription been sent to him, undisguised and unpalliated by some such cover as the tea, he would have resented the gift intended for his subsistence, as an affront. He was familiar at the tables of the gentlemen in the neighbourhood, where his lively sallies of wit made him constantly acceptable, and where he always behaved as if he was really of the rank which his title imported. The rustics still remember him, and relate with smiles, many little anecdotes concerning his eccentric deportment. They all of them invariably addressed him by the title of "My Lord," but behind his back they gave him another title, not quite so respectable as the first, namely, "Old Maggoty." He was himself of a good old age, but, notwithstanding, had a peculiar dislike to old women. There was an old woman, named Hannah Bailey, who lived neighbour to him, and, it is probable, had never been unkind to him, but on whom he never could look with an eye of favour. One story, in particular, I recollect hearing from the villagers concerning him. It is customary in country churches, when a couple has been newly married, for the singers to chant, on the following Sunday, a particular psalm, thence called the Wedding Psalm, in which are these words: "Oh well is thee, and happy shalt thou be." It happened that the nuptials of a village pair were thus celebrated before Lord Flame, but the hoarse music of the countrymen did not please his refined ear. When the

service was over, he accosted the clergyman at the church door with this opinion, "I tell you what, sir, I think yonder Tom Friar would do to sing 'Oh well is thee, and happy shalt thou be,' if the devil was married to Hannah Bailey." The rustics celebrate him as a remarkably excellent performer on the violin, which stamps on additional lustre on his name, in his character of a musician. They add, too, that he himself imagined he was an uncommonly melodious singer, but the contortions of his face during the performance were so hideous that he was accustomed, whenever he was desired to sing, to stand with his face close to a wall, and to cover each side of it with his hands, in order to prevent every possible chance of its being seen, as otherwise it would have been sure to have diverted all attention from his song. After having enjoyed the sweets of tranquility in his sequestered retreat for several years, he was at last summoned out of this world in the year 1780. When he was on his death-bed he earnestly requested that after his decease his body might not be buried in the churchyard, but in Gawsworth Wood, and assigned as his reason for the strange request, that he was certain if he was buried in the churchyard, that at the resurrection some old woman or other would be quarrelling with him concerning the property of a leg or thigh bone, and therefore he was determined to keep himself to himself. A vault was accordingly made for him in the wood, near a favourite spot, which had been his constant walk and haunt of meditation, and he was there buried. The neighbouring gentlemen, wishing to preserve the memory of so extraordinary a character, erected a small tomb over him, for which the following epitaph was written, and has since been inscribed upon it:—

Under this stone
Rest the remains of M. Samuel Johnson,
Afterward, exalted with the grander title of
LORD FLAME,
Who, after having been in his life distinct
from other men,
By the eccentricities of his genius,
Chose to retain the same character after his death,
And was at his own desire buried here.
A.D. 1783. Aged 81.
Stay thou, whom chance directs, or else persuades,
To seek the quiet of these sylvan shades;
Here, undisturbed, and hid from vulgar eyes,
A wit, musician, poet, player, lies;
A dancing-master, too, in grace he shone,
And Hurlothrumbo's fire was all his own;
'Twas he, with pen sublime, who drew Lord Flame,
Acted the part, and gain'd himself the name.
Averse to stir how oft he'd gravely say,
These peaceful groves should shade his breathless clay,
That, call'd to second life, laid here alone,
No friend and he should quarrel for a bone.
Thinking that were some old lame graminigh,
To get to leav'n, th'd steal his leg or thigh.

In conclusion, I give the following from Rev. Dr. Brewer's *Reader's Handbook* :—

Hurlo-Thrumbo, or the Supernatural; a burlesque which had an extraordinary run at the Haymarket Theatre, written by Samuel J. Hudson (not Dr. Samuel Johnson), 1730.

Consider then, before, like Hurlo-Thrumbo,
You aim your club at any creed on earth,
That by the simple accident of birth
You might have been high priest to Mumbo-Jumbo.—Hood.

WARREN-BULKELEY.

Queries.

[1147.] **ULTIMA THULE.**—This is often met with in the present day, either in reports of speeches or works of fiction. I have a vague notion of its meaning, but cannot find, in any book of reference, what it really is. I guess there are many like myself, and shall be glad to know definitely where the term originated, and exactly what meaning it conveys.

J. TEMPEST.

[1148.] **THE HISTORY OF MACCLESFIELD.**—Can any of your Macclesfield readers tell me which is the most reliable history of Macclesfield, and where to be seen or obtained?

Sutton.

J. B.

[1149.] **THE PARISH CHURCH OF STOCKPORT.**—I have heard that, during the recent alterations on taking down a cupboard, a flight of stone steps was discovered. Is there any truth in the rumour, and if so where would they lead to? Did they lead upwards or downwards?

A PARISHIONER.

RAISING A TREE FOR HIS COFFIN.—The forethought of Mrs. Toodles, who bought a coffin because it was so handy to have in the house, has been completely outdone by a West Virginia man named Stone, who for thirty-five years was engaged in the grand enterprise of raising a tree from which to obtain the material in which to inclose his form when it was consigned to the tomb. He planted two apple seeds in 1847 with this end in view, and to his great delight one of them sprouted and grew. He watched over it with tender solicitude, and it repaid his efforts by flourishing luxuriantly. It became a stately, substantial tree—measured by the apple-tree standard—and this year its owner came to the conclusion that the time had arrived for the fruition of his hopes, and that a first-class coffin could be made and kept in his house against the day when he should have need for it. The apple tree was cut down; its trunk hewn into shape, and from it sufficient quantity of lumber was procured and the coffin made. It was brought in great state to the Stone mansion, and was greatly admired by the owner. Perhaps owing to his desire to be with his beloved coffin, and perhaps from other causes, Mr. Stone did not wait long after its advent before it was put to the use for which he had designed it from the beginning.

SATURDAY, DECEMBER 23RD, 1882.

Notes.

CHRISTMAS CUSTOMS.

[1150.] This is a time of the year replete with odd sayings and still more odd superstitions. There is scarcely a home in England, I should imagine, but what has due regard for one or more of these superstitions or sayings. In this respect Sweden and Norway, Germany and Scandinavia, hold their own with us, all being remarkably rich in folk-lore, not only of Christmas, but of other times and seasons throughout the year. According to a writer in a northern contemporary, in Ireland the burning of the Yule-candle is more generally observed than in England, as may be inferred in one of Gerald Griffin's songs:—

The Christmas light is burning bright
In many a village pane.
And many a cottage rings to-night
With many a merry strain.

There it is blessed by the priest, and lighted at sunset; the people scrupulously refrain from snuffing, or even touching it; and none but the impious would afterwards apply it to profane use. In the neighbourhood of Whitbyan end of the Yule-candle is kept for luck, and a remnant of the Yule-log, placed under the bed, is expected to preserve the house from fire. In Sweden, Yule-candle ends were formerly in great request as a remedy for chapped hands, feet, and lips also for sores on the teats of cows. Dire misfortune, it was thought, would befall anyone who took a light from the Yule-candle, or snuffed it out; and if from any other cause it ceased to burn, a death in the household before another Christmas Eve was anticipated; and if such an incident occurred at the altar, the death of a clergyman within the parish was as surely presaged. On the other hand, the beams of the Yule-candle blest all and everything they shone upon in the Swedish peasant's home; they preserved clothes from moths, and caused silver and silver coin exposed to their influence on the supper table to prove fortunate and increase. It was not lit till after supper, and was then allowed to burn till dawn; at the exact time of the Nativity its flame divided into two, and moreover, all water became wine, and the cattle in every stall fell down incontinently upon their knees. A man had once the audacity to taste the wine, but was instantaneously stricken with blindness, and remained blind all the rest of his days. We well remember the day when elderly cottage dames

used to keep the charred remnant of one year's Yule log to kindle that of the next; and there are probably those amongst us who still continue the practice, for, as Herrick sings:—

Where it is sa'ely kept, the fiend
Can do no mischief there.

At Bayeux, when sprinkled with holy water, it is held, in a double sense, to guard the house against thunder; and in other parts of France, if kept burning from Christmas Eve till Epiphany, it not only insures a house from fire and thunder, but if laid under a bed, or in other convenient place, secures the inmates from kibes during the winter; cures ailments of domestic cattle; secures safe delivery of calving cows, by steeping a fragment of it in their drink; and by strewing its ashes over the fields, prevents smut in corn. It is quite likely, however, that the French peasants may have lost faith in the virtues of the Yule-log since one of their priests, as recorded in 'Notes and Queries,' denounced these and other superstitious beliefs. In the south of Sweden, the ashes of the hearth-fire, left undisturbed during Christmas Day, used early on the following morning to be riddled over the backs of the cattle, in expectation of similar good results. When the Yule-log has been placed upon the fire, and has begun to diffuse its cheerful warmth and light over the room and upon the ruddy cheeks of the village children, they soon begin to sing for their supper, which on Christmas Eve consists of frumenty, an English dish peculiar to Christmas, and not partaken of at any other time. It is prepared before, hand by heating grains of wheat, when moistened, in a linen bag, to separate the coarser bran; it is then creed—that is, mixed with water and stewed slowly in the oven till the grain swells without bursting, and a mass is formed sufficiently consistent and gelatinous to retain, after cooling, its form when slipped from the basin or mould into which it may have been poured. A portion of this, as required, is boiled in milk thickened with a little flour; then, being transferred to the children's mugs and basins, and sweetened with treacle, it quickly disappears. To acquire the means of enjoying this Christmas dainty, it is an old custom in country places for the poorer classes to beg wheat of the farmers on St. Thomas's Day; and though the practice is now on the decline, you might some years since have seen a group of 20 or 30 women and children going about among the farms with bags to receive their "St Thomas," as the dole is expressed by some. Some

old-fashioned farmers used to have a considerable heap of wheat in readiness for the occasion, from which they measured out a pint for every woman, and a gill for each child who applied. Many people, including even a few elderly or middle-aged ladies of good education, are not rid of the superstition about letting in Christmas with a dark-haired man; being apprehensive that death or other misfortune would follow the footsteps of a woman, or a red-haired man, should either be the first person to enter the house on Christmas Day. This superstition is also connected with New Year's Day, and the objection to red hair is very commonly extended to light hair in general. Why woman, the presiding genius of a house, the dispenser of sunny smiles, bread, butter and all manner of blessings, should exert so sinister an influence upon the fortunes of the household, seems an inexplicable mystery. Though the Jew, in his daily prayer, thanks God he was not born a woman, and the Mahometan grudgingly admits her to Paradise, and the boorish Russian proverbially declares she has only the tenth part of a soul; yet our northern ancestors, Germanic and Scandinavian, ever held women in honour and esteem—as Tacitus and ancient Icelandic chroniclers record. If woman was the first to sin and bring "death into the world, and all our woe," she also brought life and light, on the very day which Christmas is set apart to commemorate. The objection to red hair is perhaps less difficult to account for. It is commonly said that the Danish invaders of England were a red-headed people, and some have associated those intruders with the prejudice against a first visitor with ruddy locks. But the Anglo-Saxons themselves were a light, and doubtless partially, red-haired race; while the sinister character attached to red-hair is prevalent among the Danes themselves, though not in connection with any Christmas custom like our own. They have an adage which says, "Take counsel of a red-bearded man more evil than good;" or, as another version of it may be rendered:—

Take the advice of a red-bearded man,
Then hasten from him as fast as you can.

More usually the superstition under consideration is attributed to the widely diffused notion that Judas had red hair. But this notion, as remarked by Kelly, rests merely on German legend; red hair not deriving its ill-repute from Judas, but being assigned to him because of the ill-repute it had already acquired. Previous to the introduction of Christianity red was an honoured and even sacred colour, the symbol of fire and the sun—objects of worship among the Goths and

most other races of man. Indra and Agni, sun-gods at the dawn of the Aryan race, had red or golden hair. Thor's ample beard was red, symbolising the lightning's flash. Olaus Magnus relates that the northern people conducted religious rites and offered prayers before a piece of red cloth suspended upon a spear. Now, as the gods of one age, when dethroned, became the demons of the next, so their distinguishing characteristics, and the symbols of their worship became degraded, notwithstanding that many traces of the old faith may retain a lurking vitality or become incorporated in the new worship. Thus, the Germans say, "Redbeard, devil-steered;" in Sweden Thor's glowing appendage has passed to the Arch Fiend; and not only is red hair generally supposed to indicate a hot and imperious temper, which was one attribute of the grand old thunder-god, but has been given to the vile Judas, and become the token of a dissembler. "His very hair is of the dissembling colour," says Rosalind of Orlando her lover, in a fit of love-sick impatience, because the young man had not kept his promise to meet her at an appointed time. Nor is the ominous character of red hair restricted to the morning of Christmas Day or of the New Year; in Ireland, at least, it is extremely unlucky at any time, when starting on a journey, to meet a red-haired girl; and we have heard of an honest Yorkshireman who was quite angry and discomposed because a girl with "carrotty" locks had brought a message on Twelfth Day to his house. He had as lief have seen the Old Lid as her. Middleton, the old dramatist, puts "Three ounces of the red-haired wench," along with juice of toads, oil of adder, and other delectable ingredients, into the bubbling cauldron of his witch. To avert the risk of having the threshold crossed first on Christmas or New Year's Day by a woman or illomened man, we have known prudent and experienced dames bespeak, on the previous evening, the early attendance of a neighbour, or even of his little boy. It is also considered important that someone should have entered the house, and brought with them something into it—if merely a green leaf—before any inmate leaves it, or takes anything out. Several of the villagers annually pocket a few shillings from those who can afford to pay for the immunity of such an early visit; they take with them to each house a sprig of holly or similar trifling gift, and besides the money, are treated to spice-cake, cheese, and ale. To give a light out of the house, to take away the ashes, or to burn any green leaf or twig during the Christmas season, is also regarded as a certain means of incurring ill-luck; and many of our villagers will

neither lend nor borrow; give a light, nor take the ashes out of the grate at any time between Christmas Eve and the completion of old Christmas Day. Several of the superstitious practices observed by us on Christmas Day are also by some either repeated, or observed only, on New Year's Day; to which, indeed, they are more generally appropriated, and more properly belong. For instance, the custom of not taking anything out of the house before something has been brought in pertains about Lincoln to the first day of the year, and is expressed in the following rhyme:—

Take out, then take in,
Bad luck will begin;
Take in, then take out,
Good luck comes about.

This superstition is well elucidated by a corresponding one which prevails among the Swedes, who say that whatever work or occupation a man is engaged in on New Year's Day will rule his destiny for the rest of the year; if he gives or pays, giving and paying will predominate; but if he receives, gifts and money will continue freely to flow; if annoyed on this day he will suffer annoyances all through the year. Of similar import is our Cheshire saying, that it is unlucky to refuse a mince-pie; and, also, that for every house at which you partake of Christmas cake, you ensure a happy month. Ed.

JACK HAUGHTON, A STOCKPORT WORTHY.

[1151.] In my youth, say 40 years ago, there lived in the neighbourhood of Canal-street, Stockport, one John Haughton, who was widely and generally designated Jack Haughton, and whose peculiarities deserve a place in your Notes and Queries. A shoemaker by trade, and somewhat of a happy-go-lucky disposition, he was widely known, and a great favourite with many persons. He mixed a good deal with racing matters, and it was largely owing to his shrewdness and originality that he obtained entrance into circles of society much above his grade of life. He was an important witness, if not the only one produced, which disqualified one of the horses of Mr Houldsworth, the eminent spinner of Manchester. He became a great favourite in racing circles, and was generally present at the race dinners, when the *elite* of the county were predominant. The way he gained this privilege was owing to his action in respect to the disqualification of Mr Houldsworth's horse. He knew the exact particulars of its birth, and that it had been, by a miscalculation, foaled at the Nelson Inn, Stockport, instead of the George Hotel, or *visa versa*, the one in Cheshire and the other in Lancashire. The horse had won, that Jack was in possession of the

important secret which would disqualify the horse and restore to the heavy losers the money Mr Houldsworth had won, the races were over, and the dianer was to follow. Jack purchased a ticket and presented himself at the door, but his rough appearance caused some demur to his entrance. He was, however, ultimately admitted, and after dinner, presumably prior to his stating what he knew respecting the horse, he asked leave of the chairman to propose a toast. The peculiarity of his speech and dress caused the thing to be regarded as a joke, and on receiving permission he gave the following toast:—

May Mr Holdsworth not lose by his horse
The money he made by his mule

Is anything further known of Jack. When did he die, and where is he buried? W. R.

OLD CHESHIRE BALLADS.

(No. 1046.)

[1152.] The following are the words of an old ballad well-known in this and adjoining county early in the present century:—

There was one Jonathan Jumper, its the truth I'm going to tell,
sir;
He used to sell his milk half mixed, with water from the well,
sir;

He also sold his butter, fourteen ounces to the pound, sir;
But he had it taken from him in Manchester town, sir.
This said old Jonathan Jumper, was a cunning man, sir,
I used to meet him in the morning carrying off his cans, sir.

To the market he then went, and in a boat did sail, sir,
And in this boat, there was a man, told Jumper a fine tale, sir,
He said, "You are the man I know, deay it not, 'twas you, sir,
That had twenty pounds of butter taen from you, it is true, sir,
For selling short of weight, oh! what a burning shame, sir,"
Says he, "You are the man I knew, and Jumper is your name,
sir"

Says Jumper, "I'll bet thee a guinea, for I've ust a guinea on
me,
That I had never twenty pounds of butter taken from me,"
"Done," said the man, and down he laid his money on the nail,
sir,

Now the wager laid, old Jumper said, "Just let me tell my tale,
sir,"

"If my butter had been pounds, they ne'er would have been
taken,
But as they were but twenty lumps, good man, you are mis-
taken."

The man, then in a passion flew, it put him to the stump, sir,
He growl'd and grumbled like a foo, at poor old Jonathan
Jumper.

The losing of his money put him in a mighty splutter;
To think that he'd just served to pay old Jumper for his butter,
Well done, old Jonathan Jumper, let the world say what they
can, sir,

Then art as cunning an old rogue, as ever cheated man, sir.

Who was this Jonathan Jumper, was he a real or only
an an imaginary personage? A STOCKPORTONIAN.

Replies.

ULTIMA THULE.

No. 1147.)

[1153.] Ultima Thule refers to the extremity of the

world; the most northern point known to the ancient Romans. Pliny and others say it is Iceland; Camden says it is Shetland. It is the Gothic *tiule* ("the most remote land").

Tibi serviat Ultima Thule
— Virgil, *Georgics* i-86.

WARREN-BULKELEY.

[1154.] Ultima Thule, Lat. Vergil. "At dinner parties I always dread the Ultima Thule of hostesses elbows, good places for cutting turkeys, but bad for cutting jokes." "Thule" was the most remote island in the northern parts either known to the Romans, or even described by the poets, hence the epithet ultima, as applied to it. Camden takes it to be Zetland (Shetland), still called by seamen Thy-lensel. Ultima Thule is put for the extremity of the earth. In the above quotation it, of course, means the extremity or very end of the dining-table. The pseudo-gentleman, or mocking-gentleman, is, in appearance and manner the caricature of a fop, and may very properly be designated the Ultima Thule of extravagant frippery. O. P. (Cheadle.)

BELLS.

(Nos. 1068, 1078, 1086, 1102, 1120.)

[1155.] Archæologists claim for church bells a certain value in regard to the inscriptions which they nearly always bear, and which serve as so many guide posts directing to facts in the long ago. The earliest known dated bell is at Fribourg, bearing the year 1258. The oldest in England is supposed to be at Duncton, in Sussex, dated 1319, although a writer in the current number of "Notes and Queries" states that he has in his possession a rubbing of a bell at Keswick Town Hall that he had often heard about, and which is as follows: "R.O.H.D., 1001." He gives it as his candid opinion that there is an error in the matter, inasmuch as the lettering and figures are distinctly of 17th century character. The writer hazards a guess that 1001 should read 1601 or 1661, otherwise this may safely be put down as the earliest known dated bell. The inscriptions on bells in the days when saints patronised them were mostly in Latin. Occasionally some of the more peculiar of these were expressed in English:—

Sometimes joy, sometimes sorrow,
Marriage to-day, death to-morrow.

One inscription bids us to "embrace trew musick." Sometimes a kind of moral aphorism is attempted with more or less success:

Mankind, like us, too oft are found
Possessed of naught, but empty sound.
When backward rung, I tell of fire,
Think how the world shall thus expire.

Some record the financial virtues of the persons who supplied the money for casting the bell:

I'm given here to make a peal,
And sound the praise of Mary Neale.

All ye who hear my solemn and
Thank Lady Hopson's hundred pound.

The following are examples of a more or less childish class, marvels to find perpetuated in hard metal:

I am the first, although but small,
I will be heard above you all.

I ring to sermons with a lusty boom
That all may come, and none may stay at home.

Pull on brave boys, I am metal to the backbone.
I'll be banged before I'll crack.

The letters of the inscriptions are not, as some may suppose, cut or engraved on the metal by hand, but are cast with the bell. What can be done in this way by that strange people, the Chinese, may be seen at the British Museum. We might search long indeed to find an English bell ornamented equal to the Chinese bell there exhibited.

WARREN-BULKELEY.

STOCKPORT VOLUNTEERS.

(Nos. 118, 185, 304, 1079, 1106.)

[1156.] I have perused with much interest your various articles in "Notes and Queries" relating to this patriotic band of defenders. With your permission I will supplement it with an extract I made some years ago relating to them. It is in the shape of a letter written by Dr. W. H. Bellott, of Leamington, and late of Stockport, to a Manchester contemporary, in which he says: "I may add to your interesting record of the volunteers of Lancashire and Cheshire that I have in my possession the commission, signed by His Majesty George III., of my late uncle, Joseph Bellott, as surgeon to the Stockport Corps of Volunteers, commanded by Major Holland Watson. 'Given at our Court of St. James, the third day of June, 1795.' I have also the commission addressed to 'Joseph Bellott, gentleman, to commission you, the said Joseph Bellott, gentleman, to be surgeon to the Stockport Regiment of Local Militia, raised, or to be raised, within the said County Palatine of Chester. Dated 24th day of September, 1808.' Signed, 'Stamford and Warrington.' The Robert Wagstaffe Killer, appointed surgeon 6th September, 1803, to the Manchester and Salford Volunteers, was a distinguished surgeon, one of the honorary visiting and operating surgeons to the Manchester Infirmary. The officers of his regiment presented him with a very handsome silver cup, with an inscription, now in the possession of his nephew, John Egerton Killer, Esq., Knaresboro'.

I have portraits of Robert Wagstaffe Killer and Joseph Bellott, my uncle. The latter was in the Royal Navy, passed for surgeon's mate (now called assistant surgeon) 5th February, 1789, appointed to H.M.S. *Pegasus* 9th February, 1789, passed for full surgeon 3rd June, 1790. I have the original warrant on commission. Signed, 'Rear-Admiral Nelson.'"

AN OLD RESIDENT.

PARK CHAPEL.

(Nos. 997, 1018.)

[1157.] The following interesting account of this chapel appeared in one of our local prints some years ago. It was a statement made by the Rev. Humphrey Jutsum:—"In 1807 the Park Chapel was built at a cost of £1920. During the 19 years of its existence it was really never universally liked; a host of local passions and prejudices rose in arms to oppose it. Its site, too, was very ineligible, and its dimensions too small. The trustees endeavoured to procure ground for its enlargement, but not a foot of land adjoining could be purchased. The trustees, encouraged by an overflowing congregation, resolved to erect a new one, but here also they met with a disappointment. The last service in the Park Chapel was conducted by the Rev. George Robinson, one of the circuit ministers, who, in 1876, resided in Cheltenham, and was then very old and feeble. The removal from Park Chapel caused the brother of the venerable chairman to write the following epigram on seeing it converted into a corn-mill:

A certain saint the other day,
As through the park he took his way,
Stood suddenly stock still;
He scarcely could believe his eyes,
No prayer or praise did there arise.
The chapel was a mill!
Good corn went in, bad flour came out,
And rogues in grain stood thick about,
To saints a sad reverse;
He mused awhile, his head he shook,
Thought on the 19th of St. Luke,
And nine and fortieth verse—
"My house is the house of prayer, but ye have made it a den
of thieves."

STUDENT.

Queries.

[1158.] PARISH CLERKS OF STOCKPORT.—Turning over some old papers the other day, I found a memorandum containing a list of the parish clerks of Stockport during the present century. James Clarkson, prior to 1800. John Wood, appointed 1800. J. Lowry, 1828. James Wild, 1867. W. Dean, 1868. T. J. Taylor, 1880. Can any of your readers supply a list of the earlier clerks?

J. SIMMS, Cheadle.

[1159.] STOPPERT LAW.—Some time ago I heard a man give expression to the following words:—

Stoppert law—
No stakes, no draw.

Can any reader of "Notes and Queries" give me the origin of the saying? SHEARD.

SLEEPING WITH ONE EYE OPEN.—Fifty years ago, it is related, when California was under the dominion of Spain, a one-eyed commandant ruled at San Francisco, who was the terror of all the Indians in the vicinity. A Yankee skipper travelling that way induced the Spaniard to purchase of him one of the then newly-invented glass eyes, and, to the fear and surprise of the Red-skin, the commandant suddenly appeared with two eyes. 'This was too much for the "braves," so one of their number was deputed to assassinate the senor. He managed to gain access to his chamber, but on approaching the couch, was terrified to find the commandant sleeping with one eye closed and the other wide open. The amazed Indian gave an unearthly yell, and threw himself headlong from the window.

SNAKES AND TURTLES.—Of all strange habits in snakes, none equals that observed in the blowing adder. One afternoon returning to camp I came upon a box turtle trailing along one of these snakes, which had a firm hold upon the turtle's left hind foot. The turtle was unable to free itself of its tormentor, as its hold was quite secure; so persistently was it maintained that I lifted the turtle by grasping the body of the snake. Considerable force was required to separate them. The snake was about twenty inches long, the turtle eight inches. The foot was bleached and blood was still flowing; none had apparently escaped from the mouth of the snake. Two toes were missing, having been digested from the root. The entire foot appeared as though it had been subjected to a continued maceration within the mouth of the snake.

SLEEPING IN CHURCH.—There are sleepy hearers, and there are sleepy preachers. A dull hearer is scarcely to be blamed if he is made so by a dull preacher, who ought first to wake himself up, and then he won't have to complain of a drowsy congregation. If the minister below had put as much spice into his sermon as he did into his rebuke, there would have been no necessity for the reprimand. A Scotch minister one Sunday observed many of the congregation nodding and asleep. He resolved to wake them and took his measures accordingly. As he went on in his discourse he used the word "hyperbolic" and then made a dead pause, after which he said: "Now, my friends, some of you may not understand this word hyperbolic. I will explain it. Supposing I should say that this congregation were *all* asleep at the present moment, I would be speaking hyperbolically, because"—here he looked around—"I don't believe that more than one-half of you are asleep." Before he had finished his spicy reprimand they were all wide

SATURDAY, DECEMBER 30TH, 1882.

Notes.

A CHESHIRE FARMER'S NOTES ON THE WEATHER IN THE 17TH CENTURY.

[1160.] The following is a record kept by one John Ryle, High Greave, Northenden, relating to the state of the weather, the crops, prices of wheat, oats, &c., in the latter half of the 17th century:—

An account how corne was sould at Stockport market April 6th, 1649.

Oats at foure pounds the bushell.

Wheate at 2li 13s 4d the bushell.

Beans at 2li 8s 0d the bushell.

Barley at 2li the bushell or upward.

The 4 bushell of corne coms to 11li 1s 4d.

A great frost began 1664 Decem: 29th and continued untill March 14th, so that some ground would not plough and it fell snow that March that hindered plowing foure days.

Two blazing starrs seene in Decembr: 1664, another seene in April and another in Sept: 1665.

The great fire at London Sept. 1, 1666.

It was a great drought that sumer. In this year I gott all the wheat shorn August the 20th.

Another great drought the next sumer following, 1667.

Harvest was so forward that I led all my wheat forth of the millhough upon the 21st of July 1676.

A great shower of rain laid the wheat in the little 20 acres close to the ground June the 25th, 1677.

Upon the 30th of January about the year 1662 it was an exterordinary great flood: I was at Stockport and Mercy [Mersey] water was so high that the water came up to the topp of Lanc-Cheshire (*sic* for Lancashire) bridge at that on Lan-Cheshire side, it filled the arch within about a foote or half a yard at the most. I durst not ride over the bridg at the school house because I could see no pt (part) of the battlement of that bridge. The water came up into that slack at the end of the bowling green, that I rode my mare to the knees in the cartway; I mett severall p'sons that tould me I could not ride over at the bear-hole unless I would swime, so I was glad to ride up the hillgate to gett forth ef the town: and to ride through Edgley to gett home, by mee John Ryle.

June the 8th, 1677, it rained all that day, and the next day following for the most part, Cheddle brook at the Smithey was so high and continued [so] that noe body could pass drye on foote for the space of 14 houres at this end of the bridge: I did once see the arch of the bridge filled with water up to the topp that no man could see through.

February the 4th 1679 [1679-80] was such a day as is seldom seene: in the morninge it was fair but winday, towards noone the wind was exterordinary high and tempestuous, it lightened and thundered, it rained, healed [hailed] and snowed and towards evening it was reasonable calme and sunshine.

Upon the first of May, 1680, hathorn was fair in blossom, oake trees foare [fair] leaved, pears, plumbs

cherries and apples all knitt and upon the 4th day of May I dressed a sheep of the quicks.

In the year 1681 was an extraordinary long drought which continued from the middle of Aprill till August the 14th.

It was so much rain one night that all the 20 acres land was covered with water but about the breadth of a winnowing sheete [this was] in the winter 1682.

In the winter 1683 it was a very hard frost, it did freeze ice above half a yard thick and the ground 3 quarters; some ice continued to the 25 of March.

In the year 1684 I gott the broad field all shorn in July, wee tooke 40 riders at one lead, the first year after it was marled.

In the year 1685 it rained all day in S. James' day (July 25); we had green pescods boyled, wch grewed in Hen: Ryle great long field in the year 1685 October 5.

In the year 1685 there was oats sould at Stockport market August the 28th, one bushell was sould for 2li 2s, and another bushell was sould for 1li 3s, all ould oats and all of a day.

1686. It was so forward a spring that we began to mow in the greaves meadow [i.e., the meadow near the High Greaves where Mr Ryle lived] June the 15th. I sett an ash that year wch did not brerk forth leaves until Bartholomewtide, and it is yet living. I sowed oats in the 2 broad fields at the first of March, and in the hallcrofts and yards Aprill the 19th and all were good oats.

In the year 1686 there was a sack of new oats to be sould at Stockport July 23rd. Whitsunday, Monday, and Tuesday were very could windes and stormey and much of a whole weeke after and upon the 24th of March it was a snow 4 inches deep, aery much of it continued all day and at night it did freeze within the house: I did eate pease at Stockport Junethe 10th '87 and in the year 1687 I saw heal stones upon Cheadle Heath about the middle of June which I judged to be 3 inches about. In the years 1686 and 1687 there was such abundance of foxgloves both those years as seldom had been seene. In the year 1687 we led our turfs May 21.

1688. In the begining of Aprill it snowed 3 nights together. The cucco did sing before hathorns were greene, it was such a could late spring that grass was extraordinary poore at May day. It was so could a spring that blossoms continued upon apple trees until June. And upon June the second '88, it was a shower towards Poynton, Lime, and Adlington that raised Cheadle brook in three houres time from as small as might bee, to go up to the Greenhall midingsted, and the brooke in our fould did not runn at all.

In the year 1688 we gott our wheat all but shorn August the 22nd and there was wheat growing the last of August in severall places, there was wheat and oats in blackshaw, coults heay, and the oats were shorne before the wheat. Some of the wheat was growing Sep. 7.

1689. March the 26 it snowed that night, a good part of the next day and night so that upon the 28 day it was 5 or 6 inches thick upon the levell, but

all gone before night and was almost as much the night after. The weather was so wet that we sowed noe oats untill the 8th of Aprill, the great 20 acres was not dry enough till then. Upon the 18th day of Aprill I was in Sale where I saw two plowes plowing, it rained abundance that night. Mr Thomas Tatton had 4 acres to plough in the new heay at Peele for oats Aprill the 27th. About the middle of May it was 3 or 4 very hott days and upon the 19th day, which was Whitsunday, in the morning it was snow and heale towards noon and very could, and upon Monday the 20th day it was snow and such a heale storm about one of the clock that in some places it was to be seen late in the evening and not consumed; upon Tuesday and Wednesday morning it was such frost that there was ice. Ed.

CURIOUS EPITAPHS.

[1161.] The following are either remarkable for their beauty, peculiarity, or the enshrining of some interesting facts. The scrap of poetry below is found on a gravestone in the churchyard of Milton, Kent, raised in memory of a beautiful young girl:—

A creature of light was just spare I from the skies,
To try on the robes that to mortals are given,
But her delicate spirit endured not disguise,
Recoiled, as clay touched it, and flew back to Heaven.

In 1759, when not more than 34 years of age, the celebrated soldier, James Wolf, was selected by the "Great Commoner" to command the expedition to Quebec. Whilst the boats were quietly dropping down the stream of St. Lawrence with muffled oars, Wolf, who was in the foremost boat, to relieve momentary excitement, recited to his officers Gray's "Elegy," and the pathetic earnestness with which he announced the line—

The paths of glory lead but to the grave

impressed them deeply. At the beginning of the battle, General Wolf received a gun-shot wound in the wrist, but he did not allow this to deter him in the least from giving orders. Wrapping a handkerchief round the wounded part, he took his sword in his left hand and led his Grenadiers against the enemy. As he was leading the way a shot struck him in the body. He leaned on the shoulder of a soldier nearest to him, and then sank to the ground. In his last agony, he heard a Grenadier officer, who knelt beside him, call out, "See! they run!" With a great effort of expiring strength, he raised himself and enquired "Who run?" "The French, sir; they give way everywhere." "Now God be praised, I die content," said Wolf, and one of the greatest generals of the age breathed his last. A premium was offered for the best written epitaph on this brave officer. Amongst others the following was sent for inspection:—

He marched without dread or fears,
At the head of his bold Grenadiers;
And what was more remarkable, nay, very particular,
He climbed up rock that were quite perpendicular.

The allusion to the "rocks that were quite perpendicular" indicates the narrow path, hidden by trees and shrubs which ran tortuously from the beach up the face of the cliff. The agile Highlanders went first, followed by the whole army, almost in single file, and on the 5th September, 1759, 4,800 British troops were forming in line of battle on the Plains of Abraham. We have all heard of the famous outlaw, immortalised by Scott, and who waged an incessant war against the Duke of Montrose, whom he considered to be the originator of his outlawry. Many of the tales of his daring exploits are familiar to us. Rob Roy died in 1733, and he was buried in the lonely churchyard of Balquhadden, Scotland. His grave is marked by a flat stone of more than a century old, on which is carved a fir tree, crossed by a sword, and supporting a crown, but without any name. This next tells how John Ross met his death. The fatal disaster took place in Jersey, and a briefer description of it could scarcely have been written:—

Here is John Ross,
Kicked by a boss.

It is the general opinion that "Music hath charms to soothe the savage breast," but the plaintive legend upon a modest gravestone in Vincennes shows the truth of the assertion that there is seldom a rule without an exception:—

His neighbour played the cornet.

Poor fellow! We could have greatly sympathised with his bereaved relatives, even if we had only slightly known him, especially if the musician was self-taught. In the Cemetery, Guildford, on Mary Harvey, who died May 19th, 1858, aged 49:—

Censure not rashly,
Though Nature's apt to halt,
No woman's born
That was without a fault.

Whoever concocted the foregoing, had he but taken his own faults into consideration, would perhaps have become conscious that there is always ample room for self-improvement, as well as for mutual forbearance. Here is one on a seaman, who, it is to be hoped, spent a happy Christmas in a better land. It is in St Michael's, Liverpool:—

For sixty years he ploughed the sea,
And lost his life on the Mersey
On a Christmas Day.

We would now say a word or two about "The brave rough English Admiral," as he is called, who, when a lad, ran away from his apprenticeship to a shoemaker to brave the perils of the "tempest-

troubled ocean." The gallant Sir Cloudesley Shovel escaped them for the third of a century, yet they overtook him at last, when he had attained the highest point of a sailor's ambition—the Commander-in-Chief of his country's fleet. In 1705 he was united with the Earl of Peterborough in the command of the expedition sent to Spain for the purpose of assisting to place the Archduke Charles on the Spanish throne; and he took an active part in the capture of Barcelona. In 1706 he served on the coast of Portugal, and on his voyage home from Toulon his ship struck on the rocks of Scilly, and he, with all his crew, perished. Out of the 900 men, not one survived to relate the particulars of the disaster, but it was hinted at the time that the Admiral and his men indulged too freely in alcoholic beverages, whilst congratulating themselves on their anticipated safe arrival after a dangerous cruise on the Mediterranean. This painful circumstance inspired one of the wits of the day with the following epigram, which is found on the tomb of Sir Cloudesley at Rochester. That the reader may more readily understand the points contained in the lines, it will be necessary to apprise him that the prayers "imploping the Divine blessing on our fleets and armies," had only been prepared a short time previous by Archbishop Tennison, and in them Heaven was styled "the rock of our might," and also that the Scilly rocks have been often called by sailors "The Bishop and his Clerks."

As Lambeth prayed, so was the dire event,
Else we had wanted here a monument,
That to our fleet kind Heaven would be a rock,
Nor did kind Heaven the wise petition mock;
To what the Metropolitan did pen
The Bishop and his Clerks replied "Amen!"

LAWRENCE W. LONG.

Cheadle Hulme.

A NORTHWICH DEMONIA.

[1162.] In the year 1602 Darrall published a book the title of which was "Survey of Certain Diologically Discourses," wherein he mentions Thomas Harrison of North Wych, Cheshire, as being "at this present very grievously vexed by Sathan, so that he as will may be an eye-witness thereof." Page 54. In his reply to the answer, page 21-2, he says:—"Concerning the strange and present affliction of the boy of Northwich I will say nothing—I never saw him—howsoever you descant on the matter after your paltry manner." Yet I think it not amiss to offer the reader the judgment of the Bishop of Chester in his direction to his parents, and of three other commissioners, for causes ecclesiastical, according with him: "First we thinke it fit and doe require the parents of

the said childe that they suffer not any repaire to their house to visite him, saving such as are in authority and other persons of speciall regard and known discretion, and to have speciall care that the number be always very small. Further, having seene the bodily affliction of the said childe, and observe in sundry fits very strange effects and operations either proceeding of naturall unknowne causes or some diabolical practice, we think it convenient and fit for the ease and deliverance of the said childe, from his grievous afflictions, that prayer be made for him publicly, by the minister of the parish, or any other preacher repairing thither, before the congregation, so oft as the same assembleth. And that certaine preachers—namely, M. Garrard, M. Massey, M. Collier, M. Harney, M. Eaton, M. Pearson, and M. Brownhill, these onely and none other to repaire unto the said childe by turnes, as their leisures will serve, and to use their discretions by private prayer and fastings for the ease and comfort of the afflicted, withall requiring them to abstaine from all solemne meetings because the calamitie is particular and the authoritie of the allowing and proscribing such meetings resteth neither in them nor in us, but in our superiours, whose pleasure it is fit we should expect. Moreovey because it is by some held that the childe is really possessed of an unclean spirit, for that there appeareth to us no certaintie nor yet any great probabilitie thereof, wee think it also convenient, and require the preachers aforesaid to forbear all formes of exorcisme, which always imply and pre-suppose a reall and actual possession. — RICHARD CESTRIENSIS, DAVID JALE, Chancel." Hereunto I will add a few lines which M Harvey aforesaid, a man of great learning and godliness, writ in his lifetime to a friend of his:—"Grace and mercie from our only Savior, there is such a boy as your report signifieth, whose estate from the beginning of February to this present hath beene so strange and extraordinarie in regard to his passions, behaviour and speeches, as I for my part never heard nor read of the like. Few that have seene the variety of his fits, but they thinke the divell hath the disposing of his body. Myselfe have divers times seene him, and such things in him as are impossible to proceed from any humane creature. The matter hath affected our whole countrey. The divines with us generally hold that the childe is really possessed and so much for him." This is somewhat curious, and may be ranked amongst our Cheshire wonders. Further and accurate and authentic information like the above would be very interesting. STUDENT.

DISCOVERY OF ANCIENT RELICS.

[1163.] A little shrine, with statuettes in bronze, of Mercury, Hercules, Apollo, Æsculapius, and two Lares, and with the bronze lamp still hanging in its proper place, has been unearthed at Pompeii. At Rome, a fragment of Egyptian sculpture—in basalt—has been discovered, together with a polychromatic mosaic, of a scene connected with the yearly rise of the Nile. At Paris, in the Quartier du Temple, the demolition of an old house has resulted in the discovery of a pot of old coins, valued at £12,000; of wood carvings and fresco work, £4000; and of a leaden roof valued at £4000 more. The greatest find of all, however, has been made at Poitiers, where the Abbé de la Croix and M Lisch, Inspecteur des Monuments Historiques, have brought to light a whole Gallo-Roman city, with streets, houses, and taverns; a theatre with a stage 90 metres wide; an immense thermal establishment complete to its very flags; a temple measuring a 120 metres in length, and with a facade 70 metres wide, and a multitude of statues "de meilleur style," and of articles in bronze, and pottery, and iron. M. Lisch has recommended the Government to purchase the discovery as it stands, and the Commission des Monuments Historiques has decided to support his recommendation. F. HOWARD.

Replies.

ULTIMA THULE.

(Nos. 1147, 1153-4.)

[1164.] Thule is an island in the most northern parts of the German Ocean, to which the ancients give the epithet of Ultima (farthest, remotest). Some suppose that it is the island of Iceland or part of Greenland, while others imagine it to be the Shetland Isles.

"Ac tunc uantæ
Numina sole colant, tibi sæviat
ultima Thule."

Virgil, Georgics, Lib. I.
N. FAULKNER.

LOAFER.

(Nos. 1135, 1135.)

[1165.] Webster gives the derivation of this word from the modern German *laufer*, one who runs, from *laufen* to run, now used with us in a bad sense to imply a man who runs from place to place to live on others, instead of on the fruits of his own industry. It may have some connection with the Saxon *laf*, a loaf, so that the verb formed from the noun would imply a loaf hunter. T. OSBORNE, Edgeley.

GRADLEY.

(Nos. 1097, 1123.)

[1166.] The majority of the idioms and words peculiar to our Northern Dialects, we owe to the Saxon and Danish invaders. The words long discarded from the polite English of books and our cultured classes, and still living on the lips of the people, such as the word in question, we may still trace in the sister tongues, the German and Scandinavian. In the German of to-day we have "*gerade*" meaning straight, even, just. What form the word bore in the days of Hengist and Horsa we cannot find. But as it is a common accident of language to lose many of its original meanings as it grows older, and as the word is used adverbially in both languages, we may be now using it in its first vigour, while with the Germans its original meaning may have been lost, as well as undergoing great modifications until it has reached its present form and meaning. Allow me to offer another instance of relationship between the Lancashire dialect and the German language. We have "*haust*" a cold or cough, and hear the expression every day at this time of the year. In German we have "*haust*" with precisely the same meaning. I could add many more instances. In conclusion, I may say, I have never yet met with one of our strong dialectical expressions that has had its origin from the Latin. I should be happy to offer an explanation of any other word that may puzzle the readers of Notes and Queries.

T. OSBORNE, Edgeley.

THICK AS INKLE WEAVERS.

(No. 1118.)

[1167.] "Thick as inkle weavers." I see the word inkle means a slight fillet or tape, and thick in one sense, means familiar and intimate. Two weavers working together, or next each other at the loom probably talked and gossiped much one with the other, hence it became a saying. A. E. S., Lidsbury,

STORM CHARM.

(No. 1112.)

[1168.] I do not know the storm charm, but the rain charm has been often made use of:

Rain, rain, go away,
Come again some other day.

or this—

Rain, rain, go to Spain—
When I brew, and when I bake
I'll send you a bottle of wine and a sweet cake.

But when there was no desire to go out—the rain has been thus invoked—

Rn, rain, pour down
And come no more into our town.

In Berwickshire, the rainbow is thus invoked—

Rainbow, r inbow, hand and a hame
A' yer bairns are dead but ano.
And it lies sick at yan grey stane.
An' will be dead ere you win hame.
Gang ower the Drumaw, and yon' the lea.
And down b. the side of yonder sea.
You bairn lies greetin' lik' t' d'oe,
and the big tear drop is in his e'e.

Dlidsbury.

A. E. S.

Queries.

[1169.] OLD WORKHOUSES.—Prior to the passing of the Acts which bound a number of parishes into our Union, and before the days when workhouses, as they now exist under that term, were known, there were places where the poor were sent to. I have heard that there was one on the Cheadle-road, leading from Edgeley, another in Adswood, and one in Heaton Norris. Were there many such in Stockport, and where were they? What kind of work were the paupers, especially the old people, put to? Cosmos.

[1170.] THE CHRISTMAS HYMN.—In your issue of December 1st, in an excellent article on Christmas singing, by Mr Norbury, allusion is made to Dr Wainwright's truly "national air." In the article referred to, this tune is called "Stockport." How is it to be accounted for that in the "Bristol" it is designated "Yorkshire." Yorkshiremen, I know, have rather prided themselves on this fact at this time of the year, as being an especial honour to their own county. Perhaps, "Stockportonian" or some other local musician, could throw light on the matter.

WARREN-BULKELEY.

[1171.] FIRST LIFE GUARDS.—Can any reader supply the information as to whether the First Life Guards took part or not in the Crimean war? S.S.

FIRE-FISHING.—Capt. Squyer, of St. John's, Florida, recently gave to a party of Northerners an exhibition of fire-fishing at midnight. Four men and two women were stowed away in a small boat, which was propelled by means of a pole. In the bow of the boat stood the captain with a lighted lightwood torch in one hand and a harpoon or four-pronged spear in the other. A fat pine fire also burned in the bow, casting a brilliant light on the water. The boat was pushed along in water from one to two feet deep, and its occupants were able to see the smallest fish much better than though it were midday. The glaring light seemed to blind the fish, who lay motionless on the sand. A well-directed thrust with the harpoon would be sure to land a fine fellow into the boat. Many interesting sights were seen on the sand flats, among them numerous sheepsheads fast asleep on their backs.

SATURDAY, JANUARY 7TH, 1888.

Notes.**A REMARKABLE CENTENARY.**

[1172.] The quiet, old-fashioned village of Mellor, on the north-east borders of the Peak of Derbyshire, has recently been observing a centenary of a very unusual character—that of the pulpit of its ancient Parish Church having been occupied for 100 years by three successive generations in one family. The maternal grandfather of the present vicar (whose name was Olerenshaw, and who had previously been curate at Pennington, near Ulverston; Garstang, near Preston; and Bierley, near Bradford, Yorkshire), began his ministry at Mellor, in 1782. The three clergymen here referred to are—the Rev. M. Olerenshaw, who held the living from April, 1782; the Rev. M. Freeman from April, 1824; and the Rev. Thomas M. Freeman (the present vicar) from April, 1859. **Ed.**

THE GANNET.

[1173.] The following, copied from a Scotch paper, may be interesting to your readers as shewing what an enormous quantity of herring these rapacious birds destroy in a year, and is given on the authority of Commander M'Donald, of H.M. cruiser "Vigilant." Of the five Scotch stations where the gannet breeds, the number of birds frequenting each is put down as follows:—Ailsa Craig, 12,000; the Bass Rock, 12,000; St. Kilda, 50,000; the Stack, 50,000; Gula Sgeir, 300,000, or a total of 424,000. Each of these birds would consume at least a dozen herrings in the day if it could get them; but estimating the daily average as six to each gannet produces 928,560,000 as the quantity consumed in one year, and reckoning 800 herrings to a barrel, gives us 1,160,700 barrels captured by the gannets, as against 750,000 barrels, the total take by fishermen on the west coast of Scotland for 1872. **J. BENNETT.**

PRIVATE BURIAL GROUNDS IN THE NEIGHBOURHOOD OF STOCKPORT.

[1174.] I and a friend making antiquarial researches in the neighbourhood of Stockport, we made a few notes respecting Offerton Hall which have already been given in these Notes and Queries. On arriving at Dodge Fold, otherwise called the Thornhill Estate, in Offerton, near Stockport, we found in the garden there was formerly a tomb, but it has since been removed, and the stone is laid down at the door of the house, with the inscription under-

neath, which runs thus:—"1717. This stone was laid here by Samuel Dodge, of Offerton, the son of William Dodge." The said Samuel Dodge was buried here the 12th of April, 1722. His burial is recorded in the register thus:—"1722, April 12. Samuel Dodge, of Offerton, junior, was buried at his own house at Hey Head, in the township of Northen-Etchells, in the front of a farm house," which, in 1875, was in the possession or occupation of Mr James Pearson. There is a gravestone bearing the following inscription:—"Here resteth the body of John Norbury, yeoman, who departed this life June 17th, 1828, aged 66 years. Also, Ann, widow of Peter Walkden, daughter of John and Ann Norbury, who departed this life May 23rd, 1832, aged 41 years." Rambling one bright summer day in the neighbourhood of Mauldeth Hall, we came upon a curiosity in the way of a private grave attached to a house which for a long time was occupied by a family named Goulden, who were said to be very old inhabitants of the township of Heaton Norris. This tomb was said to have been enclosed, and the stone was laid flat near the entrance of the house. It is now placed against the house side, and has the following inscription:—"At his own desire, here lies, in expectation of the Great Day, the remains of George Fletcher, who died January 7th, 1788, aged 67. What his character was will be known at that day. Reader, often think what thine will be." Walking on towards Heaton Mersey, and arriving at Grundy Hill, I and my companion were shewn a small brick building near the Griffin Inn, entered by a door secured with a lock. It appears the estate formerly belonged to a family of the name of Chorlton. Mr Isaac Thorniley's mother was a Chorlton, and thus the estate descended to him. It has since been sold, but the family of the Thornileys still retain the right of access to the grave. At the head of the stone, which lies flat, is depicted a shield, on which appears a chevron between three anchors. The inscription is as follows:—"Sacred to the memory of Isaac Thorniley, late of Heaton Norris, yeoman, who departed this life June 8, 1804, in the 86th year of his age, and whose body was here interred, agreeably to his own request. Also, Hannah, his wife, who departed this life October 24th, 1792, in the 76th year of her age." It is alleged the reason for these two individuals having private graves was occasioned by their having gone to Didsbury Chapel and witnessed the wholesale removal of human bones from the graveyard, which was the burial place of all the old families in the township.

H. E.

ANCIENT HEATON NORRIS POOR RATE.

[1175.] In examining some old papers recently, I found the original poor rate assessment of my native township of Heaton Norris for the year 1724, part of which township now forms a portion of the Borough of Stockport. This document, a copy of which is appended, may interest many readers of your notes; and contrasting it with the requirements and growth of this present age is very remarkable. At this early period but 60 individuals, or representative persons, appear to have been separately assessed, and this total contribution was only £4 16s 4½d. The poor rate assessment for the township at 2s in the pound for the year 1800 produced £272 8s 2d. In 1881 the assessments numbered 5258, and the rate of 1s 2d amounted to £5627. Last year's rate of 1s in the £, or half the charge for 1800, gave a total of £4963. The valuation of the township in 1882 was £99,271 16s 9d, and this year it will probably be raised say, in round numbers, to £100,000. My house is now assessed at nearly four times as much as it was when I was born.

(Copy of the original assessment.)

Heaton Norris, March 30th, 1724.

An assessment for the use of the poor.

	s.	d.
Sir John Bland	4	7
Thomas Wood	0	8½
Samuel Sherlock	3	9
Dorothy Gratrix.....	3	9
Thomas Hulme	3	9
John Jackson	1	10½
George Fletcher.....	1	10½
John Hudson	3	7
Aaron Hollinpriest.....	3	5
Giles Walmsley	3	6½
Nathaniel Jenkinson.....	2	11
Ralph Nickerson	3	0
Edward Clayton.....	3	2
William Bredbury.....	3	0
Thomas Hulme	2	0
Thomas Collier	2	1
Henry Smith	1	4
Aaron Hollinpriest.. ..	1	10½
Samuel Goulden.....	1	11
Edward Hudson.....	1	10½
Robert Hudson	1	10½
Widdow Hall	1	8
Joshua Travis... ..	1	10
Richard Robinson	2	11½
Richard Jepson	1	0½
Jonathan Robinson	1	8
Thomas Greens, senr.,	1	8
Thomas Elcock	1	5
John Chorlton.....	1	4
Widdow Smith	1	4
Thomas Chorlton	1	6
Widdow Harrison	1	6
Edward Mason	1	1

Edward Prestwich.....	0	11
Thomas Hulme	1	0
John Coppock's occupants	0	8
John Booth	1	6
Isaac Cheetham	0	11
Edward Norris	1	3
Joshua Grimshaw }	1	3
John Grimshaw }		
Robert Walker	0	9
John Chorlton	1	0
George Hampson and Daniel	0	6
John Hampson	0	4½
Mr Thomas Crowther	0	11
Joseph Wrigley	0	8
Thomas Greens, junr.,	0	8
John Lees.....	0	2½
James Elcock	0	9
Peter Gaskill	0	8
John Buck	0	3
John Warren, Esq.,	0	11
Mr Thomas Hadfield	0	11
Widdow Hall	0	1
Thomas Hulme	0	2
Anne Gilbody.....	0	0
James Worth	0	1½
Samuel Barlow	0	6
The Reverend Clergy of Manchester	4	7

(Signed),

THOMAS HULME,
EDWARD HODSON.

January, 1883.

J. LINGARD VAUGHAN.

OLD MORETON HALL, CHESHIRE.

[1176.] Little or Old Moreton Hall is situated near the road from Congleton to Newcastle, within a square moat, enclosing about a statute acre. Three sides only of the building are standing. The entrance is over a bridge from the south side, from whence the portal of an ancient gateway admits to the court. The buildings over this gateway are very lofty, and appear to have been chiefly used as sleeping rooms, with the exception of a gallery in the summit, 68ft. by 12ft., and a room on the south side opening to the gallery. The sides of the gallery are almost entirely composed of a series of bay windows; the roof is of oak, resting on brackets, and formed into square compartments filled with quatrefoils. Over the window at the west end is a figure of Fortune resting on a wheel, with the motto, "qui modo scandit; covenet statim" (he who climbs alone falls down quickly; pride has a fall); and at the other end is another figure with a globe and an inscription, "The speare of destiny, whose rule is knowledge." The principal apartment on the opposite side of the court to the north is lighted by a large bow window, forming five sides of an octagon. Beyond is the dining parlour, over the mantelpiece in which are the arms of Elizabeth, and in the windows are the arms of Brereton and Moreton, and the badge

of Lancaster. Another pane has been destroyed which probably contained a repetition of the rose to which the Moretons had two reasons for attachment—viz., the well-known predilection of the Cheshire gentlemen for the princes of that house and the circumstance of their being military tenants of the Duchy of Lancaster. The bow windows in the hall and adjoining apartment appear to have been added. Over the upper windows are the following inscriptions:—"God is al in al thing;" This windows where made by William Moreton, in the year of our Lord MDLIX. (1559);" "Richard Dale, carpe'der, made this window by the grac' of God." The most ancient side of the building is on the east. In this part is a small and very curious chapel, divided into the regular form of chapel and ante-chapel, separated by a wooden screen. The extreme length is 10 yards, the ceiling is very low; the chapel is about four yards long by three yards wide; the ante-chapel about six by five. At the east end is a pointed window, and texts of Scripture are painted in black letter within compartments on the walls. The materials of the house are timber, wicker-work, and plaister, the timber being, as usual, disposed in squares, filled up fancifully with quatrefoils or other patterns. The stables and offices are ranged at a more decorous (suitable) distance than is usual in old mansions. Within the moat, at the north-west angle, is a circular mound, which probably supported a tower of the earlier mansion (which, from this circumstance, appears to have been fortified), and at the south-east angle is another circular mound of much larger dimensions, situated outside the present moat, but apparently included originally within trenches communicating within it. The Moretons, of Great Moreton, terminated about the time of Henry IV., in an heir female, with whom this township passed in marriage to Sir John Bellot, representative of the Bellots of Gazton, in Norfolk. This family having become extinct early in the 18th century, the manor passed (most probably immediately by sale from the representative of the Bellots) to the family of Powys, of the county of Stafford. Thomas Jeph Powys (probably grandson of the purchaser), son of Edward Powys, of Wheelock, born 1709 (see *Sandbach Monuments*), resold the same to the late Holland Ackers, of Manchester, Esq., and it is now vested in James Ackers, Esq., his brother, and George Ackers, Esq., son of the said Holland Ackers, for their joint lives, with remainder to the said George Ackers, Esq., and his issue. The hall of Great Moreton is a spacious

building of timber and plaister, furnished with gables in the style of the early part of the 17th century. It has been of late much altered, and previous to these alterations windows of comparatively modern appearance had been substituted for the original ones, and the timber-work concealed by stucco. In front of the house, near the roadside, were the steps of an ancient cross, which much resembled in appearance those which are described in the account of Lyme. These were removed about the year 1806.

Queries.

SANDBACH.

[1177.] O TEMPORA, O MORES!—Perhaps some of your more erudite correspondents could furnish us with the meaning of the above quotation from the classics, and often found in the prints of the day?

J. BENNETT.

[1178.] RISM.—The other day I heard a woman make use of the above word. From what she said I understood her to mean (in reply to a question from a child) that she had not a bit or particle left of something asked for. Is that the correct meaning of the word? What is it derived from, and is it peculiar to Cheshire?

Macclesfield.

H. WHITE.

[1179.] THE ROMANS AND MIDDLEWICH.—Are there any reliable records of the town of Middlewich having been a Roman station. The Wiches were largely used by the Romans for the rich stores of salt to be found there, and roads made by them are common. What I want to know is whether in Middlewich or the neighbourhood there are any traces of a permanent settlement in the form of a camp, tumuli or pottery?

SISFES.

[1180.] THE GALLOWS, STOCKPORT MOOR.—I remember, many years ago, that the gallows, where a murderer once hung in chains, stood in the field opposite the Crown Inn, Stockport Moor. I also heard that the gallows post was afterwards worked in one of the beams of a public-house in the same neighbourhood. Can any of your readers say which house this was?

NEMO.

When pressed by thirst a cup of water may take the place and receive kinder welcome than a goblet of choicest wine.

Observation and experience combine to teach us how small a part of the incidents which chequer life can be foretold. Therefore it becomes the wise to enjoy with equanimity or to suffer with fortitude whatever happens.

SATURDAY, JANUARY 13TH, 1883.

Notes.**LONG TRIALS.**

[1181.] The following copied from a recent issue of the *Law Journal* on the above subject may prove interesting to your readers, besides being placed on record in your valuable paper:—"Lengthy trials, like that of *Belt v. Laws*, which lasted 43 days, have not been in fashion for a dozen years. *Saurin v. Starr*, the 'convent case,' tried in 1869, lasted only a fortnight, which was considered a long time in those days. *Tichborne v. Lushington*, in 1872, lasted 103 days, and the practice of the parties paying jurymen a guinea a day was first introduced, in lieu of their receiving the legal guinea per case. Then came *Regina v. Castro*, in 1873 and 1874, which lasted 183 days, and since that case the floodgates have been opened. The £5000 damages given by the jury, although approached in a case just decided in the United States against the *New York Herald*, which journal was cast in a verdict with \$20,000 damages as compensation for imputing the crime of arson, are probably unequalled in an action of libel in this country. In 1676, in the case of *Lord Townsend v. Dr. Hughes*, £4000 damages were given for saying that the plaintiff was 'an unworthy man, and acted against law and reason,' and the judges, of whom Scroggs was one, declined to set the verdict aside on the ground of excessive damages. The action, however, was brought under the obsolete statutes against *scandalum magnatum*."

"Q.C."

A RELIC OF JUDGE JEFFREYS.

[1182.] Quite recently, the Londoner curious about old houses and their former owners viewed with regret the demolition of Judge Jeffreys' house in Duke-street, St. James'. Jeffreys resided there during the height of his sanguinary bent. Whilst Chancellor, in the course of one of those trials where this living infamy to the English Bench acted as accuser, judge, jury, and general reviler, he called out for the plaintiff, who had been stigmatised as a "trimmer." "Where is the monster? Let us see him," cried the Chancellor. The man stood forward, trembling and abashed. It was an unlucky outburst for the Judge. Years afterwards, in 1688, when times had changed, that same Chancellor, disguised as a seaman, was lolling out of the window of the alchouse, the Red Cow, in Anchor and Hope Alley, King Edward Stairs, Wapping, and that same "trimmer" espied him. The

sequel is history. The notable feature, from our point of view, is that even this alley, the more humble relic of the Judge's career, is, under a new scheme of street improvement, to be shortly cleared away, as well as Gan Alley, where, in 1620, so sparse were the houses that the hunted stag out of Essex would sometimes seek a refuge there.

ERNEST F. WILMSLOW.

THE BOOKS OF THE BIBLE.

[1183.] Having seen several literary curiosities relating to the Bible in your columns, I submit the following to your notice as being worthy of being preserved in your Notes and Queries:—

THE OLD TESTAMENT.

In Genesis the world was made by God's almighty hand.
In Exodus the Hebrews marched to gain the promised land.
Leviticus contains the law, holy, and just, and good.
Numbers records the tribes enrolled, all sons of Abraham's blood.
Moses, in Deuteronomy, records God's mighty deeds.
Brave Joshua, into Canaan's land, the host of Israel leads.
In Joshua, rebellion oft provoked the Lord to smite.
But he records the fifth of one well-pleasing in his sight.
In First and Second Samuel, of Jesse's son we read:
Ten tribes in First and Second Kings revolted from his seed.
The First and Second Chronicles see Judah captive led.
But Ezra leads a remnant back by princely Cyrus's aid.
The city wall of Zion, Nehemiah builds again,
Whilst Esther saves her people from the plots of wicked men.
In Job we read how faith can live beneath affliction's rod;
And David's Psalms are precious songs to every child of God.
The Proverbs like a gaudy ring of choicest pearls appear.
Ecclesiastes teaches man how vain are all things here;
The mystic song of Solomon exalts sweet Sharon's rose;
While Christ the Saviour and the king the "Isaiah" shows.
The warning Jeremiah the apostate Israel scorned,
His plaintive lamentations their awful downfall mourned.
Ezekiel tells, in wondrous words, of dazzling mystic rings;
Whilst kings and empires yet to come Daniel in visions sees;
Of judgment and mercy, too, Hosea loves to tell.
Joel describes the blessed days when God with man shall dwell.
Among Tekoa's Ladsman Amos received his call,
Whilst Obadiah prophesied of Edom's final fall.
Jonah displays, in wondrous type of Christ, our risen Lord.
Micah pronounces Judith lost—lost, but again restored.
Nahum declared on Nineveh just judgment shall be poured.
A view of Chaldean's coming from Habakkuk's visions give,
And Zephaniah warns the Jews to turn, repent, and live.
Haggai wrote to those who saw the temple built again,
And Zechariah prophesied of Christ's triumphant reign.
Malachi was the last who touched the high prophetic chord:
Its final notes sublimely show the coming of the Lord.

THE NEW TESTAMENT.

Matthew, Mark, Luke, and John the Holy Gospel wrote,
Describing how the Saviour died, His life, and all He wrought.
Acts move how God the apostles owned with signs in every place.
St. Paul, in Romans, teaches us how man is saved by grace.
The apostle, in Corinthians, first needs, exhorts, reproves;
Galatians shows that faith in Christ alone the Father loves.
Ephesians and Philipians tell what Christians ought to be;
Colossians bids us live for God and for eternity.
In Thessalonians we are taught the Lord will come from heaven.
In Timothy and Titus, too, a bishop's rule is given.
Philemon marks a Christian's love, which only Christians know;
Hebrews reveals the Gospel plan refigured by the law.
James teaches without holiness faith is but vain and dead;
St. Peter points the narrow way in which the saints are led.

John, in his three epistles, on love delights to dwell;
 St. Jude gives awful warning of just judgment, wrath, and hell.
 The Revelations; prophecy of that tremendous day.
 When Christ, and Christ alone, shall be the trembling sinner's stay.

S. J. P., Macclesfield.

PRIVATE BURIAL GROUNDS IN THE NEIGHBOURHOOD
 OF STOCKPORT.

(No 1174.)

[1184.] In consequence of the discovery of a tradition connected with Longsight Hall, communicated by an old lady long since dead, an investigation was made, with the following result: My friend was in possession of a copy of the register in Manchester Cathedral, which was to the following effect: 1694, May 10. Mary, the wife of the late Dr. Birch, was buried in the summer-house in the garden in Grindloe. The house where this interment took place was called Longsight Hall. Notices of the place known formerly as Grimlow or Grindloe have already been given in 93, 160, 195 of these Notes. Respecting this burial, an old inhabitant informs us there were strange sensational stories current in the neighbourhood. It was said a lady was buried in the garden attached to Longsight Hall, and her ghost wandered about at midnight from the hall gates to the summer-house, and quietly disappearing through the solid garden wall when any venturesome person attempted to approach too near. In that day, now 57 years ago, Longsight Hall was a large, gloomy-looking red brick house, which, together with the summer-house, a square brick tower of two storeys, heavily overgrown with ivy, and standing at the end of a long, dreary wall, had sufficient of the solemn and weird about it to carry the mind of the villagers back to the wonderful things recorded in the mysteries of Udolpho. About 1845 the summer-house and wall were both pulled down, the hall at the same time being divided and made into two houses, and, though it is alleged a memorial stone formerly existed, nothing was found to point out the exact place where the body was interred. The grave or vault would, however, be some feet below the surface of the ground, and has probably never been disturbed. The site of the summer-house now forms part of one of the gardens fronting Surrey Terrace. Some further particulars respecting Dr. Birch, and why such an unusual place of sepulture should have been selected for his lady, would be very interesting. It may easily be inferred he belonged to the leading gentry of that day from the fact that the hall, with its appurtenances, extensive stabling, had a large courtyard and pleasure-ground attached, and which were

swept away at a comparatively recent period. The record is somewhat curious, for it shows the present name Longsight had not then (1694) been given to the locality in question, but why Grindloe or Grindlow, as it has long been spelt, should lose its ancient name for the one it now bears, requires explanation. Tradition has assigned the name Longsight to the Pretender in 1745, who is said to have remarked, "It is a long sight to Manchester." But this must be fictitious, as nearly opposite, about 37 years ago, there was a house called Rose Grove. This was known as Longsight Cottage, and had the appearance of being much older than the date of the visit of the Pretender. Grindlow Marsh formerly included many hundred acres of land which, being chiefly bog, afforded a considerable revenue to the owners, who let it off for turf cutting, and for some centuries Manchester obtained its principle supplies of fuel from that source.

H. E.

THE BALLADS OF LAST CENTURY.

(Nos. 601, 987, 1046, 1093.)

[1185.] The following, which I think are deserving a place in your Notes and Queries, are in continuation of the above:—

Date, 1740.

SONG FOR TWO VOICES.

How hard is the fortune of all womankind!
 For ever subject'd, for ever confin'd;
 Our parents control us until we are wives,
 Our husbands enslave us the rest of our lives.
 If only we love, yet we dare not reveal,
 But secretly languish, compell'd to conceal;
 Deny'd ev'ry pleasure of life to enjoy,
 We're blamed if we're kind and condemned if we're coy.
 If fortunes we have, then we must be join'd
 To the man that is rich by our parents design'd;
 Compell'd oft to wed, e'er his presence we see,
 No matter how handsome or ugly he be.
 More happy that couple who live uncontroll'd,
 Who marry for love and despise all the gold.

Republished, date 1763.

SONG BY THE GREAT MARQUIS OF MONTROSE.

My dear and only love, I pray,
 That little world of thee,
 Be govern'd by no other sway,
 But perfect monarchy;
 For if confusion have a part,
 Which virtuous souls abhor,
 I'll call a syrcod in my heart,
 And never love thee more.
 As Alexander I will reign,
 And I will reign alone;
 My thoughts did evermore disdain
 A rival on my throne.
 He either fears his fate too much,
 Or his deserts are small,
 Who dares not put it to the touch,
 To gain, or lose it all.
 But I will reign and govern still,
 And always give thee law;
 And have each subject at my will,
 And all to stand in awe.

But 'gainst my batt'ries if I find
Thou storm, or vex me sore,
And if thou set me as a blind,
I'll never love thee more.
And in the empire of my heart,
Where I should solely be,
If others do pretend a part,
Or dare to share with me;
Or e'er submit to thine erect,
Or go on such a score,
I'll, smiling, look at thy neglect,
And never love thee more.
But if no faithless action stain
Thy love and constant word,
I'll make thee famous by my pen,
And glorious by my sword.
I'll serve thee in such noble ways,
As ne'er was known before;
I'll deck and crown thy head with bays
And love thee more and more.

SPKS.

BULKELEY AND CHEADLE.

[1186.] A Manchester correspondent furnishes the following to the "Cheshire Sheaf":—"The following descent of this family was taken from their very complete muniments (which, with various abstracts, were laid before me for an opinion on title in the year 1866); and, as being drawn solely from legal documents, its accuracy may be perfectly relied upon. There is no record of any genealogy of the family having been previously compiled. The pedigree of Bulkeley of Cheadle and Beaumaris (of which the Gronant line was a younger branch) will be found in 'The History of Cheshire' (new edition). As the only known male line of the Bulkeleys now in existence (except, perhaps, some offshoot in one of the southerly counties), they are, of course, now the sole male representatives of the Bulkeleys of Bulkeley and Cheadle. The estate was sold some years ago; but this genealogy may be of interest to many of your readers:—I. Robert Bulkeley, of Botton, co. Anglesey, Esquire, 20 June, 3 Eliz., purchaser of Gronant, gent. (living 31 Eliz.), who seems to have died issueless, leaving his brether (II.) Robert his heir. There were also probably two younger brothers, John (10 Car. 1), and Richard, clerk. II. Robert Bulkeley, of Gronant, gent., 20 November, 1615, who, in 1626, had a licence for a new pew in Llanfraceth Church (in place of the old pew on north side of the chancel), from Ludivicus, Bishop of Bangor. His issue was: III. Robert Bulkeley, of Gronant, gent. (Car. 1), who was most probably father of (IV.) Robert Bulkeley, of Gronant, gent. (most likely husband of Mary Parry, the Bishop of Kildare's daughter, as mentioned by the late Dr. William Monk Gibbon). He left issue (1) Robert, (2) John, and Cecily, who (qy.) was wife of Tho. Edwards, of Kecuinas, gent., who is called brother-in-law of the next Robert Bulkeley. V.

Robert Bulkeley, of Gronant, gent. (1700, mansion house of Gronant); will 15 Feb., 1703; probate 20 April, 1705; living 23 Jan., 1704. Married Ellen, daughter of John Owen, of Ucheldre, co. Anglesey, gent., by Ellen, his wife, daughter of . . . Wynne. Post nuptial settlement 24 March, 11 Will. III., 1698. She was living 30 August, 4 Anne, 1706, and had issue (1) Robert, (2) Owen, clerk, Cecily, Ellen, and Margaret. VI. Robert Bulkeley, of Gronant, gent. (and Esq.), was under 24 years in 1703. He succeeded to other lands in the parishes of Llanfraceth, Llangæthor, Llanfathlu, Llanfigael, Llanrhyddlad, and Llanfathly, all in the co. of Anglesey; but I question whether these were all *parishes*. He was alive in 1761; and by his wife Dorothy, daughter of . . . Lewis, of Tregerwaeth, co. Anglesey (settlement 19 and 20 Oct., 1721), he had issue (1) Richard, who died s. p. (either before or after 1744); and (VII.) Robert Bulkeley, of Gronant, Esq. (*sic*, but gent. strictly), sole surviving son and heir, 1761; will 1795. By his wife Margaret, daughter of . . . Hughes, of Plas Cech, co. Anglesey (settlement 1761), he had (1) Robert, (2) Richard, (3) John; Grace, Margaret (wife of . . . Prytherech), and Dorothy (wife of . . . Rowlands). VIII. Robert Bulkeley, of Gronant, Esq., ob. 1826, left, by Jane, his wife, (1) Robert, (2) Theophilus, (3) James (æd. 21, 1830), and Jane. IX. Robert Bulkeley, of Gronant, Esq., 1859, by Barbara Pitchard, his wife (married 1834, living 1864), left issue (1) Robert Wm. Hughes Bulkeley, of Gronant and Pen-y-arga, in Llanfraceth, gent., son and heir born 1833 (who was vendor of the estate), and many other children. I may add that in 1617 the family were lessees of Rich. Bulkeley, of Porthamall, Esq., and Rowland, his son (the latter also in 1624), of lands at vjs viijd rent, in Betten and other places in Anglesey." Ed.

Replies.

O TEMPORA! O MORES!

(No. 1177.)

[1187.] The following occurs in a reference to Cataline, the noted conspirator, by Cicero:—O tempora! O mores!—Senatus hæc intelligit; consul vidit hic tamen vivit; vivit immo vero etiam in sinatum venit, fit publici concili particeps! "Oh! the strangeness of the times! Oh! the laxity of men's manners, principles! The Senate clearly understands, sees through these things; the consul is also a witness of such atrocities, and yet this miscreant stil

lives. Lives, did I say? In troth, he e'en comes into the senate house, and takes part in the deliberations of this august assembly!" The foregoing will give a fair idea of the way the words are applied.

CANTAB.

Queries.

[1188.] JOHN BULL.—What is the meaning of the above title as applied to an Englishman, and how did it originate? Information is also sought as to the origin of "Uncle Sam" and "Jonathan," as applied to America and Americans. S. S., CHEADLE.

[1189.] CHRISTMAS DAY.—Has Christmas Day ever been on any other date than 25th of December? I find some almanacs refer to the 6th of January as "Old Christmas Day." If so, when was the change first instituted? JAMES BATES, Stockport.

[1190.] BOXING DAY.—From what does this day derive its name? JAMES BATES, Stockport.

The world uses 250,000,000 pounds of tea a year, and 718,000,000 pounds of coffee. China furnishes nearly all the tea, and Brazil one-half the coffee.

A CHEROKEE HOME.—The house, which is situated in a natural locust grove, stands on a slight elevation in the midst of yard, garden, farm standing and field. It is not of logs, as is most common, but is what in the West is called a "frame house," and is built of sawed lumber from a neighbouring mill. Like all houses in a mild climate that invites to spend so much life out of doors, it has an ample piazza, furnished with split or hide-bottomed chairs, and containing a mixture for a handy basin and towel. The yard is decorated with native and cultivated flowers, rose trees in large growth and of luxuriant bloom, and a honeysuckle wearing an odoriferous mantle of blossoms. Within, the house is very comfortably furnished with antique bedsteads and cases of drawers that are evidently heirlooms, and perhaps come to the country with the emigration of the Cherokee people. Two ancient oil paintings ornamented the walls the father and mother of our hostess, taken in old age by some artist who visited the country, and representing, in both instances, striking countenances, the father having been the captain of a Cherokee company that fought the hostile Creeks at the battle of the Horse Shoe under Andrew Jackson. Tintype portraits of our host and hostess, and the heir of the family, a bright boy now at school at the male seminary at Tablequah, complete the picture gallery. A few books and a number of newspapers furnish the reading matter. Everything is neat and clean, showing the presence of a notable housewife.

SATURDAY, JANUARY 20TH, 1883.

Notes.

WEDDING CUSTOMS IN THE TYROL.

[1191.] A correspondent writes to the *Continental Herald* from Innsbruck, Tyrol:—In a collection of customs, usages, and proverbial sayings of the people of the Tyrol, I came upon a very graphic description of certain festivities, now confined to a few localities, but which formerly in many of the valleys concluded the proceedings of the wedding-day when a girl of one Commune married into another. I have made a translation of it from the German, and I send it to you hoping that it may interest many of your readers. The young men put up a barrier, beyond which the chest containing the trousseau and wedding-presents of the bride must not pass. This barrier, situated within the bounds of the Commune, but where it cannot be seen from the residence of the bride, is thus constructed. A triumphal arch is erected with two or four pillars, and cross-beams, and generally decorated with some insignia of the bridegroom (for example with little targets). At each side of the arch burn two large torches. These are stout sticks as long as alpen-stocks, with a hollow at the end, in which pitch or some similar material is placed. Immediately in front of the arch the way is stopped by a chain (in the middle of straw) stretched across the path. On each side stands a warder. The other *dramatis personæ* remain mostly near a fire which has been made close by. These are the captain, several musicians, and an innkeeper, with his little brandy cask. Sometimes he has the whole distilling apparatus set up herein the open air. Some other characters are present also in droll costume, and provided with huge beards, as, for instance, a gipsy, a beggar, and a vagrant, who usually carries on his back a hen-coop with a cat in it. An important personage in the performance is the so-called "angel," to wit, a young man dressed up as a little woman, who carries her little husband on her back, or in a basket. All the above, with the triumphal arch, come to the place appointed at nightfall, after the bridegroom has arrived, with an empty waggon, at the house of the bride. Generally about 11 o'clock at night, the bridegroom returns with the well-furnished chest of the bride and several companions, and now the actors begin to play their several parts. Loud jubilation, wind instruments, and kettledrums burst forth suddenly upon the ear. A rhymers stands behind the barrier; another comes with the bridegroom, or is the bridegroom himself.

The latter demands free passage; the former refuses it. This leads to an encounter of words, which sometimes continues for five hours, and during which both may speak only in verses or rhymes. Each exalts his own party, and depreciates the other. Every fault is censured, and every superiority of the place or those connected with it is brought into due prominence. In the meantime all sorts of jests are made upon them by the other performers, each of whom brings forth some rhyme or other about the bridegroom. The "angel," who generally has a fiddle with only two strings, draws forth right in the face of his opponents the shrillest tones from time to time, and especially when he does not know what next to say. To vary the performance, the musicians play at intervals a lively air, the drums are beaten, and the laughter of the often numerous spectators gives considerable animation to the scene. At length the moment arrives when the guardian of the barrier, either willingly or unwillingly, is subdued and overcome. The bridegroom gives him money for drink, on which the captain orders the chain to be broken through; and so ends one of the many innocent and joyous festive celebrations of this most interesting people.

WARREN-BULKELEY.

CHARMS FOR BURNS AND SCALDS.

[1192.] It has long been a matter of belief, and a very popular one, that certain persons had the power to take "the fire" out of burns and scalds. I have known men who, in such cases, were asked to exercise this power, it being understood it consisted of repeating certain portions of Scripture, the secret of which had only to be transmitted to one another on the death-bed of the possessor. It was not necessary in all cases for the patient to be present, and the payment of any fee rendered the charm useless. They might give to the poor, but the operator was not to touch the money. It did not matter at what hour they were called upon—they always gave their services cheerfully. Some years ago a young female sustained a severe scald, and although my father (says the writer) was as free from superstition as most men, he yielded to the solicitations of the neighbours, and a messenger was dispatched to one of the men above-named. Shortly afterwards, the girl who had been suffering acute pain expressed herself as having got relief. Some have attributed this result to the force of imagination, and others to a more potent cause, but the matter cannot be investigated here.

ANTIQUARY.

SWEEPING OUT THE OLD YEAR.

[1193.] "Some years ago I happened to be at Stockport," says a private letter to a friend, which dates back towards the close of the last century, "and, whilst taking a little refreshment at the Black-a-moor's Head, the venerable lady of the house and myself also were startled by the sudden and unexpected entrance of about half-a-dozen men with blackened faces. The invasion was complete, for they had others with them who completely defied any attempt at resistance. Each man carried a broom or besom. 'We've come to sweep th' owd yer eawt,' said a tall brawny fellow, who appeared to be the ringleader, and, apprehending the various articles within reach would be demolished, the lady went into the cellar and brought a gallon of nut brown ale, and said, 'Here, drink this, and don't forget to wish me a happy new year.' The glass was filled. 'Aye,' said the ringleader, 'a happy new year, missus, and good many on 'em,' and he emptied the glass; the others followed his example, and they went out apparently satisfied. Had they not been bribed by giving beer or money, the house would have been ransacked, and everything left in a state of confusion."

E. H.

BIDDING AT FUNERALS.

(No. 1194.)

It would be very interesting to know something about the introduction of this custom in this locality, and the North of England generally. The solution, according to my idea, is that in early times churches were few and far between, the roads were bad, and carts and horses very scarce and difficult to be obtained, consequently men were "bid" or asked to funerals in order to carry the bodies and serve as relays on the road. In the mountain district of Cumberland and Westmorland, corpses have been known to have remained unburied for six or seven weeks, the deep snow rendering it impossible for the bearers to carry them over the rough, uneven roads to the church at Hawkshead, near Windermere, and in that neighbourhood a custom existed eight or nine years ago of handing round a silver tankard filled with hot-spiced ale to all who attended the funeral. A refusal to drink this beverage was considered as a mark of disrespect equal to not attending the funeral when "bid." In most villages the invitations were all given by one person. Men who have spent their lives in our villages have been heard to say they have "bid" for every death in the place, extending over a period of half a century. Some have supposed it originated when people were unable to write, and they were "bid," that is, verbally warned to attend,

for invitation notes were not then fashionable. A case in point is that of James Walker, *alias* "Old Daddy," a hatter, who died on the 7th of January, 1846, aged 79, at Whiteley Cottages, Gorton, where he had been resident 54 years. Being very much respected, a large number of persons attended the "burying," and, according to a dying wish, they carried him a long way round to the chapel, so that he might pass the residence of his favourite daughter, Nelly. He also made another request that he might lie next to his wife, known as "Old Sally," and, in order to conform to his desire, several bodies in different stages of decomposition were temporarily removed. The long line of mourners, each carrying a bunch of rosemary or burial box in their coats to throw on the coffin, were a picturesque sight as they crossed the valley on that winter's afternoon. When they returned, the cottage was filled below and upstairs, also the cottage next door, and those who could not get in anywhere adjourned to the village hostelry, and it is recorded some of them did not return home for several days. The beer was filled in pint pots, and that spiced had a thin strip of lemon peel fixed round the handle. Two of them were then offered simultaneously, with the remark, "Which will you have, warm or cold?" This is still practised in some country places. Formerly the jingling bells which had been displayed on the collars of the horses drawing the rush-cart, were fastened on the leading horses at funerals. One man was known over the country side as "Billy-wi't'-bells," which nickname originated from his once refusing to assist where there was not the customary "ring of bells," and he thereupon fetched them round his own neck for the distance of a mile or two. As regards being snowed up, Daniel Somemester, of Droylsden, was interred at Gorton Chapel on the 17th of January, 1767, on which occasion the overseers of the poor paid 6s 4d for clearing the snow out of the highways, in order that the burial could take place. That was done in Abbey Hey Lane, where it was a yard deep. For a good portion of the facts above given I am indebted to my late esteemed friend, Mr James Higson, F.R.H.S.

STUDENT.

Replies.

BOXING DAY.

(No. 1191.)

[1195.] Boxing Day (the 26th of December) derived its name from the ancient practice of giving Christmas boxes. Dr. Brewer states that in the early days of

Christianity boxes for the reception of alms were placed in churches, and opened on Christmas Day. The contents were distributed by the priests on the following day, as "the dole of the Christmas box." At a later period apprentices used to go round amongst their employers' customers soliciting gratuities, which were deposited in a box carried for the purpose—

Gladly the boy, with Christmas box in hand,
Through out the town his devious route pursues,
And of his master's customer implores
The yearly mite.

This practice has almost died out.

J. HARBOP, Reddish.

CHRISTMAS DAY.

(No. 1189.)

[1196.] Christmas Day was transferred from the 6th of January to the 25th of December by Julius I., (337-352). Christmas Day is said to have been first kept as a Christian festival in the year 98. The observance of the day as a solemn fast was ordered by Pope Telesphorus, about the year 137. In the Eastern Church, Christmas and Epiphany (old Christmas Day) are deemed one and the same feast. In connection with the early celebration of Christmas, we find that the Emperor Diocletian keeping his court at Nicomedia, being informed that the Christians were assembled on this day in great multitudes in honour of Christ's nativity, ordered the doors of the church to be shut and the building set on fire. Six hundred Christians are said to have perished in the flames.

ED.

JOHN BULL.

(No. 1188.)

[1197] John Bull is the national nickname for an Englishman, represented as a bluff, kind-hearted, bull-headed farmer. The character is from a satire by Dr. Arbuthnot. In this satire the Frenchman is termed Louis Baboon, and the Dutchman Nicholas Frog Bull-dogs, in University slang, are the two attendants of the Proctor, who follow at his heels like dogs, and are ready to spring upon any offending undergraduate like bull-dogs. Bull-dogs—the four-legged ones—owe their name to the fact that they were formerly used for baiting bulls. Some butchers, it is said, still keep them to throw down cattle. At a sign from his master, a trained bull-dog will spring at a bullock, seize him by the nose, and hold him quite still; or, at a word of command, throw him on his side, and hold him down.

ALBERT SWIFT, Heaton Norris.

THE TURKISH CRESCENT.

(No 1049)

[1198.] There are various dates and reasons given as to the adoption of this symbol. Many suppose the crescent was not adopted as the Turkish ensign until after the taking of Constantinople in 1453, and then only because of its having been a symbol of old Byzantium. Many of the world's historians have been held guilty of anachronism in this respect. By Gibbon, Hallam, Mills, and others, it is held to have had its origin during the twelfth century crusades. The Rev. C. Foster in his "Historical Geography of Arabia" (1845) assumes that the crescent was a Saracenic banner, and quotes Judges viii. 21. "Gideon took away the ornaments like the moon, that were on the camels' backs," and says "The regal crescent on the war camels of the Midianitish Kings would naturally pass into the standard of the nation, and hence become the standard of Mahomet and his followers." In the 51th surah of the Koran occurs the statement, "The moon hath been split in sunder." There is a legend that these words refer to a miracle performed by Mahommed, when some infidel required a sign from him, and the moon appeared cloven in two, one part vanishing, and the other remaining. Could the Mussulmans have adopted "the part remaining" as their sign in memory of this imagined miracle? If the crescent dates back only to Mahommed's time it had its origin six hundred years after our epoch, and if to Zalumna's period (Byzantium) twelve hundred years before it.

ORION, Altrincham.

O TEMPORA! O MORES!

(Nos. 1177, 1187.)

[1199.] The following is the literal translation of the above words. "O, the times! O, the manners!"

J. A. R. BANCROFT, Fulshaw.

FIRST LIFE GUARDS.

(No. 1171.)

[1200.] We have made, and caused to be made, considerable research among the literature relating to and contemporaneous with the Crimean war, but the only guards mentioned therein are the Grenadier, Fusilier, and Coldstream Guards, which respective regiments formed part of the 1st Brigade, 1st Division, under the command of the Duke of Cambridge, and Brigadier Sir Colin Campbell.

ED.

Queries.

[1201.] TRIAL BY JURY.—From what period does our present mode of trial by jury date from? Any

correspondent who could throw light on this subject would confer a favour on J. HARROP, Reddish.

[1202.] BLIND PACK OF KNARESBRO.—I should be glad if some of your correspondents could supply information relating to this blind genius. Are any of the roads, made by him in this district, still in use? I have heard it said that some member of his family lies buried in the churchyard of Stockport Parish Church. Is this correct? MACADAM, Stockport.

[1203.] THE BEAR AND THE CHAPEL, KNUTSFORD.—There runs a story that once upon a time there was a bear taken or got accidentally into one of the Knutsford chapels, and that this was considered so gross a case of desecration that the service was no longer held there. Can you tell me what chapel this was and the year of the event, and whether it occurred during the hours of divine service?

Withington.

JNO. CLARK.

BED IN JAPAN.—You really do not go to bed at all, in our acceptation of the term, for the bed comes to you; and the style of preparing for the night is about the same wherever you are. First, a cotton-stuffed mat is laid anywhere upon the floor, and a block or roll is placed at one end to rest (?) your head upon. Then you lie down, and a cotton-stuffed quilt is thrown over you. This quilt is like a Jap dress on a big scale, with large and heavily stuffed sleeves, which flap over like wings. But the difficulty is that these capacious sleeves, with all the rest of the bedding, contain unnumbered legions of voracious fleas hid away in recesses known only to themselves, but which only wait till you get fairly nestled in sleep, when they begin their onslaught on their defenceless victim. Awakened by the merciless havoc they are making upon you, it is in vain that you roll and toss and shake your clothes till you are wearied out; that only increases the vigour with which they renew their battle, and though you may spend hours in the faint glare of the primitive oil-lantern, which is set in one corner of the room, and strive to rid yourself of the tiny tigers that are devouring you, it is all to no purpose, and you sink down at last to sleep—but only for a short time. You are awakened again, only to undergo the same tribulation, and the long hours of night pass away as you pace up and down the narrow limits of the room listening to the snoring of the dozen or more of the tough-hided sleepers who surround you, and peep through the sliding shutters of the house to see if the day is breaking or not. You cannot lie down again, for the floor is crawling with the creatures you dread, and you cannot sit down, for there is nothing to sit upon, and such a thing as a chair was never heard of in that region. You can only suffer in silence, and wish you were at home.

SATURDAY, JANUARY 27TH, 1883.

Notes.

CURIOUS WILL.

[1204] The following, taken from an old copy of the *Illustrated London News*, may not be without interest for your readers.—“The will, dated March 26th, 1874, of the Rev. William Hill, late of Lansdown Villas, Springfield Road, Chetham, Bristol, Baptist minister, who died on 11th November last, has been proved at the district registry, Bristol, by Emerson Gerrish and Thomas Bowbeer, the executors, under £3000. After the death of his wife he gives to the Society for the Relief of Aged and Infirm Baptist Ministers, instituted in Bath, 1816, and to the Baptist Foreign Missionary Society, each £100. The testator directs ‘the payment of all my just debts, funeral and testamentary expenses, as soon as conveniently may be after my departure to heaven; but, as this is to be final public document, I shall here record my detestation of all state establishments of religion, believing them to be anti-scriptural and soul-ruining. I have for years prayed the King of Zion to overthrow the politico-ecclesiastical establishment of the British Empire, and I leave the world with a full conviction that such prayer must ere long be answered. I thirst to see the Church brought down, the Church by man set up, for millions are by it led on to drink a bitter cup. I desire all posterity to know that William Hill was a conscientious Trinitarian Baptist minister, and that he believed infant sprinkling to be from his Satanic Majesty, the keystone of Popery, therefore the parent of unnumbered terrible evils; this delusion must also pass away at the divinely-appointed time, and the immersion of believers, as plainly taught by the great Teacher, the Holy Ghost, and the Apostles, shall one day universally triumph. Man says some water in the face, and that before the child has grace, is what is meant in Jesus’s Word, by being buried in the Lord. The deadly drinking customs of professors and non-professors are likewise doomed. Heaven dash all error, sin, and the devil from the earth, and cause truth, holiness, and Christ everywhere to prevail. Amen.’”

WARREN-BULKELEY.

REV. PETER LANCASTER, VICAR OF BOWDON.

[1205.] There is in existence a book which I remember to have seen in the possession of a second-hand bookseller in Stockport, and entitled “A Chronological Essay on the Ninth Chapter of Daniel, by the

Rev. Peter Lancaster, Vicar of Bowdon, in Cheshire and sometime student of Christ’s Church, in Oxford, London, 1722.” Some information about this author and his works may be interesting to Cheshire people. An investigation has proved that there were several clergymen of this name, who were connected with Cheshire during the 17th and 18th centuries. The family of Lancaster were remarkably clever, and several books published by them are still extant. In a biographical dictionary, by Rose, it is stated that Nathaniel Lancaster was a native of Cheshire, and was patronised by Lord Cholmondeley, but no further information is given. The earliest record we have of the family is Nathaniel Lancaster, B.D., who was rector of Tarporley Church, from 1638 to 1660. He was married to the daughter of the Rev. Samuel Clarke, rector of Leighton-Buzzard, in Bedfordshire, and for his second wife he married Elizabeth, daughter of Peter Legh, Esq., of High Leigh. Both he and his second wife are buried in Tarporley Church, as the following inscriptions show:—“Nathaniel Lancaster, son of Gabriel Lancaster, of Rainhill, in the County of Lancaster, Esq., bachelour in divinity and rector of this church died the 9th day of January, anno dom. 1660.” “Elizabeth, wife of Nathaniel Lancaster, rector of this church, daughter of Peter Legh, of High Leigh in this county, dyed September 26th, and was buried ye 28th of the same month, 1685.” Above these inscriptions are the arms of Lancaster: argent, two bars, gules, on a canton of the second a lion passant, or, in the first case alone, and in the second impaling the arms of his wife, or, a lion rampant, gules. There was also another member of this family, Peter Lancaster, M.A., who enjoyed the rectory of Tarporley from 1695 to 1709, when he died. He removed from St. John’s College, Cambridge, to Baliol College, Oxford, and graduated B.A. in 1634, M.A. 1686. He translated the discourse on “Envy and hatred,” in the first volume of Plutarch’s “Morals,” and was also the author of a tract, “On the rights of the clergy to exemption from road rates.” He was also Rector of Nantwich, and was collated May 2nd, 1694, to a prebend in Chester Cathedral, where he was buried. The Rev. Peter Lancaster, M.A., vicar of Bowdon, mentioned at the commencement of this paper, was vicar of Bowdon for nearly 50 years, for he occupied the living from 1716 to 1763. He was interred in Bowdon Church, and in 1819 there was a flagstone in the middle aisle, on which was the following inscription:—“P. Lancaster.

M.A., *Ecclesie, quondam vicarius, qui annos 74, natus obiit* March 7th, A.D. 1763." Since that time Bowdon Church has been rebuilt, and whether it still exists I am not aware, not having visited the Church for some years. In addition to the books above mentioned he published several others. "A Perpetual Commentary on the Revelations of St. John," modeled, abridged, and rendered plain to the meanest capacity from Daubuz's "Comment on the Revelations of 1730," was written by him. Also in Byrom's poetical works are four poetic epistles to the late Rev. Mr L——, late vicar of Bowdon, upon the miracle at the "Feast of Pentecost." I also find an interesting letter from Peter Lancaster to Dr Byrom is printed in the Byrom correspondence (Chet. Soc.), vol. 2, pp. 2, 583-4. The relationship of the various branches of this family might be made much clearer by a search of the registers at Bowdon and Tarporley. STUDENT.

Replies.

BOXING-DAY.

(No. 119.)

[1206.] The day after Christmas is not now notable for apprentices and errand-boys, &c., coming to the houses and asking for a Christmas-box; now it is on New Year's-day that we are kindly wished a "A happy new year," and expected to give a small present. To give a small sum is far preferable to the bad custom many have of giving drink to those calling. This custom is especially to be condemned, when postmen and others, who hold responsible situations, are tempted by those who ought to know better. Boxing-day has had during many years a very different signification in London. Men turn out of the public-houses and engage in boxing matches; some of these are brought before the magistrates, but only receive lenient sentences.

A. E. S. (Didsbury).

BIDDING AT FUNERALS.

(No. 1191)

[1207.] *Lancashire Folk-lore*, in alluding to this subject as it used to be practised in the Fylde, states that "when the last offices of respect to a departed friend or neighbour were to be rendered, a whole district, called 'their side' of the country was 'bidden' or invited to assist in carrying the remains to their narrow home. At a stated hour the crowd assembled . . . and . . . a particular order was observed. From the door of his former house, and into, and out of, church, the corpse was carried on the shoulders of four of his relatives. At the close of the ceremony, after the

sprigs of box or rosemary had been deposited on the coffin, each person also adding a sprinkling of dust: the rough voice of the parish clerk was heard . . . inviting the 'bidden' to show further their respect to the deceased by partaking of a dinner provided at the village inn. . . . The best features of these old-time funerals were that doles in money were distributed to the aged and very young; the poor were fed, and sometimes warm cloaks or other useful articles of attire were given, to be worn in memory of the departed." WARREN-BULKELEY.

[1208.] In "Notes and Queries" of last week, mention is made of a funeral taking place after a heavy fall of snow, entailing an expense on the overseers for its removal before the funeral could take place. A similar instance, equally deserving of being placed on record in "Notes and Queries," took place at Tintwistle in December last, at the funeral of Mr John Thornhill, waywarden for that township. It is reported that the snow was so deep as to necessitate the help of 50 men to cut it away in order that the funeral *cortege* might proceed to the place of interment. (*I'ide* *Guardians'* report, January 13th.)

R. JOHNSON (Stockport).

CHRISTMAS-DAY.

(No. 1189.)

[1209.] Seeing that the Editor has already answered the first portion of this enquiry, I shall only say that the old Armenian Church, set the 18th January (called Old Twelfth Day, when Christmas Day was kept on the 6th) apart for the commemoration of the two events—the Nativity and the Epiphany—and that it is kept now in the same way, and as a holiday. In some country districts I have heard that long ago the 6th of January was kept as "Little Christmas Day"—lesser feasts being provided—and on the Twelfth Night a Christmas cake was always provided, this leading to parties being held on that evening. By the Twelfth Night they said they meant the 5th of January.

A. E. S., Didsbury.

LAWRENCE EARNSHAW.

(No. 119.)

[1210.] I have been anxiously awaiting a reply to Warren-Bulkeley's question on this Mottram genius; none, however, having been forthcoming, I forward the following account of his life:—"Lawrence Earnshaw was born at the commencement of the 18th century, in a house on Mottram Moor, near the turnpike gate. At a very early age he was apprenticed for seven years to a Mr

Samuel Kynder, woollen manufacturer, Hyde Green, Staley. He afterwards served four years as an apprentice to a tailor, but as neither business suited the natural bent of his genius, he engaged with a Mr Shepley, of Stockport, as a clockmaker, only working for him a short time. His rudiments of knowledge in the latter profession were obtained under great disadvantages, for when young he was so delighted with the mechanism of clocks that he embraced every opportunity of examining their movements. So great was his desire and determination to examine such works, he used to stay away from church under some pretence or other, and as soon as the family were gone, he hastened to disjoint the various parts of the house clock. Having to some extent satisfied his curiosity, he rejointed the parts and placed the clock in its proper position, before the family returned from their devotions. This exercise served to develop his mechanical powers, and set him to plan and contrive very trifling but ingenious machinery. Some of his friends ridiculed his efforts, but others encouraged him as far as they could, by allowing him to clean their clocks, which he willingly did gratuitously. As he grew older he married, and was unfortunately troubled with a sick wife, who was confined to her bed for years, and his family being expensive, poor Lawrence (or Loll, as he was generally called) did not enjoy many of the blessings of life. He became an engraver, painter, and gilder; he could stain glass and foil mirrors, was a whitesmith, blacksmith, coppersmith, gunsmith, bell-founder, and coffin-maker; made and erected sun-dials, mended violins, repaired, tuned, played upon, and taught others to perform on, harpsichord and virginals. He could have taken wool from the sheep's back, manufactured it into cloth, made that cloth into clothes for wearing, and constructed every instrument for the clipping, carding, spinning, reeling, weaving, fulling, dressing, and making-up of wool for wear with his own hands. By the force of his natural abilities, and the little instruction he could pick up, he made himself one of the best mechanics the country has produced. A word now to the Blue Ribbon Army. He was possessed of an extraordinary degree of sobriety, for according to Dr. Aikin, he did not drink a glass of ale for years after he was grown to manhood, and it is very probable that his poverty was caused by his wife and family, and his fear of doing anything with his inventions that would tend, as he thought, to take the bread out of the mouths of the poor. In 1753 he invented a machine to open and reel cotton at the same opera-

tion, which he showed to his neighbours and then destroyed it, through the generous apprehension that it would injure the working people. Some may blame him for acting as he did, but after all, his actions were based upon a purely benevolent feeling, which did credit to his heart, if not to his judgment. He contrived an ingenious piece of machinery to raise water from a coal-mine at the Hague, Mottram, but the mine did not prove worth the expense, or Earnshaw would have received some share of the profits for erecting the engine. He was acquainted with the celebrated Mr Brindley, and while the latter was conducting the making of the Duke of Bridgewater's canal near Manchester they often met. He had a taste for most of the fine arts, and read and understood Euclid. He made and mended optical instruments, etc.; but, above all, his forte lay in mechanics. Several of the clocks he made are still in existence in the Stalybridge, Mossley, Dukinfield, and Mottram district. The works are of brass, and very heavy. The dials are of the same metal, and elaborately chased with brass fret-work at the corners. In those at Stalybridge, which, I am informed, are about the best he made, the wheels and other parts are very strong; the minutes, hours, days, and months are very curiously contrived, the sun, moon, and stars being brought to view according to their proper times and seasons. The clocks have generally half-circular brass plates in the middle of the dials, and in one at Stalybridge the following letters appear:—"Lorence Earnshaw, Motterham." He became the inventor of a very curious astronomical and geographical clock, containing both a celestial and terrestrial globe, with different movements representing the annual and diurnal motions of the earth, the position of the moon and stars, the sun's place in the ecliptic, etc., with the greatest exactness. It is said that he made four of these remarkable machines, one of them (curiously ornamented) being sold to the (then) Earl of Bute for £150; it afterwards became the property of Lord Lonsdale. [I should like to know whether it is now in the possession of the Lonsdale family.] He stated to a Mr Samuel Hadfield, a gentleman in Manchester, that his thoughts had been employed seven years in making the complicated calculations and the execution of this great work, from which he had never ceased to ruminate except during the hours of sleep. He said he could not accomplish his object for want of money, and Mr Hadfield, who had been born and brought up in the neighbourhood of Mottram, asked him how much he needed, when Earnshaw's reply was "Two

guineas," which were immediately given. Afterwards three more guineas were advanced by Mr Hadfield.

Mr Miles Dixon, a literary gentleman, made a journey for the sole purpose of seeing the clock and having a conversation with Earnshaw, and he assisted him with a little more money, and a few other friends did the same. It is humiliating to think, however, that for seven years of intense study and labour, the greatest mechanical genius the county of Chester ever produced was only rewarded with £150 for the skill, time, labour, and paper devoted to the perfecting of an astronomical clock, which still commands the wonder and admiration of men of science. Previous to his death, Earnshaw became lame, and for many years he used crutches, but his mind continued to the last vigorous and strong. He died very poor, on the 12th May, 1767, and was buried in what was called a common grave, thus sharing the fate of many who have faithfully served their country by their faculty of invention. I believe about 1868, a few pounds having been raised by subscription, a monument was placed over his remains in the churchyard at Mottram."

S. F. C.

Queries.

[1211.] **BENEFACTIONS TO CHURCHES.**—There are so many changes taking place now-a-days in our churches in the way of alteration and beautifying that some of the old features are vanishing. The time was when it was thought worth while to leave to the poor of parishes doles and charities which were dispensed by the clergy and wardens for the time being. In the alterations of the present day the records of these charities are too often consigned to the coal cellar and there is some risk of the benefactions going wrong. I think it would be both interesting and useful if you could give from time to time an account of the various benefactions to the poor which are recorded in the parish churches in this district, so that a record may be preserved. Will any of your readers assist in the good work?

JUSTITIA, Stockport.

[1212.] **THE NAILS OF THE CROSS.**—Some years ago I came upon an interesting account, more legendary perhaps than historical, of the nails used at the Crucifixion of our Saviour. It was disputed with a considerable array of evidence on both sides that there were three and not four, one only being used for piercing both feet, which would be placed one above the other. On the other hand, it was strongly upheld that there were four nails. I cannot recollect which

number was the more conclusively proved. The history of the nails, and it was an eventful one, was traced through several centuries. One is, I think, still in existence, and constitutes the famous "iron crown of Lombardy." I should be glad to know what became of the other two or three, as the story about them has completely slipped my memory, and I do not even remember the title of the book in which I read it. A reference to a work in which the subject is treated, or any details from your readers blessed with more tenacious memories, will much oblige. S.F.C.

[1213.] **SWAN-WITH-TWO-NECKS.**—It is by no means uncommon to meet in different parts of the country with publichouses with the sign of the Swan-with-two-Necks. Its general adoption leads to the supposition that there is some history or legend connected with it. We do hear of eight-legged and two-headed calves and other monstrosities at times, but I cannot say that I ever heard of such being used as signs for hotels. Is there any story relating to the two-necked swan?

O. P., Cheadle.

[1214.] **PALMISTRY.**—I should be glad if any of the readers of Notes and Queries could supply particulars of the modern science of palmistry.

Stockport.

A. HARDING.

[1215.] **JOSEPH EDGE, THE MACCLESFIELD PEDESTRIAN.**—Can your readers tell me whether there are any records extant of one Joseph Edge, who early in this century was regarded one of the wonders of his day as a pedestrian. Are any of his descendants still in Macclesfield? Where did Edge reside, and what was his calling?

J. B., Bollington

ARCTIC RECREATIONS.—The published record of the diversions by which the officers and crew of the *Jeanette* tried to relieve the darkness and tediousness of the long Arctic winter are in melancholy contrast with the sad and mournful struggle for life they underwent afterwards, wandering blind, helpless, and starving in search of shelter and rescue. Christmas day, 1880, was celebrated by an extra fine dinner. The bill of fare included Julienne soup, spiced salmon, Arctic turkey (roast seal), canned peas, succotash, plum pudding, mince pie, dates, almonds, filberts, English walnuts, mixed candies, pale sherry, London stout, French chocolate and coffee, "hardtack" and cigars. After dinner there was a minstrel show, "accordion solo," clog and jig dancing, with "the side-splitting farce, 'Money Makes the Mare to Go.'" New Year was ushered in with the ringing of the ship's bells and with cheers; the same evening another minstrel show with magic lantern views, and the play of "Siamese Twins," concluding with "The Star-Spangled Banner" by "all hands." And soon came disaster, alarm, privation, cold, hunger, death.

SATURDAY, FEBRUARY 3RD, 1883.

Notes.**THE GROSVENORS OF HULME.**

[1216.] I have been engaged for some time past in looking over old Cheshire papers for a friend, and among them I noticed some in which "The Grosvenors of Hulme in Allastock" are mentioned. Robert Grosvenor is named as sheriff of Cheshire in the year 1284, and he seems to have died in 1292, childless; for "his base brother assumed possession of his lands, and took up the name," implying evidently that Robert Grosvenor's legitimate line had failed. If, however, we accept the printed records of this family, that must be a mistake; although I am bound to admit that when these records are carefully compared with others, the published descents of the Grosvenors become very reedy in the handling. I have utterly failed, for instance, to link the Sir Robert Grosvenor, who claimed to bear "the arms of his ancestors as set up upon a cross at Bradley in Appleton, in or about the year 1330," with the Robert Grosvenor of 1284; and probably this was the true reason why he was not allowed to carry the Scrope shield; and so have I also failed to make out the lineal descent of the first Ralph Grosvenor of Eaton, from Sir Robert, of the Scrope dispute, although both the old documents I have mentioned, and the printed pedigrees I have seen, concur in saying "he was second son of Thomas Grosvenor of Hulme." This Ralph Grosvenor crops up in another document thus—"Richard de Eton, living in the time of Henry V. had two base sons, named Robert and Hermon, and in the first year of Henry VI. the eldest (Robert) vested certain lands at Eaton in Gilbert de Salesbury of Hargrave, as trustee; and the said Gilbert, in the 22nd year of the same king settled the same lands on Ralph Grosvenor and Johana de Eton, his wife, with remainder to the heirs of the body of the same Johana, to Robert de Eton and his heirs male, and then to the heirs male of Henry de Salesbury." This Henry Salesbury, it appears, had married one Joan Eton, and in 1488 "Gibon Salesbury, who had descended from Henry, and from Gilbert," was trustee for Margaret Stanley, who married "James Grosvenor, son of Ralph and Joan Grosvenor." We know that Margaret Stanley was daughter to Piers Stanley, of Euloe, in Flintshire, by Constance Salesbury, of Lleweni, in Denbighshire, and grand-daughter to Sir William Stanley, of Holt Castle. How did Ralph Grosvenor make out his descent from Sir Robert

Grosvenor? When, and how, did the Grosvenors of Hulme separate into different lines? Can any of your readers make this plain for me? I do not, of course, mean according to Burke, but according to some of the many private records which are now known to antiquaries.

ROLANDSEN.

INTERESTING DISCOVERY IN THE OLD CHURCH, MACCLESFIELD.

[1217.] Prior to any alterations being made in what we might call the restoration of the old church of St. Michael in Macclesfield, I wish to call the attention of the curious and those interested in the aspect of the Church in pre-reformation times to a few observations which have come under my notice in looking over the edifice as it now appears. It is true but little of the old structure now remains, the greater part being little more than a century and a half of time since its re-modelling, but some important mementos of the original church are still in existence, both in the church and (particularly) in the chapel of Archbishop Savage, which will well repay investigation. To corroborate what I now adduce, as well as to bring these curious remains into notice, we must refer back to the ancient history of Macclesfield, where we find that, in the 45th year of the reign of Henry III., his son Edward—afterwards Edward I.—whilst he was Prince of Wales, granted the first charter to the town of Macclesfield in the year 1261, which was afterwards confirmed by King Edward III., where, after enacting that it shall be a free borough, proceeds to say that they may have a merchants' gild. It must be borne in mind that at this time no church existed here, the old Saxon edifice formerly attached to the court of the Earls of Chester, in Park Lane, being destroyed. The charter above referred to being granted, the members of the Gild proceeded to erect their Gild Hall. In my work on "The antiquities of Macclesfield," which I published in the year 1871, I expressed an opinion that the site of this hall would probably be in the open space, or in the centre, of the Market Place. This we had evident proof of a few years ago, when the surface, or ground, was lowered to make improvements in the Market Place, when the bases, or mouldings, of both the north—the principal entrance—and also that of the western doorway were discovered *in situ*, which substantiated the site of the ancient Gild Hall at once. The site occupied a good part of the space betwixt the Angel Inn and the church. This we know by the block of houses or shops which were built upon it, and which we saw taken down in the year 1828-9. The Gild Oratory attached to the hall

would occupy the eastern end of the building, which, according to the remains discovered, would be a splendid erection. This oratory served for the use and devotions of the Gild until the erection of St. Michael's Church, which was founded by King Edward I., and his Queen (Eleanor) in the year 1278. After this time, the members of the Gild, instead of attending the feasts of the church at the Church of St. Peter in Prestbury as formerly, would—after the erection of a church in their own town—naturally and undoubtedly have a gild altar in the church, the gild being under the patronage of St. Michael, who we find was the Patron Saint of Cheshire for many centuries. In closely examining the church, I have recently discovered the site of the gild altar then erected, which, until the erection of the Savage Chapel in the year 1501-2, would be placed at the eastern end of the south aisle, in close proximity, or outside the pier of the old chancel arch, under a small window, the statue of St. Michael being placed on a splendidly-carven bracket springing out of the wall—yet *in situ*. When the Savage Chapel was erected in the year 1501-2, it would appear that this altar-space was included in the plan of the chapel, and the altar rearranged; but the design, for the sake of uniformity, was altered by the building up of the window, indications of which can still be traced, and the altar still retained its position, with a reredos erected over it, in the place of the small eastern window, and thus it remained until the dissolution of Chantries under King Henry the Eighth.

I. A. FINNEY, Macclesfield.

(To be continued.)

CHESHIRE PUNNING MOTTOES.

[1218] T. Hughes writes as follows, anent this subject, in the *Cheshire Sheaf*:—The mottoes belonging to our old Cheshire families are many of them very interesting, some of them in a sense amusing; and it would be easy to string a lot of them together so as to form an entertaining little paragraph or two in "The Sheaf." Here are a few as a start:—The motto of the Alderseys of Aldersey in Coddington parish, is the first one that occurs to me: "*Alnus semper floreat!*" "Let the alder flourish for ever!"—a very appropriate wish to record of a family that has endured for ages on a spot, where the *alder* itself islet probably never ceased to grow on its "eye" or has since this England of ours has been England. The Dones, of Utkinton, near Tarporley, chose a very distinctive and telling motto, when they placed under their escutcheon the pious couplet, "*Omnia mei dona Dei!*" "Everything I own

is God's gift to me! The late Mr Richard Done, of Tarporley, used to say that an ancestor of his own, while engaged in one of the smaller Cheshire contests during the Civil War, so distinguished himself in a charge upon the Roundheads that Byron, who was present, called out to him enthusiastically, "Done!—Well Done!" and that this gallant cavalier wore that motto afterwards on his ring in memory of the incident. The Vernons, of Shipbrook and Haslington, are now represented by Lord Vernon, of Sudbury Park, Derbyshire, and of Poynton Hall, near Stockport, who enjoys also the ancient title of Baron of Kinderton. They are amongst the oldest of our Cheshire families, and linked by long descent also with the best blood of this county. It is their pride to boast a very distinctive motto, which reads differently, according as its owners choose to spell or divide it. In one way it reads, "*Ver non semper floreat!*"—"It cannot be always spring!" in another—"V'ir non semper floreat!" "No man can be always young!" and again, as the modern "Peerage" has it, "*V'er-non semper floret!*" "Vernon is youthful ever!" But these are enough for the nonce, I may perhaps return to the subject again some day.

ED.

LOCAL DESIGNATIONS.

[1219.] The Rev. Dr. Brewer, in his "Reader's Handbook," gives the following local designations or peculiarities connected with the towns named (pp. 561-2):—

Ash'n (Ashton-under-Lyne), fellows or felleys.
Bowton (Bolton), Billy or trotters.
Bowden (Cheshire) downs (*i.e.* potatoes).
Bury, muffers.
Bury, cymbkins.
Cheadle, swingers (a peculiar coat).
Congleton, points.
Eccles, cakes.
Everton, toffees.
Gorton, bull-dogs.
Owdan (Oldham), chaps.
Paisley, bodies.
Rochdale, gawbies.
Stretford, blackpuddings.
Warrington, ale.

In the above list are several inaccuracies, and many items that are worthy of further elucidation. The former, with your permission, I will endeavour to point out and correct. Taking them in the order given, we find Ashton-under-Lyne is pronounced Ash'n, and that its inhabitants are designated "fellows or felleys." It is evident the writer failed to grasp one of those nice distinctions peculiar to the northern dialect. "Ash'n" is much too crisp a word for a Lancastrian to utter, in whose mouth it is rendered more like

"Hey'shn." "Felly" is the term applied to a young man, or, more particularly, a sweetheart, while the native is, indiscriminately, termed a "rick-er." The next is only a minor error, being Bowden in place of Bowdon. But why potatoes? Bury, Dr. Brewer remarks, is noted for its "muffers" and "cymblins:" those should be muffs and simnels respectively; "muff" standing in the same relation to Bury as the word "rick-er" does to Ashton. Everton is noted for its toffy only; whilst "Owdan chaps," in Lancashire, are usually termed "Owdham rough-yeds." While greatly admiring the vast range of subjects treated upon in the book referred to, it is only right that such inaccuracies as those given above should be noted.

WARREN-BULKELEY.

CHESHIRE MILITIA IN 1794.

[1220.] I have in my possession a printed placard, 8in. by 6in., of which the following is a copy:—

"Augmentation of the Militia.

"The paper containing a list of the subscribers for the raising of volunteers to be added to the present establishment of the militia of this county, under the sanction of an Act of Parliament lately passed for augmenting the militia, and for strengthening the internal defence of the kingdom, now lies at the office of Messrs Lingard and Mason, who are authorised to receive subscriptions in this town and neighbourhood, and to whom all persons who wish to subscribe for the above purposes are desired to apply.

"Stockport, 6th May, 1794.

"Clarke, Printer."

The public, it seems, had in former days, as in the present, to be appealed to for subscriptions in support and maintenance of the volunteer movement. My grandfather, Mr Lingard, acted as deputy clerk to the lieutenancy, as my father did at a subsequent period, and I assisted him in attesting the volunteers from the Stockport and Hyde divisions on the formation of the existing militia corps. In this year of 1794 the Independent Manchester Volunteers were incorporated in the 53rd, or the Duke of York's Brigade, at Chatham; and the Manchester Royal Volunteers were also raised, the colours of which were consecrated at St. Ann's Church by the chaplain, the Rev. Thomas Seddon. These volunteers subsequently became the 104th Regiment.

Jan. 1883.

J. LINGARD VAUGHAN.

Replies.

PALMISTRY.

(No. 1214.)

[1221.] The following cutting, on the above subject, may be of use to A. Harding, as asked for last

week:—"Mr W. B. Woodbury recommends that for purposes of identification (of criminals, for example) it is only necessary to get a distinct photograph of the palm of one hand, taken in a strong oblique light, so as to bring out the markings strongly. This will be found a map, he says, never alike in two persons; no disguise short of actual disfigurement can do away with the difference."

A P.C.

UNCLE SAM.

(Nos. 1198, 1197, 122.)

[1222.] The United States Government was so called from Samuel Wilson, one of the inspectors of provisions in the American War of Independence. Samuel Wilson was called by his workmen and others "Uncle Sam," and the goods which bore the contractor's initials, "E.A.U.S." (meaning Elbert Anderson, United States), were read "Elbert Anderson" and "Uncle Sam." The joke was too good to die, and "Uncle Sam" became synonymous with U.S. (United States). "Brother Jonathan" is a national nickname for an American of the United States. In the Revolutionary War, Washington used to consult his friend, Jonathan Trumbull, Governor of Connecticut, in all difficulties. "We must ask Brother Jonathan" was so often on his lips that the phrase became synonymous with the good genius of the States, and was subsequently applied to the North Americans generally.

W. TAYLOR.

JOSEPH EDGE, THE MACCLESFIELD PEDESTRIAN.

(No. 1215.)

[1223.] Though I do not remember him personally I have often heard of his remarkable powers as a pedestrian. I have in my possession a coloured plate of him, where he appears in knee breeches, blue stockings, low shoes, striped vest, sage-green coat, and low hat. His age is stated as 62 years, and he looks hale and hearty, with large frame and muscular development about the legs, which would put to shame most men's at 40. The following particulars are under the picture:—"Published as the Act directs, Sep. 8, 1806, by J. Wilson, Macclesfield. Joseph Edge, the Macclesfield pedestrian, aged 62 years." Then follows a correct statement of the journey performed by him from Macclesfield to London in 40 hours and 20 minutes, taken from the minutes of Mr Jones, the postmaster of Macclesfield, who accompanied him. Joseph Edge left Macclesfield on Wednesday night, at 12 o'clock, July 30, 1806, and arrived at the Swan, Lad Lane, London, 20 minutes past one on Saturday morning, August 2, being 40 minutes under the given time. A comparison between Powell's walking and that of Edge: Powell, the celebrated English pedes-

trian, completed his journey from London to York and back again (396 miles) in 140 hours, which, on an average for the whole journey, is $2\frac{1}{2}$ miles and 138 $\frac{2}{7}$ ths yards an hour. J. Edge, at the advanced age of 62 years, completed his walk from Macclesfield to London (a distance of 172 miles) in 49 hours 20 minutes, which averages for the whole journey $3\frac{1}{2}$ miles and 416 $\frac{8}{3}$ $\frac{7}{10}$ ths, yards per hour, or two quarters of a mile and 277 $\frac{24}{259}$ ths yards per hour more than the average of Mr Powell's pedestrian performance. S. E., Bollington.

THE BEAR AND KNUTSFORD CHAPEL.

(No. 1208.)

[1224.] The following cutting from a contemporary, and contributed by Mr J. E. Bailey, of Manchester, will supply the information asked for by John Clark:—"Thomas Paget, who, in 1641, edited a work by John Paget, of Amsterdam, now in my hands, entitled 'A Defence of Church-government exercised in Presbyteriall, Classical, and Synodall Assemblies,' London, 4to, makes the following singular narration in dispraise of the episcopal government of Bishop Bridgeman, soon after his accession to the See of Chester:—"At Knutsford, a market town in Cheshire, a gentleman of the country (i.e. county), being vainly disposed, did cause a bear passing through the street to be led into the chappell, which the Bishop hearing of, suspended the chappell from having any divine service or sermons for a long time, as being profaned by the beare." Page * * 2 of the Humble Advertisement to the High Court of Parliament. Which of the two chapels of Knutsford is here meant, it does not appear." F. HEWITT.

FIRST LIFE GUARDS.

(No. 1220.)

[1225.] By referring to the "Army List," I find that the Guards who were sent to the Crimea were the 1st Dragoon Guards, the 4th, the 5th, and the 6th. Then, also, I find the 1st and 2nd and 6th Dragoons. Then the regiments of Hussars, namely, the 4th, 8th, 10th, 11th, and the 13th. The regiments of the Lancers sent were the 12th and 17th. I name all these as they are cavalry regiments. A. E. S., Didsbury.

Queries.

[1226.] APPLAUSE.—I should be glad to hear the derivation of this word explained, and whether it is a modern institution. Would some reader of Notes and Queries kindly respond?

J. LAMBERT, Altrincham.

[1227.] THE FIRST NEWSPAPER.—When and where was the first English newspaper printed, by whom, and what was its title and price? I cannot find any distinct reference to it in what books I have consulted. The *English Mercurie* used to be regarded as the pioneer newspaper, but this having been exploded, I repeat my query, Which was the first English newspaper? "Q. C."

[1228.] CANDLEMAS GILLS.—The near approach of Candlemas recalls to my mind a story I have heard of beer being distributed gratuitously to tenants or ratepayers. Can any readers of Notes and Queries say whether this is so, also where it is done and its origin?

J. WYATT, Stockport.

[1229.] JOHN WAINWRIGHT.—It would be of the deepest interest to many to know more of the composer of the tune, "Stockport," and sung to the words, "Christians awake." There was an effort made some 15 years ago, by appointing a committee of inquiry, to find out where the composer's remains lie, where he lived, and all that can be learnt of his family. Perhaps some of the members of the committee mentioned above may be able to throw some light on a question in which thousands all over the world feel an interest. AN OLD RESIDENT.

MRS. CARLYLE'S HOUSEKEEPING.—The wife of the famous Thomas Carlyle had many trials in her early housekeeping. She learned to make bread from recollecting how she had seen an old servant set to work and she used to say that the first time she attempted brown bread it was with awe. She mixed the dough and saw it rise and then she put it into the oven and sat down to watch the oven door with feelings like Benvenuto Cellini's when he watched his Perseus put into the furnace. She did not feel sure how it would come out! But it appeared a beautiful crusty loaf, light and sweet. The first time she tried a pudding she turned the servant out of the kitchen and locked the door on herself. Sometimes she could not send to the nearest town for butcher's meat, and then she was reduced to her poultry. She had a particular breed of long-legged hens and she used to go into the yard amongst them and point out those that were to be killed, feeling, she said, like Fouquier Tinville, picking down his victims. The country was uninhabited for miles around. She used to say that the stillness was awful, and when she walked out she could hear the sheep nibbling the grass, and they used to look at her with innocent wonder. One day she received news that Lord Jeffrey and family were coming. She mounted her horse, galloped off to Dunmurry to get what was needed and galloped back, and was all ready to receive her visitors with no trace of her thirty mile ride except her charming account of it.

SATURDAY, FEBRUARY 10TH, 1883.

Notes.

HISTORICAL NOTICES OF STOCKPORT, FROM AN EARLY PERIOD TO 1817.

[1230.] The following, relating to the town of Stockport of a bygone age, may be of interest to your readers:—

STOCKPORT DURING THE INVASIONS OF THE DANES.

*Urbern Stopportiam dicunt; fuit illa Barrenum
Dum Comitum aedes Cestria clava fuit:
Tempore fortune est mutatio facta, et utriusque
Nunc tantum Magni nominis umbra manet.
Fama refert Danos ubi nunc Stopporta locatur
Affectos chin ei de fuisse gravi.
Inde ubi nomen prod num inscuritibus obex
Quod datus, iris Auglie sit quique; arta salus.
Nicola "De literis inventis,"—Lib. VI.*

The town was *Stopport* call'd in days of yore,
And of a *Baron's* seat the honours bore
As long as *Chester* by her *East* was arrayed
And regal state and sov'reign power displayed:
But time has changed them both and now they claim
The shadow only of a mighty name.
In ages past where *Stopport's* *Castle* towers
A dreadful slaughter, crunched the Danish powers:
From this event the town its name commences,
As here were stopped the invader's plundering bands;
Here, an overwhelming shock their host sustained,
And England here its peace and safety gained.

STOCKPORT DURING THE REBELLION IN 1745.

But not in ages far remote alone
Unshaken loyalty has Stockport shown;
Of later times we turn the historic page
And fresh achievements our regard engage.
When black rebellion reared her Gorgon head,
And our once happy land was filled with dread;
When Scotland poured her armed battalions forth,
Denouncing vengeance from the gloomy north;
And to dethrone our king and seize his crown
The rash Pretender brought his squadrons down;
Stockport alone the glorious fame obtained,
Of having first the traitor's speed restrained,
And as she then possessed no martial force,
Her bridge destroyed to check the rebel course;
But had that castle, which in days of yore,
High o'er the town its lofty summit bore:
Had it still stood, and its embattled towers
Been manned by Stockport's firm and loyal powers,
Then would the invader have been doomed to feel
The strength of patriots fired with patriot zeal;
Then fled with terror would his Tartan bands
Have backwards fled, and sought their barren sands.

STOCKPORT DURING THE ADVANCE OF THE BLANKETEES IN 1817.

Again, in modern times has Stockport stood
The friend of order and the country's good:
And although the tempest frowned o'er all the land,
And menaced all that dared its rage withstand,
Has, unpelled, the assaults of traitors borne,
Nor feared their threats, their number, or their scorn.
Reform their watchword, faction in their soul,
They fondly hoped, none durst their course control,
But with one heart the intrepid townsmen rose
Their schemes to frustrate, and their march oppose,
And here was placed a young, but patriot guard
Of native troops the impetuous storm to ward;

Who for the firmness of their martial ranks,
Obtained a soldier's meed, their country's thanks.
No fear, ye Stockport troop, your honour's name
Will pass unnoticed by the voice of fame:
Your grateful countrymen in future days
Will hail your loyalty and sing your praise.
Your captain's conduct on that day will crown
The name of *Newton* with deserved renown,
And every member of your troop will bear
His wreath of laurel, and the glory share:
Whilst your sons' sons will catch the inspiring flame
And strive to emulate your martial fame.

I have a manuscript copy of the above without authorship or date, neatly written on a sheet of paper bearing the water-mark of 1811. The caligraphy is that of a lawyer's pen, and the composition may have emanated either from my uncle, William Vaughan, or William Acton O'Kell Whitelegg, who died in 1848. Both gentlemen were lawyers, good scholars, fond of poetry, and my uncle was a very witty rhymster.

January, 1883.

J. LINGARD VAUGHAN.

INTERESTING DISCOVERY IN THE OLD CHURCH, MACCLESFIELD.

(No. 1217.)

[1231.] Continuing this subject further, we find that Sir John Percival, Lord Mayor of London, a native of Macclesfield, founded, as we read by his will, dated January 25th, 1502, a chantry and free school, attached to the Church of St. Michael, in Macclesfield. In this will he states that he was moved to the work by the good advice of Thomas Savage, Archbishop of York, his most dear lord and friend, to appoint a priest to sing and pray for him and his friends in Macclesfield, the same priest to sing and say mass daily in the Parish Church of Macclesfield. In this will he also specifies that the same priest shall keep and continue in the town of Macclesfield a Free Grammar School, and that the said priest, with his scholars, should, on every evening of the great feasts of the church, sing before some image of our Blessed Lady, in the said church of St. Michael, in Macclesfield, an antiphon of our Blessed Lady, and after the antiphon to say the Psalm De Profundis, with the Collect for his soul, and the soul of others aforesaid, &c. This altar we find was placed at the eastern end of the wall in the Savage Chapel, on the south side, between the altar of Archbishop Savage, and close to the monument of Sir John Savage and his wife, Lady Elizabeth, date 1428. At the time of dissolution of chantries these two altars were taken down, as well as the high altar of the church, and the altar erected by Archbishop Savage, in his own chapel. At the dissolution of chantries, the two chantry priests who officiated at these altars, retired on pensions of 6s 8d a year, and were living A.D. 1566. Their names were

Randle Pickeringe, *nuper celebrans in capella de Maxfelde*, and Charles Alexander, *nuper celebrans in sacello s'tae crucis in capella de Maxfelde*. On the death of Earl Rivers, in the year 1694, we find his monument was erected on the old altar site, and the large and beautiful traceried eastern window, as also the two windows on the north and south sides, were blocked up. The site of the altar of the Blessed Virgin is plainly defined, as even the breadth of the altar slab may still be given; as also the extent of the reredos erected over it; and singular to say, the sacrarium is still to be seen in the south wall, or at the southern end of the altar space. The beautifully-sculptured bracket, on which was fixed the statute of the Blessed Virgin, is of very chaste design, and the iron staples which bore the curtain rods of each altar, are still left in their original position in the wall. The splendid carved bracket, on which stood the figure of St. Michael, contains some exquisite carving, especially on the base or foot, on which is some very minute sculptured work of cherubs winged, altogether representing a work of art in few cases excelled, and which would well repay restoration as mementos of the past; and no doubt if care is taken in the work projected, some very valuable relics may be discovered. Indeed, as works of art, few churches in Cheshire, or perhaps in England, can boast of more splendid examples of ancient church monuments, although so little of the old structure is left. The three altars, with their splendid fittings and adornments, would, in ancient times, form a magnificent spectacle to what the ruinous and neglected state of this chapel now presents; and it is to be hoped, that amongst so many similar examples which have of late years been beautifully restored, this gem of ancient art will not be neglected, as it would form a museum of ancient ecclesiastic art, which few places in Cheshire or out of it could boast of, and with a proper restoration of the church would be the greatest attraction, both for use and ornament, that the town might be proud of; and if the matter can be properly ventilated, I feel sure it would be patronised and appreciated both by the town, and even the county, who are equally interested in its restoration.

I. A. FINNEY, Macclesfield.

FIELD NAMES.

[1232.] Mr R. Holland, in a series of articles on Cheshire field names in the *Cheshire Sheaf*, has the following about Mobberley:—"I find the Mobberley field-names resolve themselves into several classes, as indeed they would do in every parish. There are a

large number of names derived from former ownership; family names given to fields, which are always interesting, as in many cases the families themselves are extinct in the neighbourhood, and their names would be quite forgotten but for the evidence of the fields. A great number of field-names are derived from peculiar plants found in them, or from crops having been grown in them when those crops were a novelty in Cheshire farming. Many are derived from their shape, their size, the quality of soil, or from farming operations and customs; whilst there are naturally a great number that are referable to no particular class, but are of a general character, and are in many cases most difficult of explanation. The following field-names evidently refer to former ownership or tenure. I give first a list of such as are still common family names in Mobberley, or were so during my own recollection. But at the present day one and all of these names belong to cottagers or to tenant farmers who do not possess any land, or, at any rate, not these lands; an evidence, perhaps, that their families were formerly of more importance in the parish than they are now. The number placed after a name shows how many fields in the parish bear the same name:—"Whittaker's Croft; Cash Field (2); Far and Near Dumville Meadow; Hickson's Barn Field; Higginson Croft; and Higher and Lower Higginson Field; Bottom, Middle, and Top Kinsey Croft; Maddock Field; Webb Field; Jepson's Meadow, Barn Field, and Brow; Higher, Near, and Middle Cragg; Far Cragg Brow; Cragg Room." Besides cottagers of the name of Cragg still in Mobberley, a family owns a considerable quantity of land at the present time, who inherited it from a Cragg Watkinson; but the above Cragg Fields are not part of their property. Sir Peter Leycester (*Antiquities of Bucklow Hundred*) mentions Richard Cragg of Baggeley Green in 1672, and the Craggs are probably all of his family. Cragg Room no doubt refers to a "Moss Room," or right of turbarry on Lindow Moss, or Common. Each householder in Mobberley has, or has had, a right of turbarry; but in many cases, as in this one, the allotted portion has been inclosed. Moss is the local name for a peat bog. Lindow Moss was formerly of great extent, but is fast becoming drained, enclosed, and built upon. I do not think it is now more than half the size I can remember it forty years ago. Hewitt's Croft: Sir Peter Leycester mentions Roger Hewet as being a Freeholder in Radcliff's part of Mobberley in 1672. Probably this field belonged to him; and the very numerous family of Mobberley Hewitts of the

present day are most likely his descendants. Norbury Hey (2); Bottom, Middle, and Top Beswick; Worthington Field; Faulkner. Burgess: Oddly enough this field is on a farm which until recently was occupied by John Burgess. It can scarcely have derived its name from him personally; but may have been bought from one of his ancestors." Ed.

Replies.

"SWAN-WITH-TWO-NECKS."

(No 1818.)

[1233.] This old sign does not refer to any monstrosity as "O. P." supposes, and it originally read "Swan-with-two-nicks"—an allusion to the distinguishing marks or nicks cut on the beaks of swans belonging to the Queen, the Vinters' Company, and others, and bred on the River Thames. Doubtless, some river-side tavern keeper, very likely the tenant of an owner marking his swans with two nicks, chose this as his sign, as others chose the crest or coat-of-arms of their landlords. There are many instances of words on signboards becoming changed in this manner. One of the most curious, perhaps, is the sign of "The devil and the bag o' nails," taken by many to refer to some old legend of a bag of nails being palmed off upon his sable majesty for a soul—he seems to have been often outwitted in this way—but the sign was originally "The Devil and the Bacchanals," and I have seen, but I forget where, an engraving of an old sign whereon was depicted the sudden appearance of the arch fiend to a party of affrighted toppers presumably at the rash invitation of one of the convives—a standing warning against indiscriminate hospitality, and a striking instance of the risks attendant on preferring invitations not meant to be accepted.

Sandbach.

W. A. R.

JOHN WAINWRIGHT AND FAMILY.

(Nos. 1170 12 9.)

[1234.] The following particulars relating to this family are jotted down from recollections of over 40 years ago; consequently, they may not be accurate in every detail, and are contributed in the hope that they may lead to further research. The earliest account I have of John Wainwright is that he was organist of the Parish Church of St. Mary, Stockport, about the middle of the last century. He composed the tune, "Christians awake," and, according to the account of Mr Aaron Eccles, solicitor, Marple, this hymn and tune were first sung at the above church on December 25th, 1750. John Wainwright died in

1768, and was buried near the front entrance of the Parish Church, Stockport. This I have often heard mentioned in our family; I have also heard a statement read to me to this effect. John Wainwright was succeeded in the office of organist of St. Mary's by his niece, Mary Wainwright, who married Charles Booth, of this Union. I have only account of two daughters. One married Richard Owen, who kept the Red Lion Inn above 50 years ago; he also carried on the business of hat manufacturer in what I understand used to be called Kitty Bennett's orchard, in the Park, now used as a fire station and town's yard. A few years ago I met with a hatter who had worked for him at this place. I read in the Stockport newspapers at the time that a descendent of Mr Owen had sold the premises to the Stockport Corporation. A granddaughter of Richard Owen was in 1836 my teacher at Mr T. R. Smith's, St. Mary's Academy, and afterwards kept a boarding school in Wellington Road North. She died a few weeks ago, at Heaton Mersey. Dr. Robert Wainwright, eldest son of John Wainwright, was born in 1747, and married Miss Woodworth, January 12th, 1775. He died in 1782, leaving one daughter, named Mary, who married a person named Higgins. She was left a widow soon afterwards with one child, a daughter. The last time I heard of her was in 1849; she was then living in Limekiln Lane, Liverpool. I have heard my mother say more than 40 years ago that Dr. Wainwright sold the copyright of his oratorio, "Fall of Egypt," and other works, for a thousand guineas. Richard Wainwright, another son of John Wainwright, was organist of St. Peter's Church, Liverpool, nearly 40 years. He died in 1825, leaving one son and two daughters. One of the daughters, the eldest, I believe, was named Sarah, who, on a visit to some friends at Tiviot Dale, was followed from Liverpool by an Irish gentleman of good position, who induced her to marry him without her father's consent, she being under age. The marriage took place in or near Stockport. The other daughter, Cecilia, was married to a pilot named Hough. I do not know what became of the son Thomas. The last account I had of the family was that they were residing, in 1849, in Limekiln Lane, Liverpool. Mary, daughter of John Wainwright, was born in 1763, married in 1782 to Roland Hodgson, who died on the West Coast of Africa. She afterwards married, in 1791, Thomas Alban Owen, a native of Bristol; he was born at Bristol Quay in 1764, and died in 1834. Owen's early life was spent at sea and in the West Indies. I am told in a voyage

to Jamaica he had a narrow escape from shipwreck, and the crew suffered so much from want of food that in after life he would not allow a particle of bread or food to be wasted. He held the office of surveyor of houses and windows, and collected what were called the King's taxes for many years. His appointment is dated "Whitehall, March 5th, 1804." A son, Henry Owen, was assistant-overseer and collector of poor rates about 1817 (see overseers' office). Mary, wife of T. A. Owen, died in 1830, aged 67. I have heard the following related: Nearly one hundred years ago some thieves broke into the house of one of the family of the Wainwrights at Liverpool. All the inmates of the house, with the exception of a negro boy, who had hid himself, were compelled to deliver all their money and valuables, and were threatened with instant death if they gave any alarm. When the thieves were leaving the house with their booty, this negro boy peeped from his hiding-place, and recognised one of them, remarking at the same time to himself, "Dat be John, de painter." It appears the house was undergoing painting and repairs, and this John, the painter, was one of the workmen. The negro's evidence led to the discovery of the thieves, who were tried, convicted, and executed for their crime. It appears there were three inter-marriages between the Wainwright and the Owen families. I believe there was a fourth, but I have no account of it. I know that in 1810 William Owen was courting Miss Booth, grandniece of John Wainwright, and grand-daughter of S. Wainwright. I understand that Mr Eccles, mentioned above, claimed the Wainwright family as originally from Marple, in this county.

J. L., Stockport.

Queries.

[1235.] NATHANIEL EDWARD PARKER. — I have a small volume in my possession with this title-page:—"A memorial of Nathaniel Edward Parker, late house surgeon to the Macclesfield Dispensary. Not published. Printed by S. Loyns, Beccles, 1841." Mr Parker, it appears, was born at Rendenhale, Norfolk, in the year 1811, and he "died under the same roof on the 31st of October, 1840," and thus it is evident the book is not properly a Cheshire one; but it was sent to me as such, on the ground that it had been written by a Cestrian, whose initials (S. W. R.) are appended to the preface. I think my informant is in error, but before rejecting the volume, I wish to ask if any of your readers can make the matter plain?

MANFRED.

[1236.] OLD TOM.—What is the origin of this term as applied to gin?

Macclesfield.

S. JACKSON.

What must be shall be; and that which is a necessity to him that struggles is little more than a choice to him that is willing.

Other men's sins are before our eyes, our own behind our back.

He who makes a great fuss about doing good will do very little; he who wishes to be noticed when doing good will not do it long.

Were a man to throw away a shilling every minute, he would be looked upon as a madman, and his friends would confine him as such; but a man who throws away his time, which is far more valuable than gold, may still pass for a wise man.

HAMLET'S TOMBS.—M. Oscar Comettant went forth one day in search of Hamlet's grave. They traversed the whole town of Elsinore—which was only a fishing village, a contemporary tells us, until King Erik of Pommern raised it to the rank of a city in 1425—and they reached a hill, on which formerly stood an abbey, at the extremity of the terraced gardens of Marienlyst, where, they were told, they would behold the sublime metaphysician's tomb. Finding nothing, they inquired of a passer-by, "Hamlet's tomb, if you please?" "Which tomb is the one you want?" "Which tomb! Are there two Hamlet's tombs? He cannot have been buried in two places at once." "Possibly. Nevertheless there have been three Hamlet's tombs, though only half of one is still remaining. I must inform you, if you don't know it already, that a single tomb was quite insufficient to satisfy the curiosity of English visitors. At one time there was no Hamlet's tomb at all at Elsinore; for, as you are aware, the Danish Prince never set foot in Zealand, either alive or dead. But the English, who came in crowds to Elsinore, insisted on having one, and so somebody made them tomb the first. But the crowds of tourists increased to such an extent, and so annoyed the owner of the land where the monument stood, that, in order to divide, if he could not suppress, the flocks of pilgrims, he set up another tomb at the farther end of his property. But that did no good, because the English—you know how curious they are—would visit both the tombs. He therefore, driven to despair, erected a third tomb. The first two have disappeared, and only a portion of the third remains. I suppose the English have carried away the rest of it piecemeal in their pockets to enrich their Shakspearean museums." At the indicated spot M. Comettant found something like a milestone much the worse for wear, without any inscription, around which an English family—father, mother, and five children—were standing apparently in earnest prayer; but, on approaching, he found they were piously reciting the famous monologue, "To be, or not to be."

SATURDAY, FEBRUARY 17TH, 1888.

Notes.

A BOILING LAKE.

[1237.] The following is a cutting from an American paper, and any further information on this subject would, I feel sure, be of interest to your readers:—The *Troy Times* prints a letter from a citizen of that place, at present sojourning in the Island of Dominica, West Indies, from which the following is an extract: “It is barely a month since Dr. Freeland, in search of sulphur in behalf of an English company, accompanied by Dr. Nicholls, of this island, with a few servants, started on a tour of exploration. At a distance from town, in an air line of some eight or 10 miles only, yet by the necessarily circuitous route to reach it requiring some days of severe labour, struggling with precipices and deepest vegetable entanglements, they found an old volcano. Its height above the sea is about 2,400 feet. They descended about 400 feet down the crater to the lake—unheard of before—but which is to rank among the wonders of the world. It is literally a lake of boiling water. It is about half a mile wide, and two miles in circumference. In the centre the boiling, foaming water juts upward into a sort of dome several feet higher than the surface, and where the rippling waves break upon the shore the hand cannot be immersed without pain, so high is the temperature. My informant is Dr. Nicholls, who has made two excursions to this lake, is well known here, and bears a most respectable character. He says the water is very highly charged with sulphur and phosphorous.

F. HEWITT.

Macclesfield.

THE CHARTER OF THE TOWN OF CONGLETON.

[1238.] In a newspaper published 28 years ago, May 26, 1855, I find the following, which is worthy of being preserved in your local notes:—“At a meeting of the Congleton Town Council the Town Clerk requested a box be provided for the preservation of the deeds, &c., and mentioned several transactions of the Council, and also the purchase of the Antrobus Arms property contracted for about 30 years ago from Mr Faulkner. Mr Faulkner had kept as a hostage the borough charter as his security. That document was now on the table, and he, Mr Wilson, for the first time saw the town charter under which they acted as a Corporation, and perhaps some of the members would like to look at it. This charter and the original charter granted

by Hugh De Lacy, Constable of Chester, temp. Henry III. were laid upon the table. The one granted by James I., written in Latin, is a magnificently illuminated document, having a border emblazoned with armorial bearings and wreaths of flowers, together with a portrait of the Sovereign by whom it was granted. To it is also appended an impression of the great seal of England at the time. Both charters are beautifully written.” I have gathered from various sources the following additional information: The charter granted by Henry III. was subsequently confirmed by several monarchs, and that granted by James I in 1624 was considered the Magna Charta of the borough until the Municipal Act passed in 1835, under the provision of which the borough was divided into three wards, and the government vested in a Mayor, six aldermen, and 16 councillors. The celebrated John Bradshaw, who presided at the trial of Charles I. was apprenticed to an attorney in this town, and served the office of Mayor in 1637. The origin of the name of the town is involved in obscurity, but in Doomsday Book it is called Congleton. The appearance of the town, although ancient, is respectable, and remarkable for its clean appearance. The prospect in the surrounding country is very pleasing, gradually rising into picturesque hills and sinking into fertile valleys. Proceeding to Daisy Bank or Hill Field, on the north of the town, the pedestrian commands at one view the grounds beneath: the church, which was rebuilt in 1740, is on an eminence, the high grounds behind and the hills of Biddulph, near Congleton Edge Mole, in the perspective. The North Staffordshire Railway passes half-a-mile east of the town. The original manufactures in the town consisted of gloves and leather laces, called Congleton points, but they have long since given place to a considerable trade in the manufacture of silk—throwing, spinning, &c. The first silk mill was established here in 1754. The manufacture of ribbons also furnishes employment to the population.

E.H.

REMARKABLE LONGEVITY.

[1239.] I have found a note made by my friend Mr Owen from the *Manchester Mercury*, March 26th, 1771, relating to two men who lived to an advanced age:—“On Friday, the 8th inst., was buried at Church Minshall, in Cheshire, James Archer, a travelling tinker, aged 105, who danced a hornpipe about 10 years before he died. He was born and died in the township of Leighton—from whence also was brought and interred at the same place, February 20, 1648, Thomas Damme, at the amazing age of 154, two years

older than the famous 'Old Parr.' " "I will not vouch for the accuracy of these statements," says Mr Owen, "I tell the story as it was told to me." E.H.

Replies.

TRIAL BY JURY.

(No. 1201.)

[1240.] The origin of trial by jury cannot be distinctly traced, though there is a strong presumption that it dates back to Anglo-Saxon times. In the laws of Alfred the Great we find the following suggestive enactment:—"If anyone accuse a king's thane of homicides, if he dare to purge himself (*ladian*) let him do it along with twelve king's thanes. If anyone accuse a thane of less rank (*lessa maga*) than a king's thane, let him purge himself along with eleven of his equals and one king's thane." These words, however, have been interpreted by certain writers as a reference to the ancient custom compurgation, according to which the accused was called upon to sustain his declaration of innocence by the oaths of a number of other persons who had to swear that they knew or believed the charge to be unjust. On the other hand, some authorities regard the law as a reference to trial by jury. There are other debateable allusions in Saxon legal documents to something like trial by jury; but it is not till the Norman period that the legal usage is found to be clearly recorded."

S. J. P., Macclesfield.

JOHN WAINWRIGHT AND FAMILY.

(Nos. 117), 1229, 1234.)

[1241.] There are five graves belonging to the Wainwright and Whitaker families in Liverpool, all or greater part of them in St. James's Cemetery; Mrs Whitaker, whose first husband was John Wainwright, is buried there. A grandson of hers, James Owen, kept a druggist's shop in London Road, Liverpool 40 years ago, and was alive about seven years ago. He was familiarly known in Liverpool as Old James Owen, "The Leech Doctor." Thomas Alban Owen (John Wainwright's son-in-law) was nephew of Mr Thomas Jones, the head of the well-known banking firm of Jones and Co., of Bristol and elsewhere. When I was a boy I heard it said in our family that this Mr Jones was brought up to and worked at the trade of patten ring maker, and when I visited Bristol in 1863 I found this story current there. Mr Jones died in October, 1838, aged 90 years; he made his nephew an annual present of £100 up to the time of his death, in 1834. Mrs Owen was well known in Churchgate and neighbourhood; there are a few yet

living who knew her. Mrs Charlotte Axon, who, I believe, is still resident in Churchgate, told me she knew her well, and that she used to visit and attend to the wants of her sick and poor neighbours. On looking at some old papers, I find the family have had a fair share of misfortunes. One is as follows:—At the time of Mrs Owen's second marriage she had £800 invested in the Liverpool Dock Board; the docks were not paying very well at this time, so the money was withdrawn, and invested in the bank of Messrs Callwell, Smyth, and Co. This company soon after suspended payment, and were gazetted March 30th, 1793. Their affairs were afterwards settled, and a dividend declared of £5 18s 11d, on February 15th, 1838. The heir got this about the year 1841. There are now living in this district five great-grandchildren of John Wainwright—four in Stockport, and one in Altrincham. There are also living two younger generations than this. With regard to the musical talent inherited by the descendants, I believe it is almost, with one exception, extinct. I may add that I have been to the overseer's office, and find Henry Owen was collector of poor's-rates in 1816-17. J. L. Stockport.

[1242.] A query from myself, inserted in *Notes and Queries* (London), on this all-important subject has elicited the following reply. WARREN-BULKELEY.

... "John Wainwright was born at Stockport, and probably migrated to Manchester about 1750. He was appointed organist of the Collegiate Church of that town on May 12th, 1767, and died in January of the following year, 1768. He published 'A Collection of Psalm Tunes, Anthems, Hymns, and Chants for one, two, three, and four Voices,' in oblong folio, in the year 1767, but the tunes in that work are all unnamed. It may be that his admirers called his popular tune 'Stockport' in order to associate it with the composer's birthplace—at all events, this appropriate name was attached to it for many years, until some meddlers re-named it, variously 'Dorchester,' 'Yorkshire,' 'Mottram.' Wainwright was an excellent performer on the violin and organ. Josh. Bates was wont to say that he obtained his first notion of grand organ playing from listening to the performance of Wainwright on the organ in the Collegiate Church. It is easy to understand how the error has crept in that John Wainwright resided at Liverpool; by the way, he was not a Mus. Doc., but his son Robert was, and he, succeeding his father at Manchester, afterwards

removed to Liverpool, where he was appointed organist of St. Peter's Church on March 1st, 1775. He was a voluminous composer, and died July 15th, 1782, aged 31. When Robert left Manchester he was succeeded by his brother Richard, who was also an able musician and composer; at his brother's death he removed to Liverpool, and succeeded him at St. Peter's; he died, aged 67, August 20th, 1825. There was another brother, William, who was also a musician and composer; he was a 'singing man' of the Collegiate Church, Manchester, also a music-seller and performer on the contra-basso; he died July 2nd, 1797.

W. H. CUMMINGS."

BENEFACTIONS TO CHURCHES.

(No. 1211.)

[1243.] I quite agree with the remarks of "Justitia" on this subject, and, as an introduction to carry out his proposal, I append a list of the benefactions to the various churches in Macclesfield, as copied by me some years ago:—

ST. MICHAEL'S CHURCH, MACCLESFIELD.

1613. Thomas Shrigley, of Hurdsfield, yeoman, for the use of the poor of Macclesfield, the interest of £20.

1619. The Rev. Hugh Johnson, clerk, Vicar of Hackney, the interest of £100.

1629. Thomas Oufs, of Kettleshulme, the interest of £23.

1647. Rojer Snelson, citizen of London, in bread, the interest of £30.

1655. James Pickford, of Macclesfield, alderman, in bread, the interest of £52.

1666. Rev. Robert Barlow, £20.

1668. William Bomford, grocer, £26.

1671. William Watson, gentleman, £5.

1671. Ann Sidebotham, widow, £5.

1672. Rebecca Rowe, spinster, £30.

1674. Stephen Rowe, gentleman, £30.

1675. William Rowe, alderman, £40.

1675. Edward Johnson, alderman, in bread, £26.

1681. William Fournhevel, yeoman, the interest of £10.

1683. Elizabeth Hazlehurst, of Goostry, the interest of £10.

1683. Mary Rowe, of Macclesfield, widow, the interest of £30.

1683. To a sermon on St. Thomas's Day, £1. To the poor, £1 10s.

1685. Martha Mottershead, widow, the interest of £30.

1685. Francis Dashwood, of London. Esq., £30, with £70 of accumulation in the hands of the trustees, the interest of £100.

1686. Rev. Bradley Heyhurst, of Macclesfield, clerk, the interest of £10.

1686. John Graistie, grocer, £40. To the minister, £1. To the poor, £1.

1688. Samuel Leah, of Macclesfield, alderman, the interest of £10.

1688. William Lunt, alderman, in bread, the interest of £52.

1688. Catherine Nixon, in clothing, the interest of £60.

1691. Samuel Mottershead, alderman, £30.

1691. Henry Barber, alderman, £30.

1693. Thomas Hough, gentleman, £50.

1693. Mary Haywood, spinster, £5.

1693. Thomas Oldham, gentleman, £5.

1693. James Barber, alderman, £5.

1704. Josiah Barber, alderman, £10.

1710. Rowe Dean, alderman, £40.

1710. James Dean, gentleman, £40.

1717. E. Bollington, gentleman, £20.

1717. Mrs Stanley, to the minister, £20.

1722. B. Clowes, citizen of London, in clothing, the interest of £50.

1724. William Bostock, Leek, gentleman, to the perpetual curate of Macclesfield, the tithes of Shaltersham, in the parish of Horton, Co. Stafford, commuted at £3 per annum.

1726. William Bagnall, of Macclesfield, £40. To the minister, £1. To the poor, £1.

1736. J. Oldham, of Tytherington, alderman, the interest of £20. To the minister, £20.

1736. John Dale, £20.

1744. William Mottershead, alderman, in clothing, the interest of £50.

1751. Margaret Phillips, £20.

1752. Richard Holland, £10 10s.

1793. William Norton, of Macclesfield, the interest of £120, to be given in bread on Sundays to such poor persons as regularly attend Divine service at the Parochial Chapel.

1799. Bridget Eleanor Hayes, of Sutton, widow, the interest of £60. £2 to the minister for a sermon on the Nativity of Christ every Christmas Day (old style). 10s to the clerk, and the remainder in bread on the same day.

1808. Ann Norton, of Macclesfield, the interest of £100, to be given annually at Christmas in gowns and cloaks to such poor persons as regularly attend Divine service at the church.

1822. Mary Hooley, of Macclesfield, the interest of £120, to be given on the anniversary feast of St. Michael, in gowns of black tausey, to six poor widows residing within the borough and not receiving parochial relief.

1822. Matthew Clayton, of Macclesfield, yeoman, bequeathed the residue of his property, amounting, by accumulation of interest, to £554 19s, to be placed out on security, and the interest to be distributed on St. Thomas's Day yearly among such poor persons as are not receiving parochial relief, and are proper objects of this charity.

(To be continued.)

Macclesfield.

I. A. FINNEY.

APPLAUSE.

(No. 1226.)

[1244.] The following is copied from the "Encyclopædia Londoniensis."—Applause in antiquity differed from acclamation, as the latter was articulate and performed by the voice, the former with the hands. Among the Romans applause was an artificial

musical kind of noise made by the audience or spectators to express their satisfaction. There were three specimens of applause, viz., *bombus*, *imbrices*, and *testæ*—the first a confused din made either by the hands or mouth, the second and third by beating on a sort of sounding vessels placed in the theatres for this purpose. Persons were instructed to give applause with skill, and there were even masters who professed to teach the art. At the end of the play a loud peal of applause was expected, and even asked of the audience either by the chorus or by the person who spoke last. The formula was *spectatores plaudite*, or *valet et plaudite*. The plauseres or applauders were divided into chori, and disposed in theatres opposite to each other, like the choristers in cathedrals, so that there was a kind of concert of applause. Seneca has described the different modes of applauding with the hands.

A. HARDING.

[1245.] Applaud and applause are derived from the Latin—*applaudo*, ad, to, *plaudo*, *plausus*, to clap. Hence we give expressions to our feelings of approval by clapping the hands.

Didsbury.

A. E. S.

ASPARAGUS FOR MARKET.—In raising asparagus plants from seed it is optional whether the seed shall be sown in the spring in shallow drills at from 20 to 24 inches apart, and the seedlings be thinned out to 15 inches apart in the rows, and thus permitted to remain permanently, or whether the seed shall be sown in a bed thickly, that the seedling plants when a year old may be planted out in rows. No doubt the untransplanted seedlings make the best plants in the end, but the soil is occupied for a year longer. It is not now the rule to make raised beds on which to grow asparagus. The soil should be naturally deep, holding, and good. A liberal dressing of manure should be turned in during the winter, and the soil got into the free tilth for sowing or planting in the spring. The ground must be clean. If it be not, then the Asparagus will become choked and killed. It is better not to plant asparagus at all in foul soil. It were best to take off a crop of magnum bonums or other strong growing potatoes first, as these help very much to clean the soil. In planting on the flat system, as now advised, it is desirable to give an interval of 3 feet between every half dozen rows, so that manure may be wheeled over the asparagus for dressing in the winter. As this plant is such a gross feeder and must have ample manure to enable it to throw up strong, profitable shoots, it is useless to plant for market unless plenty of manure is at disposal. Full dressings of salt and of guano are also of great service in helping the grass to grow strong.

SATURDAY, FEBRUARY 24TH, 1888.

Notes.

BENNETT'S ORCHARD, PARK.

[1246.] Talking with a respected and venerable townsman recently on the changes which have taken place in the Park, Stockport, I remember he told me something about Bennett's Orchard, or as it was termed later, "The Neptune Yard." He told me that in the early year of the present century the ground on which Park Chapel was built, and that where Mr Bethell's Mill and a colony of cottages now stands, was then an open space, where it was usual for the militia to be paraded, and where soldiers were dispersed and assembled as they passed through the town, and prior to the Barracks, in Hall-street, being erected. Kitty Bennett's Orchard, mentioned by Mr Lamb, in his Notes on the Wainwright family, occupied one side of this square. The site of Bethell's Mill afterwards became a stoneyard, until one day the tunnels which runs underneath collapsed. He also remembered Keith's Circus performing in the Orchard.

A RESIDENT.

OLD CHESHIRE RIDDLE.

[1247.] The following curious document was handed to me, some years ago, by a lady, on having a conversation on riddles and their construction:—

Blackun seet upo' roughun;
Glorum aet u:o' that,
I wic'hum put into grinum,
What do yo' think o' that

After several vain attempts to unravel the enigma, the following explanation was given:—

The blackberry sits upon a rough stem.
The loush sits upon that—pointing to the ground;
The ha d puts it into the mouth,
Can you guess that?

In addition to the humour of the riddle the quaint bit of the old Lancashire dialect is worthy of preservation.

CESTRIAN.

RIDING THE STANG AT NORTHEENDEN.

[1248.] This custom is mentioned by Hulbert in his memoirs, at page 42, who gives the following account, as it actually occurred about 1790. He says, "This custom, I only once witnessed in the parish of Northern, and that was in consequence of Alice Evans, my deliverer from drowning, having chastised her own lord and master, for some act of intemperance and neglect of work. This conduct of hers the neighbouring lads of the creation were determined to punish, fearing their own spouses might assume the

same authority. They, therefore, mounted one of their body, dressed in female apparel, on the back of an old donkey, the man holding a spinning-wheel on his lap, and his back towards the donkey's head. Two men led the animal through the neighbourhood, followed by scores of boys and idle men tinkling kettles and frying-pans, roaring with cows horns, and making a most hideous hullabaloo; stopping every now and then while the exhibitioner on the donkey made the following proclamation:—

Kan-a-dan, ran-a-dan, ran-a-dan,
 Mrs.lice Evans has beat her good man,
 It was neither with sword, nor pistol, or knife;
 But with a pair of tongs she would take his life.
 If she'll be a good wife and do so no more,
 We will not ride stang from door to door."

E. H.

P.S.—This custom is also referred to in Harland and Wilkinson's "Lancashire Legends," page 174.

TRAFFIC ON THE OLD HIGHWAYS OF THE LAST CENTURY.

[1249.] About 1867 the following communication was made by a very trustworthy old man, who was then over 70 years of age. It may possess some interest, as it shows the state of the roads between Wigan and Preston, and the amount of traffic between London and Edinburgh by the western route 100 years ago. His tale is—"About the year 1755 my mother was in service with a man called Harry Jolly, a farmer at Ceppull, near Wigan, who had been in his time the London waggoner, and had made a deal of money by it. My mother was quite a wench then; he used to tell her about the way to London, which she could repeat, and often did in her old age to me. A could repeat, anvoftenm onth, and two at Christmas between London and Edinburgh. Old Harry used to go south and meet the waggon, and take it on to Kendal, where he met with another waggon and came back. I have heard my father tell of the waggon 'wotin' (upsetting) one Sunday morning near to Blainscough Hall, Coppull. Owd William Marsden, who farmed that place, was looking over his land at the time. All the men that could bemustered came to help, and the farmer commanded the gang. It was a very rough job. This was in 1780 before I was born. I can just remember the waggon going myself. It was drawn by eight grey horses, and all their collars were done round with red, and the harness were painted red."

STUDENT.

FAMILY OF MORETON OF LITTLE MORETON.

[1250.] Four miles from Congleton, some seven years ago, a most interesting structure situated on the side of the high-road which leads to Newcastle

under-Lyne arrests the attention of the lover of antiquity. This ancient pile is known as Little Moreton Hall. It is constructed with timber and plaster and is surrounded by a moat which encloses about a statute acre of land. It has been said that photographs and engravings are still in existence, and if you pay it a visit, by some unaccountable ledgerdmain of busy fancy, the poem of the "Haunted House," by Hood or that of "Mariana in the Moated Grange," by Tennyson, is presented most vividly:—

About a stone cast from the wall,
 A sluice with blackened waters slept,
 And o'er it many round and small
 The dust and marshy mosses crept.

It has been averred that Moreton once formed a portion of the Kinderton Barony, and the manor in 1848 belonged to G. H. Ackers, Esq. This erection is considered to be one of the most ancient halls existing in the county. In a book, "The Vale Royal of England," originally published in 1656, and reprinted in 1852, at page 75 the following passage occurs:—"From thence we turn northward to Rode, the name of a town and a race of gentlemen of the same name, and so by Kent Green, a hamlet near the foot of that ancient mountain called Mow Cop, whence begins the waters of Wheelock, making his first passage near unto Moreton, wherein are two very fair demesnes and houses of worthy gentlemen and esquires of most ancient continuance, the one of the name of Moreton, who in the time of Richard III. contrived that project of the marriage of the two heirs of the Houses of York and Lancaster, from whence proceeded the happiness that we enjoy at this day." The hall is supposed to have been erected in the 12th century, and tradition records that Queen Elizabeth was frequently a visitor at the hall. A large apartment which runs along one entire side of the building is recorded to have been at one period the only assembly room in this county. The hall is lighted by several large bay windows, on some of which curious inscriptions are still legible in the wood work; on one appears the motto "God is in all things," on another "This window was made by William Brereton in the year of our Lord 1552;" and on a third "Richard Dale, carpenter, made this window by the grace of God." The reader will have already perceived that in days of yore this was the residence of a Cheshire family of some importance. The pedigree of the Moreton family may be found in Ormerod's History of Cheshire, vol. 3, page 25, and it is also given in Burke's "History of the Commoners," vol. 1, page 345. "In the reign of Henry the Eighth," says the record before me, "there was a dispute between

William Moreton, Esq., of Moreton, and an adjacent proprietor, Thomas Rode, of Rode, as to 'which should sit highest in the church and foremost goe in procession.'" Sir William Brereton, to whom the dispute was referred for arbitration, awarded precedence to that gentleman "that may dispende in lands by title of enheritance 10 marks or above more than the other." I have no record which of the disputants finally conquered. In the reign of James the Second the then proprietor, William Moreton, for that sweet name seems to have been the honoured one of the family, was Bishop of Kildare, in Ireland, and by virtue of that office in his cathedral admitted to the diaconate the excellent Thomas Wilson, who afterwards became Bishop of Sodor and Man. On his death Bishop Moreton was succeeded by his only surviving son William, who attained eminence in his profession as a lawyer, was M.P. for Brackley, and was knighted and filled the office of Recorder of the city of London. He was the last direct male descendant of this ancient family, and died in 1763, bequeathing his estates to his sister's son, the Rev. Richard Taylor, who subsequently assumed the name and arms of Moreton; and was in his turn succeeded by his son, who had a son and heir born in 1817, who it seems was the only male survivor. His name was William Pepperell Frewer Moreton.

E. H.

Replies.

TRIAL BY JURY.
(Nos 1201 1240.)

[1251.] Juries were instituted by Alfred the Great, who began his reign A.D. 872. An Act was passed in the reign of Henry the VI., decreeing that when the accused person was a foreigner, he should have the privilege, if he chose, of having six of the jurors that tried his case foreigners also.

Didsbury.

A. E. S.

OLD TOM.
(No. 1238.)

[1252.] The origin of the phrase in question is thus accounted for:—Thomas Norris, one of the men employed in Messrs Hodges' distillery, opened a gin palace in Great Russell-street, Covent Garden, and called the gin concocted by Thomas Chamberlain, one of the firm of Hodges, "Old Tom" in compliment to his former master. Assuming that this explanation is correct, there is no difficulty in understanding how tom cat became the emblem of cordial gin.

W. RAYNER, Macclesfield.

CANDLEMAS GILLS.
(No. 1228.)

[1253.] The following, taken from an old newspaper, may be of interest to your querist:—On Candlemas Day, at Horbury, near Wakefield, every ratepayer is entitled to receive a "gill of ale," or what is more commonly called a glass of ale, at a public-house in the township. The custom is said to have originated in this way—About a hundred years ago, Horbury Common lands were enclosed, before which time every householder had the privilege of pasturing, or, rather, could have on these lands, free of charge, cows, sheep, geese, etc. But when the privilege was taken away from them, and certain portions of this land set apart for town property, and let to tenants bidding the highest rents for the same, out of this rental the lord of the manor, or enclosure commissioners, ordered threehalfpence worth of ale to be given to each ratepayer on Candlemas Day, the cost to be defrayed from the fund of the town's trustees. This custom is, I believe, faithfully observed.

T. OLDHAM.

BENEFACTIONS TO CHURCHES.
(Nos 1211, 1248.)

[1254.] In continuation of his account of the benefactions to churches in the Macclesfield district, Mr Finney says:—

ST. MICHAEL'S CHURCH.

1828. Rose Latham, of Macclesfield, widow, £40, the interest to be applied in the purchase of clothing for poor widows.

1834. Thomas Boden, of Macclesfield, alderman, £350, the interest to be applied in support of the choir; and a further sum of £400 in aid of any fund to be raised for the purchase of a new burial ground.

1833. Mary Ann Wych, of Macclesfield, spinster, £400, the interest to be applied in repairing and painting the fabric of Parochial Chapel of St. Michael and a further sum of £200, the interest to be laid out in clothing, coals, and flannel, for such poor people from time to time as may be thought proper objects of charity.

1828. The Rev. Lawrence Heapy, A.M., Minister of Macclesfield, left by will £600, the interest thereof to accumulate until the amount produce a clear income of £30 per annum, and then to be applied as follows: To the organist and singers for the time being, £15; to interior improvements and ornamental appendages, £10; to the minister and chapel wardens of Flash Chapel, to be applied in the religious education of the poor, £5.

1841. Mrs Catherine Heapy, relict of the above Rev. Lawrence Heapy, left by will—viz., to the Minister of Macclesfield for the time being the interest of £300; to the Old Church National School, the interest of £200; to the Macclesfield Dispensary, the interest of £300.

1724. William Bostock, of Leek, gentleman, to the perpetual Curate of Macclesfield, the tithes of Spalter-sham, in the parish of Horton, co., Stafford, commuted, per annum, £3.

CHRIST CHURCH.

1787. Mrs Mary Ree bequeathed in trust to the minister and wardens of Christ Church, for education, £400. Ditto, for Bibles, £100.

1781. Matthew Wainwright, for distribution, £12.

1813. Mr Thomas Allen and Martha, his wife, bequeathed in trust to the minister and wardens of Christ Church, Macclesfield, £10 annually, to be expended in the purchase of linen for poor unmarried women and widows, natives of Macclesfield, and not receiving relief from the poor rates, the said linen to be distributed yearly on the Feast of St. Thomas the Apostle. In the year 1833 the premises upon which the above annuity was charged by grant and confirmed by will, was given by Thomas Allen, Esq., nephew and heir of the above Mr Allen, to the Wesleyan Methodists of the Macclesfield Circuit. At that time an informality was discovered in the original deed of grant, and the property having been subsequently conveyed without provision for the fulfilment of the granter's design, further payment was refused, and the intention of the first-named Mr Allen thereby frustrated.

I. A. FINNEY, Macclesfield.

(To be continued.)

Queries.

[1255.] HOLY ROOD.—I have heard reference made to this, also to Rood of Grace. That it has some connection with the Church I am aware, but in what manner I should be glad to learn.

F. WINTERBOTTOM, Stockport.

[1256.] CHILTERN HUNDREDS.—Can any correspondent give me the meaning of this? We constantly hear of Members of Parliament resigning their seats and accepting the Chiltern Hundreds. Is it an office of profit, and if so, what are the duties?

JAMES WARDLE, Heaton Norris.

[1257.] FEATHER IN THE CAP.—What is the origin of this phrase as applied to any meritorious act that may have been done? ANDREW NOBLE, Cheadle.

[1258] WERNETH LOW.—I have heard that Liverpool can be seen from Werneth Low. Can any of your contributors give any further information on this point, or say whether or not it has ever been seen from any other eminence in the district of Stockport?

T. B.

The art of life is to know how to enjoy a little, and to endure much.

No man ought to complain if the world measures him as he measures others. To measure one with his own yard stick may be hard, but it is fair.

Of riches it is not necessary to write the praise. Let it, however, be remembered that he who has money to spare, has it always in his power to benefit others; and of such power a good man must always be desirous.

A CONSCIENCE STRICKEN ANIMAL.—A few years ago Dr. Schomberg, the superintendent of the Botanic Garden of Adelaide, Australia, took charge of a select corps of monkeys and kangaroos, a "happy family," he might have called them, if it had not been for the depravity of an old babuina, or female Bhunder baboon. If she had not been the only representative of her species, he would have tried to get rid of her, for her only object in life seemed to be to make herself as disagreeable as possible. Solitary confinement made her wildly obstreperous, but in the family cage she kept the marsupials in a delirium of terror, and in the evening when her younger relatives ventured to enter the sleeping box she seemed to consider herself divinely ordained to remove them by force. But one day she attacked her own keeper, and without any apparent provocation lacerated his wrist in a shocking way. Schomberg at once ordered her to be shot. The next morning the assistant keeper approached her cage with a shot gun which had often been used to shoot the rats that infested the menagerie building. The other monkeys seemed to expect another razzia, but the bhunder knew better. The moment she saw the gun she made a dash into the sleeping cage, and when the keeper tried to open the door she yelled as if she hoped to get off on a plea of insanity. Meaning to try her, the keeper waited till breakfast time, but the babuina did not show herself. She kept out of sight a full hour, till the mess-boy brought an extra lunch of sliced pumpkin, when she made a rush for the bucket in hopes of securing a portable piece. In that moment the keeper bolted the door of her sleeping cage, and went back for his shot-gun. As soon as the babuina caught sight of him she flew toward her place of refuge, and, finding the door locked, made a mad attempt to squeeze herself through the interspaces of the front railing. But the bars proved inflexible, and after another desperate pull at the sleeping-cage door, the babuina flung herself into a corner, closed her eyes, and was apparently dead with fear before the buckshot struck her.

GLEANINGS

FROM

The History of Styal,

BY

Mr. T. TONGE,

OF MANCHESTER.



The fifth of a series of lectures, in connection with the Styal Mutual Improvement Society, was delivered by Mr Tonge, of Manchester, on Monday February 12, 1883, in the Oak Schoolroom, Styal, on "The History of Styal and Neighbourhood."

The Lecturer said in selecting a subject for a lecture, I thought a brief sketch of the history of Styal, such as could be given within the short space of an hour, would be of special interest to an audience most of whom were born and have spent all their lives here. As the events I shall refer to happened long ago, I cannot relate them of my own knowledge, so my lecture will consist of gleanings from many books, but chiefly from the "History of East Cheshire," written by Mr J. P. Earwaker, who, for the purpose, had access to the parish registers and papers, and the deeds of most of the landed proprietors in this division of the county. I do not propose to go back to the time when the red sandstone, so common in the neighbourhood, formed a portion of the sea shore, or the bottom of the sea, or to the period when the large boulder in the bed of the brook below Norcliffe Chapel, or the other large boulder near Mr John Walton's, floated here on icebergs from Shap Fells, in Westmoreland, or some more remote district, countless ages ago. Neither shall I deal with the time when the woolly rhinoceros and mammoth, the gigantic elk, huge bears, and many other animals now extinct, roamed about England, because, so far, none of their remains have been found here, though comparatively common in the limestone districts of Yorkshire and Derbyshire.

I shall commence with what are generally known as the Ancient Britons, the people who inhabited England when it was conquered by Julius Caesar, 55 B.C. It was their practice to burn the bodies of the dead, put the ashes in an urn made of clay, and then bury them. Their residence in this neighbourhood is evidenced by the fact that about 1839 an early British urn was discovered in the Hough, when cutting the railway, not far from the present Wilmslow Station.

Among the calcined human bones it contained was a fragment of a small bronze dagger. Again, in 1859, another urn was found, of which a full account was written at the time by Mr Colston. There is also at Peel Park Museum another British urn, found near Wilmslow in 1857. Their houses were rude wicker huts, covered sometimes with the skins of animals. The country was then covered with forests and swamps, and abounded with wolves and other wild animals. Well, the Romans conquered these people, and named the part of England which lies between the Thames and the Mersey and the Humber, i.e., including Cheshire, "Flavia Caesariensis." They had a camp at Chester, then called Deva, and one at Manchester, then called Mancunium, and one writer who has given considerable study to the subject is of opinion that the Romans had a station at Castle Mill, where are the vestiges of earthworks.

After a stay of several centuries the Romans withdrew from England, every possible soldier being required for the defence of Rome itself against its savage invaders. As every schoolboy knows, the Britons, deprived of the protection of their Roman rulers, under whose power they had become a peaceful people, were left a prey to the inroads of their northern enemies the Picts and Scots, and, consequently, they invited over the Saxons, Jutes, and Angles, from Germany and Denmark, to fight for them. These came, and finding the land to their liking, conquered the Britons or drove them into Wales (then called North Wales), Cornwall (then called West Wales), and Cumberland and the south-west of Scotland (then called Strathclyde). The invaders divided England into seven kingdoms, known as the Saxon Heptarchy, of which Mercia included Cheshire. Finally the whole seven were merged into one kingdom called England, and so continued since. Not only do we get the names of the days of the week from the Saxons, but many English names of places to-day are of Saxon origin. For instance, "ley" meant a pasture, or an open place in a wood, and we have "Morley," the pasture of the moor or waste land; "Chorley," the pasture of the "Churl," the Saxon name for a freeman of the lowest rank. "Shaw",

meant "wood," or "a shady place," and we have "Fulshaw," "Smallshaw," and "Birkenshaw," on the Fulshaw and Chorley side of Lindow, and "Pikashaw" on the Morley side. Lindow is an Anglo-Saxon word, and signifies a watery place. "Hey" is Anglo-Saxon for grass cut and dried as fodder. Middleton's farm is called Bollinhey, and was formerly, I should assume, meadow land held with Bollin Hall. "Low" meant a mound or rising ground, and accordingly we have "Wilmslow," i.e., the mound or rising ground of William; "Hurst," meant a thick wood, and Burleyhurst would once upon a time answer the description. "Den" meant a deep wooded valley, "holt" meant a copse, "barrow" a hill, and so on. The name of Styal is, I believe, also of Anglo-Saxon origin, derived from the words "stige," a pen or enclosure, and

hall," a covered edifice or room, i.e., the hall of the enclosure. The Anglo-Saxons were chiefly a pastoral or agricultural people. Immense numbers of sheep and swine were reared in the forests of oak and beech, while different kinds of corn are mentioned as being under cultivation. Little attention was paid to manufactures. Among the higher class each house possessed its loom, but the finest fabrics came from the Continent. Their houses were very rude, and often of wood. The Saxons were Roman Catholics, and paid what was called "Peter's Pence" to the Pope, i.e., every family possessing land or cattle of the yearly value of 30 pence, had to pay a silver penny—a fair amount in those days. This tax was paid with some variation down to the time of Henry VIII.

In 1066 William Duke of Normandy conquered England, which he divided among his companions, not as their actual property, but to be held by them in return for military services. These companions again sub-divided their portions among their followers on similar terms. In this way William granted the whole of the county of Chester to Hugh Lupus, the first Norman Earl of Chester, who, in turn, divided a considerable portion of it among his followers, or confirmed a few of the old Saxon Thanes in their old possessions, but "Domesday Book" gives a good idea of the county eight centuries ago. It is a register of the extent, value, and population and state of cultivation of all the lands in the kingdom according to a survey then made. A short time before the preparation of this book there had been an attempt at insurrection in Cheshire, which had been so severely put down, and the country so devastated, that Stockport, Cheadle, and Wilmslow are not named, the inference being that they were then worthless and waste. "Leagues" of wood are mentioned, in some of which were "series of hawks," but there are few notices of oxen or cattle. Not very long after the Conquest and the division of England among the Normans, we find what was then known as the "lordship of Fulscha" held by Robert, the son of "Matthew de Fulscha," but how it came to the family from Hugh Lupus, Earl of Chester, is not known. The earliest document relating to the parish was executed somewhere about the year 1200. The following is a translation of it:—"Be it known to all persons, both present and to come, that I, Robert, the son of Matthew de Fulscha, have granted, conceded, and by this my present charter have confirmed to Sir Robert

Fyton, Knight, all my right and lordship of Fulscha—viz, Fulscha, Chorlegh, Pounale, and Morlegh, with all my land of Ullerswode—namely, as far as the mid-stream of the Siche, which comes from the Black lache of Shadoke Mosse, and so descending let Siche until it falls into the Bolyne, together with the hamlets of Styhale, Curbichelegh, and Northcliffe, Rylondis, Stanilondis, and Harethorne, and all the lordship pertaining to the said fee, to have and to hold by the said Sir Richard Fyton for ever, &c., the said Richard paying the sum of £200 sterling." Then follow the witnesses.

From this it would appear that nearly 700 years ago what was then known as the Black Lache, or Lake, was not on Lindow, but somewhere between Styall and Shadow Moss, doubtless on the site of what is now called The Moss, which, before it was thoroughly drained, must have been a swampy place, or lake, of considerable extent. Ullerswode, now called Ullerswood, mentioned in the above document, is on the right bank of the Bollin, near Ringway, and of it Dr. Ormerod writes:—"Ullerswood, called in another deed Ulresford, was unquestionably placed between Oversleyford and Shadow Moss, and gave its name to a neighbouring fortress, called Ullerwda by one ancient chronicle, and Ullerwelle by another, which was held by Hamo de Masci, with his baronial castle of Dunham, against Henry II." Dr. Ormerod also considered there could be no doubt as to the former existence of a Norman castellet, or small castle, at what is now called Castle Mill. As Mr Earwaker observes, the little stream "Siche" is not now recognisable, but the inference to be drawn from the before-mentioned old charter is that the drainage from the Mosses formerly followed the present boundary between Styall and Ringway until it fell into the Bollin.

At that time the greater part of English soil was utterly uncultivated. A good third of the country was covered with wood, thicket, and scrub; the great forests of Macclesfield and Delamere extended over a large part of this county, and abounded in game, for the protection of which savage laws were enacted, such, for instance, as the law which decreed that any man who killed a deer, a wild boar, or other beast of the chase, should have his eyes torn out. The labouring classes were then slaves belonging to the great land owners. They were called "villians," were not allowed to hold property, and were at the mercy of the arbitrary will of their lords. They were of two classes: 1. "Villeins regardant," who changed owners with the land to which they were attached. 2. "Villeins gross," who were not attached to any particular estate, but might be sold in open market.

About the 13th century, various religious orders, generally known as Monks or Friars, such as the Grey Friars, Black Dominicans, Cistercians, and others, established themselves in England. As an instance of what they were like the Cistercians ate neither flesh nor fowl, unless given them in alms. Their text was "The wilderness and the solitary place should be glad." They went about in the first instance carrying preaching stands, as the Wesleyans do still in some country places, but soon afterwards they established preaching crosses as a more convenient and dignified

way of addressing the people. The wayside crosses were often a tall shaft (a monolith, i.e., all one stone), on a square base resting on large square steps. Thus it would seem that the steps and large square block of stone, the only existing remains of the old Styal Cross, removed some years ago when the last of the Green was enclosed, to their present side near the entrance to Norcliffe, must be at least 500 years old. As we all know, the present shaft was erected by the late Mr R. H. Greg, when the base was removed from the Green, and the handsome cross bearing the Greg coat of arms was placed on the top more recently still by Mr H. R. Greg.

The Sir Richard Fyton, who received the grant of this district from Robert de Fulscha, was succeeded by another Sir Richard, described as of Bolyn, the ancient name of the manor, as there was no such place as Wilmslow then, and he, in his turn, was succeeded by Sir Hugh Fitton, who was living in 1251 and 1255, for in the latter year he granted to Richard de Orreby, of Gawsorth, the manor of Norcliffe, which was probably the part of what is now known as Styal, which lies nearest to Twinnis Bridge; and for several hundred years Norcliffe was under different ownership to Styal.

After Sir Hugh Fitton, came Edmund Fitton, also of Bolyn, who was succeeded by his son John, for among the Trafford deeds there is one dated 1331, by which John, the son of Edmund Fitton, concedes to Hugh Fitton, his brother, rector of Wilmslow, a certain piece of ground in "Stiale," that he may erect a grange for the storage of his tithe corn. There is no trace or clue left to show where this old building stood.

This John Fitton was succeeded by Sir Richard Fitton, of Bolyn, who was living in 1324 and 1352, and served in the French wars of Edward III., and as it was the custom in those days for a Knight to raise a troop of soldiers from among his vassals, it is possible that there were Styal men at the battle of Crecy, in 1346, where the Black Prince won his renowned victory against overwhelming odds. Sir Richard Fitton's son, Hamo Fitton, of Bolyn, had an only child, a daughter, Joan, who was heiress to all his broad lands, and she, in 1375, married Richard de Venables, younger son of Hugh de Venables, Baron of Kinderton, the member of a very powerful family at that time. Their son, Sir William de Venables, of Bolyn, had three children, the eldest of whom, an only son, Richard de Venables, was born in 1394, and at the age of eight years was accidentally drowned in the Bollin, near Ringway. Whether he was bird-nesting I do not know. His two sisters, Alice Venables and Douce Venables, were left orphans at an early age; and in 1409, when Alice was only 11, and Douce nine, two neighbouring landowners—doubtless coveting their broad acres—married the little girls, Edmund de Trafford, of Trafford, taking Alice, and Robert del Bothe, of Dunham Massey, taking Douce; and in 1421 these model brothers-in-law divided the parish between them, Trafford taking Chorley, Hough, and Morley; and Bothe taking the portion with which we have more particularly to do—viz., Styal and Dean Row. It would be tedious to trace all the Booths down, as might be done. It was the law then that on the death of a landholder, an enquiry was held on oath

by a jury of the district duly summoned. The jury had to enquire (1) of what lands the person died seised, (2) by what rents or services the same were held, and (3) who was his next heir, and of what age. The return of the jury was sent to the King's Chancery, and the documents being still in existence, we are enabled to trace the history of landed families, and the transmission of their estates. For instance, Sir William Booth, Knight (son of Robert del Bothe and Douce), died in 1477, possessed of nine messuages, 110 acres of land, and eight acres of meadow, in Stial, &c., &c. In 1580, these Booths got possession of that part of Styal which was then called Norcliffe, and from the Booths the whole estate came to the Greys, Earls of Stamford and Warrington, and finally was purchased by the Gregs, Mr -agar, and Mr Lamb.

Going back to the time of the early charter of 1200, there is a place mentioned near Styal called "Curbichelegh." That name has long died out so far as applicable to any place, but was continued for generations in the name of a family in Styal. So far back as 1300, or thereabouts, Edmund Fitton, Lord of Bolyn, executed a deed, still in existence, by which he conceded to Adam de Curbicholey (a man then always took his name from the place he lived at) and his heirs, the use of his corn mill at Bolyne, to be "hoper free," i.e., without paying the usual dues, and without doing any other work or service in return for having his corn ground. The witnesses to the deed were neighbouring men of importance, such as Henry de Honeford, John de Davenport, Adam de Colsache, Thomas de Ruymonds, Richard de Pannale, and others. The name of Curbishley is met with for several centuries in connection with Styal amongst the names of witnesses, local jurymen, lists of tenants, &c. In a list of the chief inhabitants of Macclesfield Hundred, prepared about 1450, appears the name of "John Curbishley." In the 18th Henry VIII., 1527, "Hugh Curbychley, of Stial," is party to a deed. In 1579, in a list of the chief inhabitants of Macclesfield Hundred then prepared, is "Thomas Curbesley, of Stial, gent." In 1586, in the churchwardens' accounts, there is an entry of a payment of 2s for "the buriall of the wyffe of Thomas Curbyshley." In 1598 we meet with the name of "Arthur Curbishley, of Styall, yeoman." He lived at the Oak Farm, was a freeholder, and therefore a person of some consequence, but in 1598 he sold all his lands to George Latham, of Irlam, in Lancashire, for £200, he remaining at The Oak as tenant. He died in 1628, and was succeeded by his son, "John Curbishley, of Styal, yeoman," whose son, "John Curbishley, of Styal, died in 1709. The inventory attached to his will throws light on the possessions of a well-to-do yeoman 170 years ago. Among the principal items are "pykells" and rakes, axes and bills; a spinning wheel, valued at £1 6s; a pillion and side saddle, valued at 10s; two hundred (weight) of cheese, valued at £2; a kneading turnel, a salting turnel, a clock in the house, valued at £2; a "poket" watch, valued at £2 (both these were then rare in the houses of yeomen); a large looking-glass, 2s; a "great brueing-tub," 4s 6d; a straw flaskett, 1s; a gun, a purse, apparel, and a saddle, £5 5s; eight cows, two calves, one "ould mare," one "coult." Certainly the Oak Farm does not appear to have been overstocked at that time, but farming was as different then from

what it is now as it will be in 170 years hence from what it is now. The last of the Curbishleys of The Oak had an only daughter, who married a Worthington, and in 1710 she is referred to as "Ellen Worthington, of Quarrell Bank, widow." Whether she was an ancestress of the Worthingtons of the Green, and whether this Quarrell Bank was some house which existed in the valley before the present Quarry Bank Hall was erected, I have not been able to ascertain. Sufficient to say that the name of Curbishley, after existing in Styal for 400 years, died out, and had become absolutely forgotten, the oldest inhabitants not remembering to have ever heard it. So "the great world spins for ever down the ringing groves of change."

There was another family in Styal of some importance 400 years ago of the name of Ryle. Three hundred years ago, before Wilmslow Church had been altered and re-altered and restored, there were several monuments of this family existing in the stained glass in the windows of the south aisle, and the chapel now known as the Hawthorne Chapel was then and for long subsequently known as Ryle's Chapel. In the fourth and fifth windows in the south aisle was the figure of a man kneeling in "a murrey gowne" before a desk on which was an open book, and underneath a Latin inscription, the translation of which was "Pray for the soul of Thomas Ryle, who caused this window to be made in the year of our Lord 1525." In the east window of Ryle's Chapel was also a Latin inscription, the translation of which was "Pray for the good estate of Henry Ryle, of Styal, and of Margaret and Isabella, his wives, and their children, the which Henry caused this chapel and this window to be made in the year of our Lord 1523." There still exists in one of the windows the figures 1523, which are all that remain of the above inscriptions. I have a kind of recollection of having seen some years ago this Henry Ryle described as of "the Pump House, Styal," but when preparing this lecture I have not been able to find the reference anywhere. If correct, it would mean that the Ryles lived in the house now occupied by William Taylor and others, one portion of which is used as the post office; as 60 years ago the house was known as the Pump House, is very old, and must at one time, when occupied by one family, have been a place of note. The Ryles must have been well-to-do people to have been able to erect the chapel, and to pay for stained glass windows, and there was a rector of Wilmslow called Henry Ryle from 1537 to 1542, but what became of the rest of the family I have not been able to ascertain. Mr Earwaker says the name is of common occurrence in the Wilmslow, Cheadle, Northenden, and Stockport registers, and that in some cases it has been changed to Royle. Did time admit, much might be said about the gradually-improved position of the people, and the progress of civilisation generation after generation, but it may sufficiently answer the purpose if I quote a few extracts from an account by William Smith, one of the officials of the Herald's College, a Cheshire man by birth, who, writing about his native county soon after the year 1800, says:—"The ayr is very wholesome, insomuch that the people of the countrey are seldome infected with diseases or sicknesse, neither do they use the help of physicians, nothing so much as in other countries, for

when any of them are sick they make him a posset, and tye a kerchieff on his head, and if that will not mend him, then God be merciful to him." He further describes their mode of farming, the making of butter and cheese, and goes on to say:—"Their oxen are very large and big of bone, and altogether with fair and long horns, so that a man shall find divers whose horns at the tops are more than three feet wide or asunder, one from another, with the which oxen do they all labor, as tilling of their ground, carrying of their corn, hey, turves, and wood. They keep their oxen all the winter time in house, but not their kine, as they do in some other countries." After describing the plentifulness of wild animals, such as red and fallow deer in Delamere and Macclesfield Forests, hares, conies, foxes, fulmards, otters, basons (badgers), and the wild fowl, he goes on to say:—"In building and furniture of their houses, until of late years, they used the old manner of the Saxons, for they had their fire in the midst of the house against a hob of clay, and their oxen also under the same roof, but within these 40 years it is altogether altered, so that they have builded chimneys and furnished other parts of their houses accordingly. The people of the countrey are of nature very gentle and courteous, ready to help and further one another, and that is to be seen chiefly at the harvest time how careful are they of one another. In religion very zealous, howbeit somewhat addicted to superstition, which cometh through want of preaching. It is a thing to be lamented and redresse to be wished, for in some places they have not a sermon in a whole year; otherwise they are of stomach, stout, bold, and hearty, of stature tall and mighty, withal impatient of wrong, and ready to resist the enemy or stranger that shall invade their countrey, the very name whereof they cannot abide, and namely of a Scot."

A passing glimpse may be given at a few of the inhabitants of Styal at the beginning of the 17th century. "John Burges de Haukesharte in Styal" was amongst the chief leypayers in 1610, and in 1612 William Rowcroft paid ley for Norclyffe ground, and Sir George Booth for "Norclyffe Mylne." This corn mill stood on the bank of the Bollin a little below Twinnes Bridge. It was built in 1335, when John Fitton, Lord of Bolyn, granted the land for the purpose to his son, Richard and his wife Jone, the rent of which was the payment of "a rose" annually at the feast of the Nativity of St John the Baptist. I may also observe that tradition says in former times a very old building called Norcliffe Hall stood on the high ground on the right bank of the river Dean, about half a mile above Twinnes Bridge. Mr Earwaker says the foundations of this building were uncovered when draining some years ago. The following names appear in a volume of the Record Society, compiled by Mr Earwaker, giving a list of wills and inventories proved at Chester:—Hugh Adshead, of Styal, 1619; Hugh Burges, of Haughshute, 1618; Margaret Burges, of Styal, 1609; Jeffery Burgess, of Styal, 1607; Margaret Cash, of Styal, 1603; Thomas Janny, of Styal, 1602; James Kelsall, of Styal, 1610; Margaret Kelsall, of Styal, 1614; Humphrey Pownall, of Styal, 1620; John Pownall, of Styal, 1614; Richard Prestnall, of Styal, 1595; Margaret Torkington, of Styal, 1603. None of these names survive in Styal except Adshead and

Burgess, and it is not certain that they are from the same stock.

In 1642 the civil war broke out between King and Parliament, and this county, like the rest of the country, was to a large extent divided into hostile factions. Among those who took the side of the King were Legh of Adlington, Davenport of Bramhall, Warren of Poynton, and Tatton of Wythenshawe; while on the side of the Parliament were Sir William Brereton of Handforth, Robert Dukinfield of Dukinfield, and Stanley of Alderley. Sir William Brereton was made commander-in-chief of the Parliamentary forces in Cheshire, Staffordshire, and Derbyshire. The small people took sides according to inclination, relationship, and politics. Round Stockport and this district being close to the estates of the leading Parliamentary gentry, they joined the side of the Parliament. About Gawsworth and other parts they were for the King, and at Macclesfield they were fairly divided until Parliament got the upper hand. The Parliamentarians were known as Puritans. They were most zealous in religion, and their chief efforts were directed against Popery or any approach to it, whereas the State Church was and still is only a compromise, as is seen to-day by the way in which the Ritualists are able to twist its Articles and justify themselves in preaching Romish doctrines. Those old Puritans, however, were so hearty in their dislike to Popery that they knocked down the ancient crosses all over the country, and that was the time when the original shaft of Styal Cross disappeared, the base being too substantial to dispose of so readily. It must have been a very unsettled time, the whole country traversed by hostile armies, containing very questionable characters, and peaceable stay-at-home people frequently found it necessary to hide their valuables to escape robbery. Not many years ago a crock full of coins was found by workmen hidden in the room of the farmhouse formerly occupied by Jos. Watkinson, and now by John Gradwell. Those coins were of the reign of Charles I., and in all probability were hidden in those troubled times and afterwards forgotten, or, more likely still, the person who hid them killed in one of the skirmishes.

Going on in our record, we find, according to Mr Finney, that in 1682, near the close of the reign of Charles II., there were 48 householders in Styal. Several things happened in this reign which are worth mentioning as showing the state of affairs. In the new Parliament of 1661, the Royalists preponderated, and in conjunction with the Established Church began to persecute the Presbyterians, who were strong in the different towns. The Corporation Act was passed, enacting, amongst other things, that every member of a Corporation should take the sacrament according to the rites of the Established Church. This prevented the Presbyterians from holding office in towns. In 1662 Parliament passed the Act of Uniformity, which provided, among other things, that every minister should publicly declare his assent and consent to everything contained in the Book of Common Prayer, or be deprived of his benefice. It came into force on the 24th of August, and upwards of 2000 of the most learned, pious, and conscientious clergymen were turned adrift. They were even deprived of their year's in-

come, for their tithes did not fall due till the 29th September. In 1664 this Parliament passed the Conventicle Act, to deprive the ejected ministers of the means of forming congregations of their own. It was enacted that any person present at a religious meeting not held according to the Established Church, should be imprisoned, and for a third offence transported for seven years. The prisons were speedily filled. In 1665 the Five Mile Act was passed to prevent any of these ejected ministers from coming within five miles of any corporate town, except when travelling. It also prevented them from keeping schools. It was an Act of starvation. It was not until 1689, after the profligate King Charles II. had gone to his last account, his Popish brother, James II., driven away, and Protestant William III. had been called to the Throne, that the Toleration Act was passed, and Non-conformists allowed to worship God in their own way, though it was not until 167 years had passed—viz., in 1828, that the Bill for the repeal of the Corporation Act was introduced by Lord John Russell, and passed, allowing Dissenters to sit on Town Councils. Directly the Toleration Act was passed, the Presbyterians at once built a Meeting House at Dean Row, and granting to their successors the same liberty they claimed themselves, they did not specify what particular doctrines should, in future, be preached there, and the result was that as time rolled on and minister succeeded minister, it came like all other old Presbyterian Meeting Houses, to belong to the Unitarian household of faith. So strong did the Presbyterians become in numbers that, according to a return prepared in 1707, the congregation at Dean Row consisted of 40 gentlemen, 160 yeomen (i.e., people like the Corbishleys and Worthingtons, who farmed their own land,) and 234 labourers, making, with their families, 1309, of whom 142 were voters for the county. At the same date, at Ringway Chapel (which then was in the hands of the Presbyterians before Hale Chapel was built), there were 27 gentlemen, 40 tradesmen, 63 yeoman, and 50 labourers, making, with their families, a total of 400, of whom 96 were voters for the county. There was a great deal of zeal in those days, and it is safe to assume that in one or both of those congregations Styal was well represented.

Among the noblemen who took the side of William III. was Henry Booth, second Lord Delamere, the then owner of Styal, and when the Irish rose in rebellion in favour of James II., Lord Delamere raised a regiment of volunteers on his Cheshire estates, which served in the Irish campaign, including the battle of the Boyne. One troop was raised in this parish, of which Thomas Latham, of Hawthorn Hall, was captain, and John Finney, of Fulshaw, cornet. Mr Finney, the historian, says that when the men returned home they terrified their relations with stories of hardships they had sustained, of their sometimes being frozen so fast to the ground in their buff coats that they had been obliged to use force to free themselves. When the Irish campaign was over the volunteer regiments were ordered home and disbanded, and there were great rejoicings in Wilmslow parish when Capt. Latham's troop returned home to their friends, the churchwardens supplying the ringers with ale.

At the beginning of the last century there was a great war in Europe, in which our army, under the great Duke of Marlborough, took a prominent part, and in one of the most severely-contested battles of the whole war—viz., Malplaquet, a Styal man specially distinguished himself by carrying and bringing off with honour the standard. His name was Capt. John Worrall, son of Henry and Mary Worrall, of Styal, and after 50 years' service in his Majesty's regiment of Carbineers, he seems to have retired to his native place, and was buried at Wilmslow Church in 1760, aged 77. His tombstone records that "His gallant behaviour as a soldier, and his private virtues as a member of society, gained him the esteem of every brave and honest man."

In 1715 there was a rebellion in Scotland under the Earl of Mar, and in the north of England under the Earl of Derwentwater, to drive George I. (Queen Victoria's ancestor) out of the country, and to put James Francis Stuart, or, as he was called, "The Pretender," on to the Throne. The party who wished to have the Stuarts back were called Jacobites, High Churchmen, and Tories, while those who wished to keep the House of Hanover on the Throne were called Whigs, and comprised the Presbyterians. The state of feeling is illustrated by the conclusion of a letter written about this time by the Presbyterian Minister of Dean Row. He says:—"From High Church zeal, a lying tongue, a Tory Parliament, and a Popish Pretender—*Libera nos, Domine*—good Lord deliver all honest men, and among them Hugh Worthington."

Now the Government was not very certain as to the loyalty of Manchester, so they called out the Cheshire Militia to keep the town in awe. Capt. Finney, of Fulshaw, received a warrant for a muster of soldiers, every one of whom was to appear "completely armed with musket, bayonet to fix on the muzzle thereof, a cartouch box and sword, to bring pay for two days, and the salary for the muster master. Every musketeer to bring half-a-pound of powder and as much bullets." The officers' cloths were scarlet, the regimental coat of the privates was made of a blue strong cloth, full dress, with large, broad, open white cloth sleeve cuffs, which would serve them excellently well for shields in time of action, in short the dress was much better calculated for defence than offence. The drill for firelock and bayonet began "Silence and take care," (1) "Joyn your right hand to your firelocks," (2) "Poise your firelocks," and so on through 59 "movements." The soldiers of this parish marched to Knutsford, where they joined their regiment, which was ordered to Manchester, whilst the main army attacked the rebels at Preston. When the Cheshire regiment reached the top of Deansgate, then the entrance of Manchester, they halted to wait for billets from the constables, who were so long coming, and the weather so extremely wet and cold, and the road miry, that both officers and men grew impatient, and a messenger was sent to the constables to tell them that if they did not immediately send the billets they would fire the town. This had an immediate good effect, and they soon got into warm quarters. The rebellion of 1715 was, however, put down without the Cheshire Regiment getting into action.

In 1745 there was another Scotch rebellion, and Prince Charles Edward, with an army of Highlanders,

marched rapidly into England, reaching Manchester on the 28th November, and remained there some days. Leaving Manchester on his way for London, his army crossed the Mersey in two divisions, one led by himself at Stockport, and the other at Cheadle. In both cases they had to ford the river, the bridges having been destroyed. The former division marched through Woodford and Prestbury, and the latter through Wilmslow and Chorley across Alderley Edge, both divisions meeting just before reaching Macclesfield. They were all in full Highland dress, except the body guard (who wore blue trimmed with red), and marched in regular order with bagpipes playing. Great was the consternation among the quiet Cheshire folk at such an inroad of uncouth visitors, mostly unable to speak English. Valuables were hastily buried, and I have heard Andrew Whittaker tell that when a child he remembers seeing stains on his grandmother's pewter, the result of its having been buried when the Scotch rebels came. After advancing to Derby the Scotchmen decided to "goe back again," which they accordingly did; and it was during such retreat that the incident happened to which local tradition ascribes the sudden accession of wealth of the first Hulme of Stanneylands. They were pursued to the north of Scotland by the English army under the Duke of Cumberland, and the hopes of the Stuarts were for ever crushed on the bloody field of Culloden Muir.

About 1770, largely owing to the efforts of Mr Finney, of Fulshaw Hall, and Mr Wright, of Mottram-St.-Andrews, great improvements were made in the roads of the district, "insomuch the post chaises and gentlemen's carriages began to *whirl* along the roads to the great amazement and pleasure of the gazing country people, who had never seen such objects before." Most of the bridges were repaired, or rebuilt, as previously few of them were above 10ft. wide, the facing-stones not above nine inches thick, and the foundations generally faulty, particularly in the wing walls.

Passing on to the latter half of the last century we have a most interesting account of the parish presented to us by Mr Finney, of Fulshaw Hall, who wrote it about 1787. He does not seem to have had a very favourable opinion of his neighbours, for he says the people "Are as slow and backward in returning what they borrow as their ancestors were bold and forward in borrowing, very inquisitive, great eavesdroppers, listening and peeping through windows in the night, and prying into the private domestic concerns of families. They are also so exceedingly credulous and superstitious that fortune tellers are in great repute amongst them, and Fearings and Boggarts lurk in every dark hole and gloomy hollow way, and though they are honest and just enough to their equals, they think it no crime to make free with the property of their superiors when they have an opportunity. Nor are they under any apprehensions of being betrayed by their equals, for they hold it one of the most scandalous crimes in the world to make mischief, as they term it. They have forsaken their once favourite diversion—prison bars—and find all their amusements within the walls of an alehouse—for drunkenness is now become a very prevailing vice amongst them, and quarrelling and fighting generally

ensue, when they beat one another unmercifully, not so much from a savage barbarity as from an emulation and vanity of displaying their strength and courage. The manner of living, too, amongst the poor is totally changed. Until of late their food was barley bread, potatoes, buttermilk, whey, and sour porridge made with water, crab juice, and a little oatmeal mixed and boiled and sweetened with a little treacle, but now, though they still continue constant to their beloved potatoes, they have utterly forsaken all the rest, and use flesh meat or bacon, the fatter the better, wheat bread, and generally of the finest, well-buttered, and tea, forsoot, twice a day!" Mr Finney goes on to describe the great increase in the shops in Wilmslow since he remembered it, and gives an account of the stitched button manufacture, which formerly found employment for women and children throughout the parish. Metal buttons, however, ruining the trade a new business was introduced—"spinning Jersey"—and soon there were few houses wherein the wheel was not "agoing." Young children could earn 2d, 3d, and 4d a day, and active, intelligent women 4s a week. That trade, however, declined and after Mr Finney's time was succeeded by "hand-loom weaving." In 1833 there were 200,000 hand-loom weavers in cotton in this country, at which time there must have been a good many in this district, but as the power-looms came into use "hand-loom weaving" became known by the name of "poverty-knocking."

Going back to 1784, we find that by a deed dated the 6th January, and made between John Massey (son of James Massey, of Salford, Esq.,) and Samuel Greg, of Manchester, merchant, and the Right Hon. George Harry, Earl of Stamford, certain fields adjoining the river Bollin, and known by the name of the Quarrel Hole, were leased to the former, "who had entered into an agreement for carrying on the trade, or business, of carding, roving, spinning, and manufacturing of cotton," and who spent about £1000 in erecting buildings and machines there. By the death of John Massey, in the same year, the whole business ultimately fell to Mr Samuel Greg, who established himself at Styal. He erected the house at Quarry Bank, where he lived, and where most of his children were born. As I have before observed, the Oak Farm was sold by Arthur Corbishley, to George Latham, of Irlam, in 1598. It remained in the possession of the Lathams, of Irlam and Hawthorne Hall, and their successors, the Leighs and the Pages, for several generations, and was finally bought from the Pages by the Gregs. Speaking of Quarry Bank, Mr Finney, writing about 1787, says:—"The success in procuring hands to work the Jennys induced Mr Greg, a rich cotton manufacturer, of Manchester, to erect a large building at a place called Disley Kirk, upon the river Bollin, with a large water wheel, for carding and slubbing cotton wool, and spinning it into twist for warp. About 3000 spindles are turned by the wheel. It is capable of turning many thousands more. They weekly turn out 1000lbs. weight of cotton twist, about 100lbs. weight of which is spun of the finest Brazil cotton which, when thus made into twist, is worth 20s to 25s a pound. Of this they make the finest muslins, equal, perhaps, to the best that come from India. There are now employed at this work about

150 men, women, and children, of whom the children make the majority. The wages of the men, who are chiefly overlookers, joiners, smiths, turners, and clock-makers, are from 10s to 12s a week. The women get about 5s, and the children, after eight years of age (for they don't take them in before), from 1s 6d to 3s a week. As there is plenty of water the wheel is continually going, and the work never stops, night or day. Of course the people employed in it are relieved every 12 hours, and if any of them are so industrious as to work over hours, they are paid for it. The cotton yarn spun with Jennys is used for the woof in weaving, and is manufactured into calicoes for printed gowns, fustians, velverets, &c."

Now, when we remember that in 1787, according to Mr Finney, there were in Styal only "71 householders, 60 wives, i.e., masters and mistresses 131, male children 149, female children 114, men servants 14, women servants 12, or a total population of 420," most of the adults being engaged in farming, &c., it is evident that outside labour was wanted to carry on, to say nothing of extending the work of the mill. Accordingly the Apprentices House was built for the accommodation of children collected from different parts of the country to learn factory work, and a quantity of families were also imported, and no doubt were glad enough to come, for in those days of continual wars there had been much hardship and suffering on the part of the working-classes, through bad trade and dear provisions. It follows then that the present population of Styal consists of the descendants of (1) the families who were in the district before Mr Samuel Greg came, (2) the imported families, and (3) the apprentices. Among the names which were in Styal, or the neighbourhood before Mr Samuel Greg came, we find Burgess, Moores, Hope, Bailey, Platt, Jackson, Wirrall, Preston, Middleton, Hulme, &c. My great-grandfather, Samuel Hulme, of Haughshute Green, when a boy, was playing with some of Shaw's boys, of Shaw's Fold, in the cave in Quarry Bank Gardens (then used as a calf cote, the land being held by the Shaws), and some of the rock being disturbed a large portion fell, my ancestor lost the sight of one eye, and one of the other boys having his leg broken. That would occur considerably over a century ago, as my great-grandfather, Samuel Hulme, was born in 1744. Another old name in the neighbourhood is Davenport, and an old couplet as to Cheshire names says:—

There are as many Leghs as fleas,
Massey's as asses, and Davenports as dog's tails.

(Laughter.)

Mr Finney, in 1787, spoke of the Sumners as a family long noted for their labours on Lindow. Coming now to the imported families we have the Brierleys. Robert Brierley's grandfather came from Knutsford, and was one of the first overlookers. My great-grandfather, Henry Tonge, came from Manchester in 1780. The first Taylor (John) came shortly afterwards and lived in the house now occupied by his grandson, William Taylor, in the Farm Fold, which house has, therefore, been continuously occupied by the family for nearly a century. George Venables, the father of the present George Venables, came from the neighbourhood of Whitchurch, and or anything I know may be of the same family as

the old Venables who once owned the parish. Joseph Vernon, the father of Joseph Vernon of later days, and who fought through the Peninsular war, came from Newcastle-under-Lyme, as also did his wife, "Old Peggy," who, in her day and generation, rendered so much unostentatious service to those who needed it, that I have frequently heard the late Mrs Scotson say that if the whole village had followed her to her grave it would have been no more than she deserved. Henry Lockett, Enoch Barlow, Sally Jackson (the late wife of Charles Jackson), and many others also came from Newcastle, Staffordshire. William Moss, the father of Thomas, James, and John Moss, came from Rostherne, Edmund Witney, the father of George Witney, came from Oxfordshire, as well as others, and they used to astonish the natives by attending Wilmslow Church on Sundays clothed in the south country long snock frocks. John Howlett came from Buckinghamshire. I remember he used to talk about his "powney" and his wife "Meary." Old George Henshall and his brother Peter came from the valley of the Weaver, i. e., the district of the wiches, and though there are no descendents of Peter now left in Styal, the family of George is still, and likely to be, well represented. The Fodens came from the same district, as also did the Quaker family of Stretch, the last of whom in Styal was Mrs Waterworth. George Ollier came from the same district, and his sister "Betty," so long a familiar figure with her bedgown, striped petticoat, and old-fashioned bonnet. Poor old Betty! It certainly could not be said of her, when she was gone, that she was a bigger miss than a loss, as she was a very useful woman to those who knew her good qualities. James Allen, the father of John and Robert Allen, came from Altrincham. So I might go on, did time permit; but many families who came at different times left again, and their names are now forgotten, except by the old people. Suffice it to say that there are numerous families who have lived and worked here under the Greg family for four and five generations, a fact which speaks for itself.

It would require an entire lecture to give an account of the apprentices, of whom there are very few now left. It was a great treat to me, as a boy, to listen to the tales, the thrilling adventures that the apprentice lads went through, one of which was an orchard robbery expedition one night into Morley, when a farmer, firing what he thought to be a gun simply loaded with powder, to frighten the retreating lads, planted a dozen pellets into M' James Sparks, which, while increasing his running powers for the next half-mile, prevented his sitting down with comfort for many a day, although his comrades did their best to pick the shot out with the point of a pocket-knife blade. If the old "Prentice House" could tell tales what a book might be written. It was a much better start in life for many a boy and girl than they would otherwise have got, and many a 'prentice who did well in life looked back with pleasant recollection to the addresses and teaching they received from "Mr Sam" and "Mr Will" (the late Mr Samuel Greg and Mr W. R. Greg) as the old 'prentices always called them.

My paper would not be complete without a few words on the family of Mr Samuel Greg, so intimately associated with Styal as they are. In 1789 he

married Hannah, daughter of Adam Lightbody, of Liverpool Esq., and great granddaughter of the Rev Philip Henry, one of those grand old Nonconformist ministers before referred to, whose Bible is still at Quarry Bank. Mr Robert Hyde Greg succeeded his father at Styal, and became "a household word" in Styal. Through a long life he was one of the foremost in almost every good work in Manchester, and the help which he gave in the promotion of both civil and religious liberty was neither small nor unimportant. He took a leading part in the struggles for Parliamentary Reform, and such was the estimation in which he was held by his fellow-citizens that in 1839, during his absence at Geneva, his nomination having been seconded by Mr Richard Cobden, he was returned as a representative for Manchester, in conjunction with his brother-in-law, the late Mr Mark Philips. He also very materially assisted in the agitation for the repeal of the iniquitous Corn Laws. The estimation in which he was held in Styal was testified by the mournful procession of tenants and workpeople who accompanied his remains to the grave, and by the inscription on the tablet erected to his memory in Norcliffe Chapel, the spontaneous gift of those tenants and employes. Verily

The sweet remembrance of the just
Shall flourish when he sleeps in dust

Another son of Mr Samuel Greg, Mr John Greg, settled that Caton, near Lancaster, became an alderman of the ancient borough, and the Father of the Council and after a long life of active usefulness has recently passed away, like a full sheaf of corn ripe for the harvest.

Another son, Mr Samuel Greg, settled at Bolton, near Macclosfield, and by his blameless life elicited the esteem and affection of all who knew him. There are still people living who remember with gratitude the interest which he took in the mill hands, and the efforts which he made for their improvement during his residence at Quarry Bank, and can recollect the scientific and other lectures which he used to deliver in the schoolroom. He followed the same course in Manchester, for in 1837 he delivered a speech at the Ancoats Lyceum, which was afterwards reprinted, but he is chiefly known in the literary and religious world for his two books, "A Layman's legacy," and "Scenes from the life of Jesus."

The youngest son, Mr W. R. Greg, achieved a world-wide reputation as a writer, and the leading minds of the present day have been influenced more or less by the writings of this gentleman, of whom Styal may well be proud. Among his works I may mention a few such as "African slave trade," "Agriculture and Corn Law," "Creed of Christendom," "Deficient consumption," "Enigmas of life," "German Schism and the Irish Priests," "Investments for the working-classes," "Literary and social judgments," "Mistaken aims of the artizan class," "Rocks ahead." Of such writings we may use the words of Milton, "A good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life." Long may the Greg family continue its connection with Styal, and as generation succeeds generation, surrounded by the monuments

of their deservedly-respected ancestors, surrounded by associations which should inspire generous pride, noble emulation, and amiable and magnanimous sentiment, so long should they hand down the reputation of the family untarnished to their successors. Above all, may they falsify the saying that a Dissenting carriage does not go to chapel after the third generation.

Another former Styal resident I am bound also to refer to. In 1833, the Rev. John Colston, then fresh from college, came to Styal partly as tutor to Mr R. H. Greg's family, and also as minister of Norcliffe Chapel. It has been well said that he threw the whole force of a most active and ardent spirit into the new work, and in face of considerable opposition soon created a congregation, and infused new life into the whole neighbourhood, until, Styal became in the words of Mr William Norbury, "the Athens of the parish." Institutions and schools were started or resuscitated, and in a way quite in advance of the time, he introduced frequent lectures, readings, singing, music, and botany classes, physical recreations of various sorts, exhibitions of flowers and fruit, &c., and a little later Christmas parties, Christmas trees and theatricals. In all these his versatile powers, variety of knowledge, and histrionic talent enabled him to take a leading part, while his example and influence were felt much beyond the immediate neighbourhood. His character was marked by strict uprightness. He was scrupulous in the discharge of his several duties, and had nothing of the pretender about him. His learning was solid and the range of his knowledge wide. He made it a duty to acquaint himself with all subjects that came under his notice, and his conversation was ever instructive. Those who had the opportunity of social intercourse with him would never forget how bright and happy-hearted he was. He was a faithful preacher and pastor. As a speaker he was impressive, and in the matter of his sermons aimed at being practical. For public business he had a great capacity and did much of that kind of work during his ministry. He died in March, 1878, at a distance from here, having retired from the ministry some years previously, but, in accordance with his own wish, his remains were laid in the graveyard of the old Presbyterian Meeting House at Dean Row he loved so well. Long may his memory be kept green.

The last 80 years have seen great changes in Styal. I should have liked, had I had the time, to have referred to the old local customs:—Pace-egging and lifting at Easter, the rush-bearing, May-birching, soul-caking in November, cock-fighting, bull-baiting, bear-baiting, the old stocks, and similar institutions, but to-night it is hopeless. Two incidents, however, I may mention, as showing the state of things even as recently as within the last 50 years. When "Sammy Dickin" was the constable, before the present police were thought of, there was an inquest held at the "Ship," and after it was over, and the jurymen were spending their shillings, old Sammy proposed as a toast, "Here's to 'art next crunnerin.'" When Joseph Bayley was the constable, a fight was going on at some little distance from his house, and a messenger went for him with all speed. His

answer, however, was, "Let 'em feight a bit, they'll be asier parted."

At the beginning of the century there was no place of worship in Styal, and no school worth the name. Andrew Whittaker and the late James Hope, and children of their age, went to some sort of a dame's school kept at the Big Pit Farm. Those who worked at the mill and wanted a little learning used to go to the Water Lane Wesleyan Sunday School, take their dinner with them, and make a day of it. No wonder there were few people then who could read and write; books were few and dear, newspapers unknown to the working-classes. A letter was an event in those days, it was so unusual, and the postage so dear, and anyone who had been in Liverpool, for instance, was looked upon as a considerable traveller. In 1824 Mr Samuel Greg built Norcliffe Chapel, the pulpit of which was occupied by the Rev. H. H. Jones, a Baptist, who lived over the Green, in the farmhouse now occupied by Mr Gradwell, and kept a private school, to which the well-to-do farmers sent their children. He was succeeded in 1833 by Mr Colston, and he by the Rev. Alfred Payne, whom we are so glad to have again in this district—viz., at Stockport, after his long absence at Newcastle-on-Tyne, and Mr Payne was succeeded 11 years ago by Mr Higginson. In 1838 a chapel and school in connection with the Wesleyan Methodists were opened, although for some time previously services had been held in various places. A chapel of ease in connection with Wilmslow Church was also built at Holly Lane. Within my recollection, too, the Primitive Methodists hired a cellar in the village for the purpose of holding services, but the leading events that I remember were mischievous lads being summarily expelled by half-a-dozen at once. No doubt there are those present who will understand to what I refer. A good library was established, and a sort of Mechanics' Institution, which has done much good in its day. A school was also commenced, and, after various teachers, achieved a widespread reputation when under the care of Mr Thomas Schofield (now of Cheadle), who occupied the position of schoolmaster for many years, and during whose reign scholars came from Moss Nook, Heyhead, Ringway, Hale, Morley, Lindow, Wilmslow, Handforth, and Outwood. As one of his former scholars, and speaking in the old school, I am very pleased to testify to the efficiency of the school in those days, and to the painstaking care which Mr Schofield bestowed upon us, and to say that it is largely owing to the elementary and other knowledge received within these walls from him, that many, now occupying responsible positions, owe their success in life.

Many Acts of Parliament have been passed during the last 50 or 60 years, which have had much to do with the changed circumstances. We had a 10 Hours' Act, and then a Nine Hours' Act, shortening the hours of labour, and affording more time for leisure; there was the Repeal of the Corn Laws, giving cheap bodily food; there was the removal of duties on paper, and of stamps on newspapers, giving working people cheap mental food; there was the introduction of the penny postal system, giving cheap means of communicating with absent friends, and there was also the legislation which resulted in the wonderful rail-

way system which admitted of cheap travelling, and of the cheap transport of food, raw material, and manufactured goods from where they were plentiful. All these things, and scores of others, have occurred to such an extent that we of to-day are not able to realise what life was in those so-called "good old days when George the Third was King," but which really were very poor days compared with those we live in. We possess advantages which they never dreamt of, but which the efforts of men of that time and since have procured for us. Time rolls its ceaseless course. Those now old to whom we look for traditions of the past will one by one pass away to join the ever-increasing throng who have gone before, and we who are now young will silently fill their places, for

The noiseless foot of time steals swiftly by,
And ere we dream of manhood age is nigh.

Or as another has said of "time"—

Still on it creeps
Each little moment at another's heels,
Till hours, days, years, and ages are made up
Of such small parts as these, and men look back
Worn and bewilder'd, wond'ring how it is.

The time may come when we of to-day may be the subject of a similar lecture, and our lives and characters narrated and criticised. Let it be then said of us that in our own day and generation, with the advantages we possessed, we did our best to leave the world better than we found it, the better for our having been in it, by showing that we live for

The wrong that needs resistance,
The cause that needs assistance,
The future in the distance,
And the good that we can do.



"A snapper-up of unconsidered trifles."

Winter's Tale, act iv, scene ii.

Advertiser

NOTES AND QUERIES.

[REPRINTED FROM THE "STOCKPORT ADVERTISER."]



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STOCKPORT ADVERTISER

Notes and Queries.

THIRD VOLUME: 1883.

SATURDAY, MARCH 8RD, 1883.

Notes.

THE ACTION OF CHESHIRE MEN IN THE STRUGGLES FOR THE CROWN.

[1259.] The Welsh party evidently favoured the Mortimers at one time, and some of their writers of a later date have suggested that even so late as Richard the Third's time a very strong Cambrian party adhered to the York fortunes. I see on reference to a work published in 1826 that Gohdys, daughter of Llewelyn the Great, had married Sir Ralph Mortimer. Her mother, Joan, was daughter to Henry the Third, and thus the Mortimers—from that time—represented the two royal houses of England and Wales. When the great battle of Shrewsbury was fought, the Percies and Glendower certainly took the same side, and against Henry the Fourth; and it is generally held that if Glendower had been present with his followers the result of the fight would have been different, and that the kingdom of England and Wales would probably have been divided into three great provinces, ruled over respectively by the Mortimers, the Percies, and Glendower. When Henry the Fifth came to the throne, he not only gained the goodwill and support of the young Earl of March—the Mortimer heir—but that of the Welsh also; for a considerable number of the Taffys, we are told, accompanied him to France,

and fought there under his banner. But, notwithstanding that fact, it is very clear that at one time the great Welch leader, Sir Rhys ap Thomas, favoured the pretensions of Richard the Third, and that he suddenly changed sides, and they became the avowed champions of Henry of Richmond's cause, and slew with his own hand the king—as some say—on Bosworth Field. How did the change come about? The Welsh scribes say, "Because both he and his followers thought the descendants of Gohdys had a better right to the crown than Richard had;" and thus we are naturally driven to enquire how Henry the Seventh could pretend to represent in his own person the Welsh claims of that lady, or the English ones of her Mortimer descendants? There is a good answer, possibly, to the enquiry, but I do not myself know of it at this moment. The Bolingbokes did not, I apprehend, carry with them the sympathies of the Cheshire men. Henry the Fourth was, in their opinion, a pretender to the crown; and, as in these days, Cheshire influences counted for much upon the northern counts of North Wales. Many old Cheshire families, having their representatives in Flintshire and in Derbyshire, we may properly enquire how they acted at Shrewsbury. Did they cast in their lot afterwards with Henry the Fifth? Did they in the last struggle of all side with Richard the Third, or with Henry of Richmond? I should be glad if some of your learned readers could make this story plain, for we may be sure that the men of Cheshire stood out

bravely for the cause which commended itself to them most, and that they must also influence North Walsians considerably.

ANTIQUARY.

A RIVER OF HOT WATER.

[1260.] The great Sutro tunnel, cut to relieve the celebrated Comstock mines at Virginia City, Nev., of the vast quantities of hot water which is encountered in them, affords an outlet to 12,000,000 tons every 24 hours. Some of the water, as it finds its way into the mines, has a temperature of 195 degrees, while four miles from the mouth of the tunnel the temperature ranges from 130 degrees to 135 degrees. To obviate the inconvenience which would arise from the vapour such a vast quantity of water would give off, the flow is conducted through the entire tunnel, four miles, in a tight flume made of pine. At the point of exit the water has lost but seven degrees of heat. Sixty feet below the mouth of the tunnel the hot water is utilised for turning machinery belonging to the company, from whence it is carried off by a tunnel 1100 feet in length, which serves as a wasteway. Leaving the wasteway tunnel, the water flows to the Carson River, a mile and a half distant. This hot water is being utilised for many purposes. The boys have arranged several pools, where they indulge in hot baths. The miners and others use it for laundry purposes, and arrangements are being made whereby 1000 acres belonging to the company are being irrigated. It is proposed to conduct the hot water through iron pipes, beneath the surface of the soil, near the roots of thousands of fruit trees which are to be planted, and in a similar manner give the necessary warmth to a number of hothouses to be used for the propagation of early fruits and vegetables.

C. HOPKINS, Withington.

CURIOUS SERMON.

[1261.] The *Stockport Advertiser* for January 5, 1823, contains the following remarkable sermon:—"The Rev. Mr Dodd, a very worthy minister, who lived a few miles from Cambridge, had rendered himself obnoxious to many of the Cantabs, by frequently preaching against drunkenness; several of whom, meeting him on a journey, determined to make him preach a sermon in a hollow tree, which was on the roadside, and they gave him the word Malt by way of text. Finding remonstrance was in vain, he delivered himself as follows: 'Beloved, let me crave your attention. I am a little man come to a short notice, to preach a short sermon, from a small subject, in an unworthy pulpit, to a small congregation. Beloved, my text is MALT. I cannot divide it into words, it being

but one; nor into syllables, it being but one; I must, therefore, of necessity, divide it into letters, which I find to be these four, M, A, L, T—M, my beloved, is moral; A, is allegorical; L, is literal; T, is theological. The moral is set forth to teach you drunkards good manners; therefore, M, masters; A, all of you; L, listen; T, to my text. The allegorical is when one thing is spoken and another meant. The thing spoken of is malt; the thing meant is the juice of malt; which you Cantabs make M, your master; A, your apparel; L, your liberty; and T, your trust. The literal is according to the letter; M, much; A, ale; L, little; T, trust. The theological is according to the effects that it works, and these I find to be of two kinds—first, in this world; secondly, in the world to come. The effects it works in this world are, in some, M, murder; in others, A, adultery; in all, L, looseness of life; and in some, T, treason. The effects that it works in the world to come are M, misery; A, anguish; L, lamentation; and T, torment: and so much for this tune and text. I shall improve this; first by way of exhortation: M, masters; A, all of you; L, leave off; T, tippling. Or, secondly, by way of excommunication: M, masters; A, all of you; L, look for; T, torment. Thirdly, by way of caution: A drunkard is the annoyance of modesty, the spoil of civility, the brewer's agent, the ale-house benefactor, his wife's sorrow, his children's trouble, his own shame, his neighbour's scorn, a walking swill-bowl, the picture of a beast, and the monster of a man. Now, to etc.'"

Stockport.

WARREN-BULKELEY.

GOING, GOING, GONE!

[1262.] In your interesting column devoted to the study of the past, I think it will not be without interest to place on record an item or two respecting the usages of sales by public competition. The first is that known as the "Sale by Candle," which generally obtained in former times, and one that has even come down to our own period. In the county of Dorset the practice of letting by inch of candle still prevails to some extent. We learn from the *Bristol Times and Mirror* for March 29th, 1873, that, at the annual letting of the parish meadow of Broadway, near Weymouth, which occurred a few weeks before this date, an inch of candle was placed on the edge of a knife (a pin or peg would serve as well) and lighted by one of the parish officers. The biddings were taken down by a parish official, and the chance of taking the meadow was open to all while the candle was burning. The last bidder before the candle went out was the in-

coming tenant. It is recorded in the minutes of the Town Council of Nottingham, for the year 1689, that the scavengers' fee [was] to be let by "match and pin." The "scavenger," at this time, was charged with the duties of seeing that the pavements and streets of the town were kept clear and in repair, and to attend to the Mayor's wife!—a curious combination of duties. The phrase "by match and pin" is somewhat analogous to that of "sale by candle," for "match" is defined by Halliwell as "the wick of a candle." Another writer affirms that the match was a spell of wood soaked in brimstone or other inflammable substance. Whichever is correct the practice remains the same. The letting continued until the "match" was burnt down to a point where a pin had been stuck in. In Hull and the East Coast towns the auctioneers sometimes sell their lots by the sand glass to this day, usually running out three glasses before the buyer is declared; and at Grimsby and Yarmouth certain kinds of fish are disposed of by Dutch auction, by which the bidding is made by the auctioneer who reduces the price until the lot is claimed. This practice is adopted by itinerant auctioneers to evade the payment of the auctioneer's tax.

J. POTTER BRISCOE, F.R.H.S.

Nottingham Free Public Library.

FAMILY OF MORETON OF LITTLE MORETON.

(No. 1254.)

[1263.] In continuation of my last paper I may say, Sir William Moreton, the eminent lawyer, found a grave in the noble Parish Church of Astbury, in which his old hall was situated under an altar tomb in a chancel at the east end of the north aisle, which was divided between the manorial proprietors of Odd Rode and Little Moreton. Above the tomb his hatchment was formerly suspended, and on the top of the wall of the nave of the church was a small escutcheon on which were painted the arms of Moreton as one of the "Prepositi" or "posts" of the church, as they were called in the earlier days of the Church, argent, a greyhound couchant, sable. On paying a visit to this church some 12 years ago I found all the hatchments had disappeared from the walls before the hand of modern improvement. Such things as the banners, crests, and arms of families, may by some be considered as no ornament, and quite unfitted for a sacred edifice, but they should remember the body of the church belongs to the people of the parish, and they are bound to keep it in repair, whilst the chancel is the property of the rector for the time being, and he is likewise bound to keep it in good repair. These old

monuments and relics of ancient parishioners prove interesting and useful records of families once resident therein, and all those who are fond of antiquities and ancient heraldic lore must regret their removal. E.H.

HYMN OF THE RUSHBEARERS.

[1264.] The customs and usages of bye-gone days, and those who took part in them as they passed along to the church, not in drunkenness and revelry, but singing hymns as the ancient rushbearers did, must possess considerable interest. The following hymn was originally composed by a country curate, whose name is now merged into oblivion, except the one once in use which was quite unsuitable for such occasions. It seems very appropriate to the dedication of a church or harvest thanksgiving, and I have taken the liberty to rescue it from oblivion:—

HYMN OF THE RUSHBEARERS.

Our fathers to the House of God,
As yet a building rude,
Bore offerings from the flowery sod,
And fragrant rushes strewed.
May we their children ne'er forget
The pious lesson given,
But honour still together met
The Lord of earth and heaven.
Sing we the good Creator's praise,
Who give us sun and showers,
To cheer our hearts with fruitful days,
And deck our world with flowers.
These of the great Redeemer's grace,
Bright emblems here are seen;
He makes to smile the desert place
With flowers and rushes green.

No doubt many such compositions are lost, as no careful hand has collected them. STUDENT.

Replies.

THE CHILTERN HUNDREDS.

(No. 156.)

[1265.] The office of steward for Chiltern Hundreds was established for the purpose of suppressing the depredators who, in former times, infested the forests with which the sides of the Chiltern Hills were covered. Formerly the steward had a business office, duties to perform, and a salary for performing them. Sir Erskine May tells us that a member of Parliament after due election cannot resign his seat, hence arise certain manoeuvres. If a member wishes to resign his seat he asks for and obtains an office under the Crown, usually the office of steward of the Chiltern Hundreds, and thereby forfeits his seat. The office is merely nominal—no place of business or of meeting, no responsibilities, no duties, no powers, no salaries, no fees. It is simply kept up to extricate members of the House of Commons from an occasional dilemma.

RED TAP.

CURIOUS EPITAPHS.

[1266.] The following will, no doubt, be interesting to churchyard gleaners:—

AT LINSTOL: ON MRS ELIZABETH MOODY.

Fair was her form, more fair her gentle mind,
When virtue, sense, and piety com'd in'd.
To wedded love gave friendship's best rest,
Endear'd the wife, and made the husband blest.

Now widow'd grief erases this sacred stone
To make her virtues and her sorrows known,
Reader, if thine the sympathetic tear,
O stay, and drop the tender tribute here.

ON MR CORNELIUS HARVEY.

In this same grave my body lies at rest
Till Christ, my King, shall raise me to be blest;
This world is nothing, heaven is all;
Death did not hurt me by my fall.

A the great marriage I shall rise,
With favour in the Bridegroom's eyes.
Though every friend for me does weep,
Am not dead, but fast asleep.

CLAYBROOK LEICESTER HIRE: ON CLUSE DICEY,
Who died 8th of Oct., 1775, aged 60.

O thou or friend or stranger, who shall tread
These solitary mansions of the silent dead,
Think, when this record to thy quivering eyes
No more shall tell the spot where Dacey lies.

When this frail marble, faithless to its trust,
Mould'ring itself, resigns its mould'ring dust;
When time shall fail, and nature's force decay,
And earth and sun and skies dissolve away.

The soul this consummation shall survive,
Defy the wreck, and will begin to live;
Oh pause, reflect, resolve, repent, amend!
Life has no length, eternity no end.

HANNAH MOORE.

Wilmslow.

J. G.

BENEFACTIONS TO CHURCHES.

(No. 1211, 1243, 1254)

[1267] In bringing his record to a close relating to the benefactions to the churches in the Macclesfield district, Mr I. A. Finney says:—

ST. GEORGE'S CHURCH.

1647. Roger Snelson, citizen, and dyer, London by will, to be bestowed on six poor people of Sutton, every week for ever in bread the interest of £30. Inhabitants (landowners) of Sutton added by subscription, to be bestowed as the will of Roger Snelson directs the interest of £3 6s 8d. Interest arising from both sums is £2 per annum.

1689. Catherine Nixon, widow, Macclesfield, by will, to be bestowed on the poor of Sutton about the time of Michaelmas, yearly for ever in cloth, the interest of £60.

1738. Inhabitants (landowners) Sutton added by subscription to be bestowed as the will of Catherine Nixon directs, the interest of £6 13s 4d. Interest arising from both sums is £4. with permission of the minister and wardens of St. George's Church, in memory of the donor this tablet is inscribed, by Hannah Newbold, of Roden Bank, Sutton, widow, upon whom devolves the the trust of these charities.

1728. Daniel Hulme, schoolmaster, Sutton, by will to be distributed among poor house-keepers of Sutton, not being weekly pensioners upon the township a

week before Christmas, yearly for ever, according to the discretion of trustees, the interest of £90, which principal sum of £90 has been reduced by decree of the High Court of Chancery to £52 15s 1d. Interest arising from this sum is £1 17s 6d per annum.

1738. John Upton, farmer, Gawsforth, by will to be paid and applied to and amongst poor housekeepers of Sutton, not being pensioners upon the township, yearly for ever in such times and in such manner as trustees shall think proper and convenient the interest of £100, which principal sum of £100 has been reduced by decree of the High Court of Chancery to £58 12s 3d. Interest arising from this sum is £2 18s.

1857. Mr Thomas Bullock, of Byron Cottage, Sutton, Macclesfield, made a donation of £200, the interest of which sum is to be given by the minister and wardens in clothing to the poor of this congregation annually for ever.

1862 Mrs Olivia Bullock, wife of the above-named Thomas Bullock, also made a donation of £100, the interest of which is to be applied by the minister and wardens for the same purpose as the before-mentioned donation by her husband.

1828. The burial ground on the west side of the church of St. George's was the gift of the late John Ryle, Esq., M.P. for Macclesfield.

ST. PAUL'S CHURCH.

1844. John Powell Swanwick, Esq., gave in trust the sum of £200, the interest to be paid to the organist and choir of this church for ever.

1851. William Brint, Esq., gave the Royal Arms to this church.

THE ALMSHOUSES.

1703. Mrs Elizabeth Stanley erected and endowed with six pounds per annum, three almshouses for poor aged women of Macclesfield, which having fallen to decay, the Rev. John Thornycroft, of Thornycroft Hall, erected three on a fresh site, at a cost of £400. Mrs Brooksbank erected three others adjoining, in the year 1863.

I. A. FINNEY.
Macclesfield.

Queries.

[1268.] UNLUCKY NUMBERS.—In country places and even among some of the older inhabitants of our towns great reliance is placed on the luck of numbers. For instance, it is held to be lucky to possess any odd number of anything, this especially being the case with many betting men. Another curious superstition is that it is unlucky for 13 to sit down at table, it being averred that one will die before the year is out. Can any reader of Notes and Queries give any information on this subject? S. JACKSON, Macclesfield.

[1269.] ST. VALENTINE'S DAY.—Can any correspondent to Notes and Queries give me the information as to why the 14th of February is called St. Valentine's day, and why the sending of valentines is peculiar to that day?
CURIO.

[1270.] SHROVE TUESDAY.—While on this subject I should be glad of a little more information as to the origin of this day. That it is a remnant of the early Catholic Church connected with the confessional, but why this day more than any other? CUPID.

[1271.] DARSBURY CHURCH, CHESHIRE.—Can any information be given why Darsbury Church, in Cheshire, obtained the title of the Whitechapel of England.

E.H.

ABOUT DREAMS.—A FRENCH physician, Dr. Delaunay, has just told some facts about dreams. These are embodied in a communication to the Societe De Biologie of Paris. It is well known when a person is lying down the blood flows most easily to the brain. That is why some of the ancient philosophers worked out their thoughts in bed. Certain modern thinkers have imitated this queer method of industry. During sleep, so long as the head is laid low, dreams take place of coherent thoughts. There are, however, different sorts of dreams, and Dr. Delaunay's purpose in his original communication is to show that the manner of lying brings on a particular manner of dream. Thus, according to this investigator, uneasy and disagreeable dreams accompany lying upon the back. This fact is explained by the connection which is known to exist between the organs of sensation and the posterior part of the brain. The most general method of lying, perhaps, is on the right side; and this appears to be also the most natural method, for many persons object to lying upon the side of the heart, which, it has been more than once asserted, should have free action during sleep. Nevertheless, Dr. Delaunay's statements hardly harmonize with this opinion. When one sleeps upon the right side, that is to say, upon the right side of the brain, one's dreams have marked and rather unpleasant characteristics. These characteristics, however, are essentially those which enter into the popular definition of dreams. One's dreams are then apt to be illogical, absurd, childish, uncertain, incoherent, full of vivacity and exaggeration. Dreams which come from sleeping on the right side are, in short, simple deceptions. They bring to mind very old and faint remembrances, and they are often accompanied by nightmares. Dr. Delaunay points out that sleepers frequently compose verse or rhythmical language while they are lying on the right side; this verse, though at times correct enough, is absolutely without sense. The moral faculties are then at work, but the intellectual faculties are absent. On the other hand, when a person slumbers on his left brain, his dreams are not only less absurd, they may also be intelligent. They are, as a rule, concerned with recent things, not with reminiscences. And, since the faculty of articulated language is found in the left side, the words uttered during such dreams are frequently comprehensible.

SATURDAY, MARCH 10TH, 1883.

Notes.

A MIDLAND MARRIAGE CUSTOM.

[1272.] In some of the midland counties it is customary on the evening of the Sunday when the banns of marriage are published for the first time to announce the fact with a merry peal from the church bells. This peal is called "The spur peal," and the Sunday "Spur Sunday." To "put in the spurrings" is to give notice to the clergyman or clerk for the publication of banns. Mr Hunter, in his "Glossary of Hallshire Words," states that "spurr" is an old English word equivalent to "ask." In one of the Martin Marpelate tracts an interlocutor in a dialogue says, "I pray you, Mr Vicker, let me *spurre* a question to you, if I may be so bold." A contributor to the *Nottinghamshire Guardian* for April 28th, 1853, called attention to a curious custom connected with the publishing of banns which formerly existed at Wellow, Notts. He says: "It has been a custom from time immemorial in this parish, when the banns of marriage are published, for a person, selected by the clerk, to rise and say, 'God speed them well,' the clerk and congregation responding 'Amen.' Owing to the [then] recent death of the person who officiated in this ceremony, last Sunday, after the banns of marriage were read, a perfect silence prevailed, the person chosen, either from want of courage or loss of memory, not performing his part until receiving an intimation from the clerk, and then in so faint a tone as scarcely to be audible. His whispered good wishes were, however, followed by a hearty 'Amen,' mingled with some laughter in different parts of the church." In reply to a letter from us, the Rev. Jeremyn P. Royle, vicar of Wellow, states in a letter dated March 23rd, 1880, that "The words to which you refer ('God speed them well') were used by an old man of the name of William Crowder, who died exactly two years ago, aged 80. He was a labouring man, and every time after the publication of banns he rose to say those words, and has done ever since I have been vicar here [since 1858], which is more than 20 years. I expostulated with him that it displayed want of reverence, but it was of no use—the old man would go on, and so I let him have his way. He was a Dissenter, but so bent upon indulging his whim that he would shirk his chapel on those occasions, and show himself in church. This custom has certainly died with him." In some of the churches in Lincol

shire "God speed 'em well!" is said after the third time of asking. At Laceby the bells ring merrily also at the service in which the third publication of the banns has taken place. The custom was kept up by one old man in the parish of Springthorpe until his death. Since he died no one has taken it up. In a neighbouring parish it still lingers. The vicar of it published his own banns; the clerk turned round and said, "God speed you well, sir."

Nottingham. J. POTTER BRISCOE, F.R.H.S.

A PARLIAMENTARY RELIC.

[1273.] A story, which, if true, is very interesting, is told about the robe worn by Mr Gladstone during the proceedings in connection with the opening of the Law Courts. This robe is not private property, but passes on from Chancellor to Chancellor as changes are made. The last time Mr Disraeli was Chancellor of the Exchequer the personal relations between him and Mr Gladstone were so strained that some difficulty arose on the subject of the transmission of the gown. It was applied for in due course, but some difficulty was made about its immediate disposal. Probably Mr Gladstone did not care in the circumstances to be too insistent, and another robe was ordered. This was better because newer. Yet round the other there hung a special interest, since it had been made for Mr Pitt, and was worn by him through his Chancellorship of the Exchequer, and had passed downward in regular succession. Perhaps the oddest thing is that no one knows to this day what has become of the original gown. It might still be worth while enquiring about. Questions of more trivial matters have often been put in the House of Commons.

J. THORNTON, Macclesfield.

A REMINISCENCE OF MOUNT BRINKSWAY.

[1274.] Somewhere about the year 1831 a little book was published in London—"The Law of Reason"—which consisted chiefly of extracts from Mirabeau, the curé, Meslier, Hulme, and other free-thinkers. At page 23 occurs what the editor styles a most elegant and argumentative "Discourse on the subject of Diet, delivered in the Church of Mount Brinksway, near Stockport, on Sunday, September 9th, 1827, by a philosophical enquirer." The substance of this discourse may be found in Mirabeau's system of nature. This structure was casually mentioned in No. 780 of these "Notes and Queries." The earliest record we have of it is when it was used by those who abjured the use of the flesh and blood of animals as human food. Subsequently, it was used as a meeting place by the followers of Detrosier. It is a plain fact

such doctrines as those taught by Detrosier cannot live in the atmosphere of Stockport. Three buildings have been occupied by them at various times, and had to be given up.

STUDENT.

BEDOUIN.

[1275.] As this word is often used in a vague and varying sense, by newspaper correspondents and others, it may be useful to explain its exact meaning. It is the Anglicised spelling of the plural of an Arabic word signifying "of or belonging to the desert." The term is properly applied to those who inhabit or wander over the desert, as contrasted with those who live in towns or villages. The Bedouins are all nomads, whether of Ishmaelite blood or not. Such wanderers there were probably before Ishmael was born, although his seed afterwards formed a large portion of the nomad race. All the Bedouins are nominally Moslem, and all speak Arabic and Arabic only. There are many Arabs in Egypt settled in Egypt as Fellaheen, but for the most part half-breeds, and never of pure Arab blood. Even in the nomad tribes there is much admixture of African blood, the sheikhs and higher families being whiter than the mass of their tribal followers. Many nomads move about only in a narrow region, others migrate widely, according to the pasturage for their flocks and corn for their own use. The tribes have their own sheikhs, and their own localities which they frequent, but are always ready to go forth as saleans, or spoilers, over their usual borders. In Egypt the whole Moslem population, including the Fellaheen, or cultivators of the soil, are sometimes, but incorrectly, spoken of as Arab; all in fact who are not Coptic, or nominally Christians. There are settled mongrel Arabs among the Fellaheen, or native Egyptians, but the Bedouins are always tent-dwellers and nomads or wanderers.

O.P., Cheadle.

VALUABLE PATENTS.

[1276.] Some investigating person has furnished the *New York Times* with a brief list of patents on small things, and which I think is worthy a corner in your Notes and Queries. Many of the patents, it states, have proved great mines of wealth to the lucky discoverer. Among these is the favourite toy, the "return ball," a wooden ball with an elastic string attached, selling for 10 cents each, but yielding to its patentee an income equal to £10,000 a year. The rubber tip on the end of lead pencils affords the owner of the royalty an independent fortune. The inventor of the gummed newspaper wrapper is also a rich man. The gimlet-pointed screw has evolved more wealth than most silver mines, and the man who first thought of putting

copper tips to children's shoes is as well off as if his father had left him £400,000 in United States bonds. Although roller skates are not so much used in countries where ice is abundant, in South America, especially in Brazil they are very highly esteemed, and have yielded over £200,000 to their inventor. But he had to spend fully 125,000 dollars in England alone fighting infringements. The "Dancing Jim Crow," a toy, provides an annual income of £15,000 to its inventor, and the common needle-threader is worth £2000 a year to the man who thought of it. The "drive-well" was an idea of Colonel Green, whose troops, during the American Civil War, were in want of water. He conceived the notion of driving a two-inch tube into the ground until water was reached and then attaching a pump. This simple contrivance was patented after the war, and the tens of thousands of farmers who have adopted it have been obliged to pay him a royalty, a moderate estimate of which is placed at £600,000. The spring window shade yields an income of £20,000 a year; the stylographic pen also brings in £20,000 yearly; the marking pen for shading in different colours, £20,000; rubber stamps the same. A very large fortune has been reaped by a Western miner, who 10 years since invented a metal rivet or eyelid at each end of the mouth of coat and pants pockets, to resist the strain caused by the carriage of ore and heavy tools. WARREN-BULKELEY.

A NORTHWICH LIGGER.

[1277.] Some years since, during the period of my holding the office of Medical Superintendent of the Chester County Asylum, a man was admitted as a patient whose occupation was designated as "a ligger." As I had never before heard this term used, I made enquiry of the parish officer who accompanied him; and who informed me that the name was given to a class of men who got their livelihood by pushing boats (on which they had to lie on their backs) through a tunnel that carried the water of the canal at Northwich. None of the dictionaries and glossaries I examined threw any light on the word, although in Halliwell's dictionary there were four other different meanings attached to it. Judging from the position of the men so employed, the suggestion that it was derived from the A.S. *licgan* or *ligan*, to lie down, appeared to be probably the correct one. Being in the vicinity of Northwich a few months ago, I took advantage of the opportunity to visit the village from whence my patient came to obtain some additional information about the word. I found that it (Barnton) was situated at the end of a tunnel on the Grand

Trunk Canal. One of the female residents of the place told me that formerly all the boats had to be "legged" through by men, and which was carried out thus:—A plank was laid across the bow of the boat, upon which two men lay down on their backs, and as the tunnel was of very narrow dimensions, they were able to push against the sides with their feet, and so to propel the boat through. Hence they were called liggers or leggers, the latter name being apparently the proper one. Of late years a steam tug has been substituted for this manual "legging." On learning, however, that it was not used on Sundays, I asked her, if it were found absolutely necessary for any boats to traverse the tunnel on that day, how it was accomplished? My informant replied, "Why then they has to leg them through as they used to do." So that we have here the words to leg, legged, and legger (or ligger), all coined to meet a special purpose; their use probably confined to one Cheshire village; and dating no further back than the construction of the canal in the last century. T. N. BAUSHFIELD, M.D.

Budleigh Salterton, Devon.

CHESHIRE FARMING CUSTOMS.

[1278.] Mr R. Holland, in a lecture before the Chester Archaeological Society, had the following in reference to Cheshire farming customs:—Marling was out of fashion before my time, so I cannot speak personally of the customs which attended it; and they have been described many times. But a gang of marlers always selected one of their number to be the recipient and dispenser of all the money they collected from passers by. I suppose, also, he directed the work, and acted generally as head ganger. He was, at any rate, called Lord of the Marl Pit; and I mention it because I knew an old man in Mobberley some 25 years ago, who in his younger days had acted in this capacity, and who was never spoken of by any other name than "Lord Lowndes" until the day of his death. Almost every farmer formerly had to do a certain amount of what was called *boon-work* for his landlord. In farm agreements, of 30 or 40 years ago, there was almost invariably a clause binding the tenant to do a certain number of days' boon-work for his landlord, the number of days being regulated by the size of the farm. The following clause is taken from an agreement from year to year, dated 1854; and the tenant, up to the time of his death, last autumn, was farming under the original agreement, but the clause had dropped into disuse. "The tenant to deliver to the landlord on the 1st of October, yearly and every year, one good and marketable cheese, with-

out any allowance for the same, and to do six days' team-work for the landlord." The boon-work is of course to be done without remuneration, and in some agreements was so specified. On the Mobberley Hall Estate the tenants had to keep a dog and a fighting-cock for the landlord. Before the present Highway Act came into force farmers used to work off a portion or even the whole of their highway rates by doing boon-work on the roads. The larger farmers used to send their carts and horses to cart materials for road-making; the very small farmers, who had no teams, used to do manual labour. This is now prohibited by the Act, so far that the rates *must* be paid in money, and any farmer who works for the surveyor of highways must be paid for his work. The time for entering upon a farm is Candlemas Day as regards the land in general; but the out-going tenant retains possession of the house, buildings, and a *boosing field* as it is called, until the 12th of May. At first sight this seems a curious arrangement; but I have no doubt it has been adopted to suit the requirements of a purely dairy county. The Candlemas entry of the land enables the in-coming tenant to get on with spring ploughing. The May-day entry of the homestead enables both tenants to keep their cattle at their old homes until the critical calving season is over; and they can be turned out to grass immediately on reaching their new quarters, and thus the necessity of taking a large supply of hay and straw for the cattle is avoided. The *boosing*, or *boozing field* mentioned is an outlet retained by the out-going tenant in order that his cattle may be turned out to water and for daily exercise. It is selected by the landlord, but it is always conveniently situated as regards the shippons. Its contiguity to the *booses*, or stalls where the cows are tied up, has no doubt suggested the name of *Boozy field*.

ED.

Replies.

CHILTERN HUNDREDS.

(Nos. 1256, 1265)

[1279.] According to the law, a member of the House of Commons, not in any way disqualified, can only vacate his seat by accepting an office of emolument under the Crown. For the convenience of the House, therefore, the Crown is always willing to confer the Stewardship of the Chiltern Hundreds upon members wishing to resign their seats. This office derives its name from the Chiltern Hills, a range of chalk eminences separating the counties of Bedford and

Hertford, passing through the middle of Bucks, from Tring in Hertfordshire to Harley in Oxfordshire. Formerly, these hills were covered with thick beech-wood, which sheltered numerous robbers. To put down these marauders an officer was appointed under the Crown, and was called the Steward of the Chiltern Hundreds, which were Burnham, Stoke, and Desborough. The necessity for such an office disappeared long ago, but a steward can still be nominally appointed by the Chancellor of the Exchequer, at a salary of 20*l.* and the fees of the office. The proceeding is altogether a mere formality; for the office is no sooner accepted than it is resigned.

J. G. SHEARD, Levenshulme.

HOLY ROOD.

(No. 1255.)

[1280.] The Holy Rood, or Rood of Grace, as it was sometimes called, a representation of the cross upon which our Saviour suffered, was a frequent and powerful agent in the hands of the religious teachers of monastic times. In many of our ancient churches a rood screen, or rood loft, was provided for the reception of the crucifix, or Holy Cross, and not a few churches had been dedicated at various times to the Holy Rood. Holy-rood Day was one of sacred observance all through the middle ages.

S. HALLAM, Edgeley.

Queries.

[1281.] KNUTSFORD RACES.—I should be glad if some correspondent could supply me with any information relating to Knutsford Races, when and why they were discontinued.

J. E. B., Mobberley.

[1282.] DIVING BELL.—Who was the inventor of the diving bell, and when was it invented?

A. HARRIS, Macclesfield.

COOLNESS OF A SERGEANT OF THE SEVENTH.—It was towards the close of the battle (Inkerman) and Lord Raglan was returning from taking leave of General Strangeways, and was going up towards the ridge, a sergeant approached us carrying canteens of water for the wounded, and as Lord Raglan passed he drew himself up to make the usual salute, when a round shot came bounding over the hill, and knocked his forage-cap off his head. The man calmly picked up his cap, dusted it on his knee, placed it carefully on his head, and then made the military salute, and all without moving a muscle of his countenance. Lord Raglan was delighted with the man's coolness, and said to him, "A neat thing that, my man!" "Yes, my lord," replied the sergeant, with another salute, "but a miss is as good as a mile."

SATURDAY, MARCH 17TH, 1883.

Notes.**AGRICULTURAL PRICES IN THE FOURTEENTH CENTURY.**

[1283.] We lately printed some examples of the prices paid for agricultural work in the south of England some two centuries since. Here are a few figures of the same kind relating to five centuries and a half ago, which we glean from the old Latin *Metra*, which is supposed to have been written by certain lawyers while prisoners in the Fleet in the year 1340. We are told that if an acre of wheat yield no more than three times the seed sown, the farmer will be a loser, unless corn should happen to be dear. Three ploughings of an acre of land at that time cost 1s 6d; harrowing, 1d; two bushels of seed, 1s; weeding, one halfpenny; reaping, 5d; carrying, 1d; making a total of 3s 1½d—1½d more than the then value of six bushels of wheat. The rental averaged about a twelfth of the produce, and seldom exceeded sixpence an acre. Ed.

TOAD IN THE POT: CURIOUS EFFECT OF SUPERSTITION.

[1284.] Amongst our northern superstitions there are, perhaps, few which are viewed with such fear, dread, and horror as the one known as "Toad in the pot." From this, no doubt, has arisen the manufacture of pint drinking mugs, containing a fac-simile of a toad. The writer of this article can well remember the sickening repugnance produced when he unwarily used one of these vessels for the first time. At one time they were very common in the servants' halls of the country gentlemen, and it was considered a good joke to give a stranger a mug of beer in one of them. It is not very pleasant, when you have taken a hearty drink and look into the bottom of the pot, to see a huge toad couchant, ready to spring. Many nervous people have suffered very severely from the shock arising from this foolish and reprehensible practice. The superstition from whence these emanate was very widely believed in a few years ago, and believers in such practices may be found even yet. One instance fell under the writer's own observation about 20 years ago, and occurred in one of the villages near Stockport. A young married woman had incurred the displeasure of a vindictive elderly woman who resided in the neighbourhood, and she vowed dire vengeance on the unfortunate young woman. Shortly after she had been confined of her first child and became convalescent; the old woman watched her opportunity and laid her plans. As the woman with

her baby passed her door, she called her attention to a large toad in an earthen pot. She closed and sealed it, and then pretended to mutter some invocation from the Bible which lay on the table. The superstition is, that as the toad dwindles and dies from want of air and food, the same fate will befall the victim of the invocation. The young woman, who had been educated at the Sunday school and well brought up, laughed at the threat, but whether proceeding from natural causes or from a nervous dread of this wicked woman, the result of fear, the mother and child both fell ill and died. Of course every effort was made to undo the mischief, but it was in vain. She died in a very short time afterwards.

STUDENT.**THE MAN IN THE IRON MASK.**

[1285.] "For sale, the Prison-house of the Man in the Iron Mask?" Time was when such an announcement would have put all Europe on the *qui vive*, but the Iron Mask controversy is somewhat musty to-day. We have all made up our minds that we shall never know who the prisoner of the Ile Sainte Marguerite really was. His identity will remain one of the mysteries of history, like the personality of the executioner of Charles I., and the authorship of Junius. No less than nine solutions have been offered, ranging from the Duke of Vermandois to the Duke of Monmouth, who, however, happened to have been beheaded on Tower Hill in 1685, the year before the illustrious prisoner found himself on the island. The French Government have decided to sell the Ile Sainte Marguerite, which must always be memorable as the place of confinement of this mysterious personage. A number of French sportsmen are desirous of converting it into a stag-hunting resort, and the Government is about to give these devotees of "le sport" the chance of buying it. B. J. G., Stockport.

JOHN JACKSON, THE MACCLESFIELD POET

[1286.] It is a great pleasure to write the personal history of men in our beloved county who have achieved a name and position by dint of their own industry and perseverance. Such a man was John Jackson. He was born at Harrop Wood Cottage, Shrigley, near Macclesfield, on the 1st of September, 1789. His father held a small farm under Edward Downes, Esq., of Shrigley, who was the first to observe in the shy, retiring boy a genius of no ordinary quality. He had noticed the gentle, sensitive disposition of the boy, and from various circumstances he became greatly endeared to Mr Downes, who was himself a kind-hearted, genial old gentleman. After

attending the village school, he was sent out to learn the art of weaving, and thus gained his own livelihood. Whenever opportunity served, he would set off and walk miles to the small towns in the neighbourhood, and stand and read the books lying on the market stalls for sale, being the only books to which he could gain access. He was a great admirer of the beauties of nature, and took great delight in walking through the woods, and listening to the babbling of the waters of his native place. Full of inventive genius he began to put his thoughts into verse. He was of delicate constitution, and these rambles contributed very much to the resuscitation of his health. He composed a poem addressed to a redbreast, which, by some lucky chance, fell into the hands of Mr Downes. He was very much pleased, and having a party of gentlemen dining at his house, the poetic effusion was exhibited, and produced a most favourable impression. Amongst the company was Dr. Davies, then headmaster of the Macclesfield Grammar School. It was agreed by the company assembled to seek out the writer of the poem, and finding him a youth of great promise, about 18 years of age, and of blameless character, Dr. Davies offered to educate him and the rest of the party agreed to send him to Oxford. In the year 1808 he published, by subscription, a small volume of poems entitled "An address to time," with other poems and letters to his friends, which I remember having seen some years ago. They were well written, and exhibited much natural feeling. He was entered at Brazenose College about 1810 or 1811, was ordained deacon in 1815, and held for some time the curacy of Christ Church, Macclesfield. He afterwards became the curate of Witney, in Oxfordshire, and in 1847 he was appointed to the perpetual curacy of Pott Shrigley. Mr Jackson married the daughter of Mr Molineaux in July, 1817, and afterwards became curate of Bowdon. Whilst there, he had a number of pupils to educate, with whom he toiled hard. He had the great pleasure to return to the several gentlemen who advanced the money for his education at college the whole sum, with interest thereon. Mr Jackson was presented to the small living of Over, which at that time was valued at £120 per annum. It was then (1821) in the gift of Bishop Law. There was no house in which the vicar could reside. He built the vicarage house, and in addition to this he rebuilt a great part of the farmhouses on the glebe, which were then in a ruinous condition. He had 11 children, and lived to see four of them ordained, who, after educating them himself, sent them

to college at Oxford. He died, honoured and esteemed by all who knew him, in the month of January, 1863. He was interred in the churchyard of Over, where he had so ably ministered to the spiritual wants of his congregation, and, it has been said, seven of his sons officiated as clergymen at the funeral. In his life we have an example of what perseverance, industry, honesty, and integrity of purpose can accomplish, and in his death the lesson of humility and love to human kind, which won for him their regard and affection.

E. H.

Replies.

KNUTSFORD RACES, 1801.

(No. 1281.)

[1287.] The following is a copy of a "correct card" of the races which took place on Tuesday, the 28th July, 1801, nearly 80 years ago, at Knutsford. The small document, which is as "brown as a berry," is printed on paper seven inches by six and a half, and was found in a drawer of a piece of furniture belonging to the late Mr Postles, Toft Boad, Knutsford. "Knutsford Races, 1801. On Tuesday, the 28th of July, a Maiden Plate of Fifty Pounds, by any horse, mare, or gelding, that never won a £50 plate (matches and sweepstakes excepted), four year olds, 7st. 12lb., five year olds, 8st. 6lb, six years old and aged horses, 8st. 10lb., the best of three mile heats; mares and geldings allowed 2lb. C. Cholmondeley, Esq., brown horse, Mobberley Crab, 5 years old. C. Smith, Esq., grey horse, Nautilus, 4 years old. Same day, Lord Grey's ch. colt, Edgar, by Trumpeter, 3 years old, 8st., against Mr Legh's b. filly, sister to Haphazard, 7st. 11lb., two miles, for 100 guineas each. Match to be the first race. On Wednesday, the 29th, a sweepstake of ten guineas each, for all ages; three year olds to carry 6st. 10lb., four year olds, 8st. 5lbs., five year olds, 8st. 10lb., six year olds and aged horses, 8st. 12lb., mares and geldings allowed 2lb. 1 three mile heat. This to be the first race. Lord Stamford's brown horse, Alfred, 5 years old. T. L. Brook, Esq., grey horse, Baron Nile, 5 years old. T. Cholmondeley, Esq., grey horse, Knutsford, 3 years old. Sir Peter Warburton, Mr Egerton, and Mr Crewe are subscribers, but did not name. Same day, a subscription of five guineas each, with forty guineas added, for three year olds only: colts to carry 8st. 12lb., and fillies 8st. The best of three two mile heats. A winner of one plate of the stakes in the present year to carry 3lb. extra, and of two or more 5lb. The owner of the

second horse to have his stake back. Lord Stamford's chestnut colt, Edgar, 3 yrs. old. Mr Robinson's bay filly, Swallow (won once). Sir W. W. Wynne's bay colt, 3 yrs. old. Mr Lough's bay filly, 3 yrs old. On Thursday, the 30th, sixty pounds for all ages; three year olds to carry 6st. 7lb., four year olds 8st., 5 year olds 8st. 9lb., 6 year olds and aged horses 8st. 12lb., the best of 3 four mile heats; the winner of one plate or stakes in the present year to carry 3lb., and of two or more 5lb. extra, mares and geldings to be allowed 2lb. Mr Legh's bay filly, 2 years old. Lord Darlington's bay horse, Haphazard, 3 years old. Mr Jodrell's Mobberley Crab, 5 years old. The owner of the second horse for the plate each day will be allowed £10 if three or more start. Assemblies and ordinaries as usual. Col. Cotton and Ralph Leicester, Esq., stewards. Evans, printer, Knutsford."

F. EDWARDS, Wilmslow

BLIND JACK OF KNARESBOROUGH.

(c. 1212)

[1288.] In *Chambers' Journal* for September, 1878, the subjoined notice appears of a notorious character known as "Blind Jack of Knaresborough," who constructed several of the roads in and around Stockport during the latter part of the last century, and whose wife, Dorothy Metcalf, died in Stockport, and was interred at the Parish Church, where there is still a tombstone containing a curious epitaph to her memory. The notice referred to says:—"On a tombstone erected in the churchyard of Spofforth, at the cost of Lord Dundas, the remarkable career of John Metcalf, better known as "Blind Jack of Knaresborough, is well told:—

Here lies John Metcalf, one whose infant sight
Felt the dark ;ressure of an endless night ;
Yet such the fervour of his dauntless mind,
His limbs full strong, his spirits unconfin'd,
That, long ere yet life's bolder years began,
The selfless efforts marked th' aspiring man ;
Nor marked in vain—high deeds his manhood dared,
And commerce, travel, both his ardour shared.
'Twas his a guide's unerring aid to lend—
O'er trackless wastes to bid new roads extend ;
And, when rebellion reared her giant size,
'Twas his to burn with patriot enterprise ;
For parting wife and babes a pang to feel.
Then welcome danger for his country's weal.
Reader, like him, exert thy utmost talent given !
Reader, like him, adore the bounteous hand of heaven.

He died on the 26th April, 1801, in the 93rd year of his age. A few jottings respecting Metcalf will, we think, be read with interest. At the age of six years he lost his sight by an attack of smallpox. Three years later he joined the boys in their bird-nesting exploits, and climbed trees to share the plunder. When he had reached thirteen summers he was

taught music, and soon became a proficient performer. He also learned to ride and swim, and was passionately fond of field sports. At the age of manhood it is said his mind possessed a self-independence rarely enjoyed by those who have the perfect use of their faculties ; his body was well-proportioned to his mind, for, when twenty-one years of age, he was six feet one and a half inches in height, strong and robust in proportion. At the age of twenty-five he was engaged as a musician at Harrogate. About this time he was frequently employed during the dark nights as a guide over the moors and wilds, then abundant in the neighbourhood of Knaresborough. He was a lover of horse-racing, and often rode his own animals. His horses he so tamed that when he called them by their respective names they came to him, so he was able to find his own amongst any number and without trouble. Particulars of the marriage of this individual read like a romance. A Miss Benson, daughter of an innkeeper, reciprocated the affections of our hero ; however, the suitor did not please the parents of the 'fair lady,' and they selected a Mr Dickinson as her future husband. Metcalf hearing that the object of his affection was to be married the next day to the young man selected by her father, hastened to free her by inducing the damsel to elope with him. Next day they were made man and wife, to the great surprise of all who knew them, and to the disappointment of the intended son-in-law. To all it was a matter of wonder how a handsome woman as any in the country, the pride of the place, could link her future with 'Blind Jack,' and reject many good offers for him. But the bride set the matter at rest by declaring: 'His actions are so singular, and his spirit so manly and enterprising, that I could not help it.' It is worthy of note that he was the first to set up for the public accommodation of visitors to Harrogate a four-wheeled chaise and a one-horse chair ; these he kept for two seasons. He next bought horses and went to the coast for fish, which he conveyed to Leeds and Manchester. In 1745, when the rebellion broke out in Scotland, he joined a regiment of volunteers raised by Colonel Thornton, a patriotic gentleman, for the defence of the House of Hanover. Metcalf shared with his comrades all the dangers of the campaign, defeated at Falkirk, victorious at Culloden. He was the first to set up, in 1754, a stage-waggon between York and Knaresborough, which he conducted himself, twice a week in the summer and once a week in winter. This employment he followed until he commenced contracting for road-making. His first contract was for three miles of road between

Hinskip and Feirensby. He afterwards erected bridges and houses, and made hundreds of miles of roads in Yorkshire, Lancashire, Cheshire, and Derbyshire. He was a dealer in timber and hay, of which he measured and calculated the solid contents by a peculiar method of his own. The hay he always measured with his arms, and having learned the height, he could tell the number of square yards in the stack. When he went out he always carried a stout staff some inches taller than himself, which was of great service both in his travels and measurements. In 1778 he lost his wife, after thirty-nine years' conjugal felicity, in the sixty-first year of her age. She was interred at Stockport. Four years later he left Lancashire, and settled at the pleasant rural village of Spofforth, not far distant from the town of his nativity. With a daughter, he resided on a small farm until he died in 1801. At the time of his decease his descendants were four children, twenty grandchildren, and ninety great-grandchildren."

WARREN-BULKELEY.

Queries.

[1289.] THE DAVENPORTS AND BRAMHALL.—William Davenport, of Bramhall, died in 1829, without legitimate issue. He left two natural daughters. One of them married Captain Salisbury Price Humphreys, afterwards knighted and made a Rear-Admiral of the Blue, who took possession of the hall and estate. At that time, I believe, there were several claimants for the estate. There was one named John Bailey, who served his time to hatting in Bredbury, and afterwards enlisted in the army, and was present at most of the great battles of the Peninsular War. The story runs that he was decoyed into the office of a well-known lawyer of this town, drugged, and made to sign a paper to the effect that he would not try to get possession of the estate during his (Bailey's) lifetime. Could any of your numerous correspondents in "Notes and Queries" give me any information regarding him or his claim to the Bramhall Estate? Perhaps "Stockportonian" could oblige.

ENQUIRER.

[1290.] OLD PAUPER RELIEF SYSTEM.—I shall be glad if your columns will enlighten me on this system of poor relief adopted prior to the present system of Unions. There were, I think, no Workhouses then, at least, such as we have now; but how were the helpless and aged poor relieved, and what was done with the children of paupers? I can hear of no Union Workhouse in Stockport before the one now used as a coal office by Lord Vernon.

J. BARNETT.

[1291.] DURATION OF PARLIAMENTS.—Can any reader of the "Notes and Queries" give the duration of the various Parliaments during the reign of Victoria?

S. S., Edgeley.

[1292.] CALE GREEN POOL.—Can any of your readers inform me what amount of land was occupied by Cale Green Pool, and how it is that it has become private property?

ALPHA.

IN NORWAY.—As soon as a young man and young woman are engaged in Norway, no matter in what rank of life, betrothal rings are exchanged. These rings are worn ever afterward by the men as well as by the women. The consequence is that one can always tell a married man, or at least an engaged man, in Norway in the same way as one can tell a married woman in England when she shows her hand. Gold rings are used by the rich, but silver, either solid or in filigree, by the poor. There is no married man in Norway, no matter how humble he may be, who does not bear this outward mark of his submission to the matrimonial bond. But this is not all. As soon as a man is engaged, he has calling-cards printed, with the name of his *fiancée* immediately below his own.

THE TELESCOPE.—This useful instrument was invented nearly three hundred years ago by Hans Lippershiem, who called it "an instrument by means of which to see at a distance." He was a poor optician, living in the Netherlands, and he allowed his children to play with the tools in his shop. One day his little girl cried out,—"Oh, papa! see how near the steeple comes!" Hans looked up from his work and found that the child was holding two lenses, one close to her eye, and the other at arm's length, at just the right distance to make the far off steeple seem close at hand. He immediately set about making a pasteboard tube and placed the glasses in it at precisely the focus which his little girl discovered by accident. This was the origin of the telescope, to which science owes so much.

HOW THE PUBLIC ARE GULLED.—Pat Holland, now of Arizona, once had a reputation for being a dead shot with a pistol, but he has had to take a postoffice for a living. He acquired a reputation for shooting apples from a young lady's head on the stage. He announced one night that he would shoot twelve apples from twelve young ladies' heads, using his left hand as well as his right. But by the time he had fired the first six shots all twelve of the apples had disappeared and his last six were delivered to the empty air, amid the roars of the audience. Two apples got tangled to ether and remained dangling from the edge of a scene in plain sight of the audience. Each apple had a fine thread attached, and at the shot was jerked quickly out of sight. The super who pulled the strings got confused, and half the apples disappeared before the time. This ended his career and fame.

SATURDAY, MARCH 24TH, 1883.

Notes.**CHESHIRE BOOKS.**

[1293.] The "Notes and Queries" is a most convenient medium for keeping us informed upon all matters affecting Cheshire. Mr Thomas Hughes in his "Sheaf" has been usefully employed in the same way; and so has Mr Askew Roberts, in his "Bye-Gones," done good service to Wales and the Border Land; and in "Salopian Shreds and Patches" we find very many valuable papers and scraps relating to Shropshire. Old books and old authors should not be overlooked in our researches, and I have been engaged of late in noting some of these as especially deserving of the attention of Cestrians. I will just note a few of those I have seen:—*The Holy Life and History of St. Werburgh*, printed by Synam in 1521, is very scarce, and very curious. Edward Hodkins reprinted it some years ago in fac-simile, but we should learn if possible where the original work can be seen.—*The Accedens of Armorie*, by Gerard Legh, is said to have been first printed by Tottill, in the year 1562, and six years afterwards another edition appeared, and another in 1597; but I think that it was also published in other years, and we should know when.—*Hollinshead's Chronicles of England, Wales, Scotland, and Ireland*, printed in 1577, is a noble work in two folio volumes, and this again is but one of the editions published.—*The Ende of the World*, by the old Cestrian, Thomas Rogers, printed in 1577, is not even mentioned by Lowndes.—*Mr Thomas Chalmer's De Rep Anglorum*, printed by Vantrollier in 1579, is a rare book, and has a portrait of the author on the back of the title page.—*Edmund Bonner's Profitable and Necessary Doctrine*, printed by Cawood in 1555, is but rarely met with, and yet it is interesting to us, in so far as the author is acknowledged by many as a native of our county.—*Gerrarde's Herbal* is said to have been first published in 1597, a noble work, much esteemed even now by artists for the variety and excellence of the woodcuts it contains. These are but a few of the local literary land-marks of the sixteenth century, and it is well to keep them ever before us when we study the history of this great county.

A BOOKWORM.**THE FAMILY OF THE LATE RALPH ORRELL, ESQ.**

[1294.] I have taken considerable pains to collect a few facts respecting a family whose industry and perseverance has done much towards insuring the pros-

perity of the township of Heaton Norris. A gentleman whose remembrance extends over 60 years, confirms the following particulars: The father of the late Ralph Orrell for many years occupied the house on Lancashire Hill now known as the Nicholson Arms, and had two sons—Ralph and Richard—and five daughters. Behind the Nicholson Arms, the area of which is now covered with houses, was an open yard, in which Mr Orrell, senr., carried on his business as a thread manufacturer. In this shed the operations of balling and spooling the material was carried on. His two sons—Richard and Ralph—and the Misses Orrell all took part in the business, for the whole of the family were remarkable for their industry. It is well known Mr Ralph was a very passionate man, and beat some of the children in his employment rather unmercifully; but he had many redeeming qualities which rendered him beloved and respected by a large circle of friends and acquaintances. Mr Richard made several voyages to America, and the trade was very successfully pushed forward on that continent, on his return taking part in the business. This gentleman met with an accident when on a pleasure outing near Marple Bridge. He was thrown out of his gig, and on assistance being secured it was found he had broken his thigh, and sustained such injuries that he was compelled to use crutches until his death. Mr Ralph Orrell married for his first wife Miss Roebuck, the daughter of Mrs Roebuck, of the Navigation Inn, and his second wife was the daughter of the head gardener at Dunham Park Hall. He had three daughters, two by his first wife, and one by the second, also a son, the late Alfred Orrell, Esq. Mary, the daughter, was married to Mr Brooks, the banker, of Manchester. Mr Ralph Orrell and his sisters occupied the house in Throstle Grove, now better known as Great and Little Egerton-street, Bridgefield, in which Dr. Bailey now resides, and in the Throstle Grove Mill, which adjoins the house, and the premises now occupied by Mr Cookson as a rag and waste warehouse, the manufacture of thread was successfully and very profitably carried on by Mr Ralph Orrell and his sisters for a long series of years. The enterprising spirit of Mr Orrell was somewhat remarkable. He took the mill in Portwood adjoining the premises of Mr Wardle, the miller, filled it with machinery, and there carried on with his usual success the business of a cotton spinner and manufacturer. This mill is on the right-hand side as you pass over the iron bridge by the road passing Tiviot Dale Station and entering into Portwood. Whilst here he conceived the idea of investing the money he had accumulated in building a large, good, and sub-

stantial fire-proof mill, and that splendid monument of Mr Orrell, Travis Brook Mill, was the outcome of his endeavours. Had other manufacturers in the town followed his example, the good old town of Stockport would have been in a far superior position to the one it now occupies. E. H.

CURIOUS DISCOVERY.

[1295.] A writer in a contemporary says:—"To the lovers of the curious in the natural world the following may prove of interest: I to-day had brought before my notice an elm tree which, on being sawn into plank, exposed to view in its heart, at this point some six feet and a half in circumference, the nest of a bird, containing three eggs, small in size, and in colour, so far as could be made out, white, with small brown spots; the shells were soft, due to their great age, which could not have been less than 35 years, as ascertained from the layers of wood interposed between the nest and the tree bark. The bird had evidently, while the tree was young, built at a junction of a bough with the trunk; this bough had then been either blown or cut off, and the natural growth of the wood had by degrees surrounded the nest. I have before seen strange things embedded in elm trees, but never before encountered an object so remarkable for its position."

CHAUCER'S TABARD.

[1296.] It is the destiny of every building possessing historic associations, sooner or later to come into the market, to be burned down, or to be pulled down. Even the classic Tabard, in the Borough High-street, is not spared. Some seven or eight years ago the Tabard was re-built, pretty much on the old site, and on Monday Mr Hearn offered the lease for sale. The old Tabard was, next to Westminster Hall, perhaps the most interesting of the architectural memorials of the time when England was a-making. It was indissolubly bound up with the origins of English literature, for it was thence that the Canterbury pilgrims started upon what was towards the end of the 14th century a favourite holiday excursion—a visit to the shrine of St. Thomas a Becket. "I see all the Pilgrims in the Canterbury Tales," says Dryden, "their humours, their features, and the very dress, as distinctly as if I had supped with them at the Tabard in Southwark."

JNO. BENNETT.

HISTORIC FARMHOUSES.

[1297.] The farm of Blackladies, on the Chillington Estate, in Staffordshire, was originally a convent of Benedictine nuns, who sable garments gave the house

its name. During the "late troubles" it underwent a sort of siege, being held for Charles II. by the Giffards of Chillington, to whom it belonged then and belongs now. Later on it became the residence of a younger branch of that family, which has long since succeeded to the full patrimonial honours. Blackladies is many-gabled and picturesque, and its cluster of graceful chimneys break the sky-line most charmingly. It is now the homestead of the Blackladies farm, which extends to 450 acres of arable and pasture.

Another farm is The Hyde, close to Blackladies, and also belonging to the Chillington property. This farm has been in the possession of the Giffards of Chillington for at least 600 years. In the time of Edward I., John Giffard granted it as a sub-infeudation to John de Sompringham, who, in turn, granted it to Thomas de la Hyde. This farm is 268 acres in extent, of mixed arable and pasture. The Giffards are one of the very oldest of Staffordshire families. They have held the estate of Chillington for a clear 800 years, and Giffard has continued to follow Giffard at the Hall, despite the interruptions of religious persecution and internecine war. There could hardly be a better proof of the stability of English institutions than such a possibility of long possession. Some of the most interesting episodes in the 41 days' wanderings of Charles II., after being "in the lost battle borne down by the flying," were enacted upon the broad acres of Chillington. SEMPER.

THE DISORDERLY QUADRUPEDS.—Between eight and nine o'clock one Sunday night, a breach of the peace took place in Lord-street, which baffled the police, and excited a good deal of laughter at the expense of their mistaken vigilance. A crowd had assembled near the Grove Inn, and a great noise was heard from all points. A couple of policemen were seen in the distance, inquiring the cause of so great a disturbance on Sunday night, just after the congregations of the churches and chapels were dispersing. "They're fighting like d—s!" was the answer. Scouting a case, away hastened the officers of justice to the scene of riot and confusion, with the intention of separating the combatants, quelling the disturbance, and summoning the parties before the magistrates for fighting, or, under the more comprehensive clause, for being "drunk and disorderly." The crowd wisely made a hasty retreat just as the policeman came up, leaving exposed to view nothing but two donkeys in full combat with each other; but the moment they saw the blue clothing and white metal buttons, they, too—precocious brutes—desisted, and galloped away braying, in opposite directions, leaving their official interlopers the subject of a hearty good laugh from the bystanders.

SATURDAY, MARCH 31st, 1883.

Notes.**THE DERBY: ITS ORIGIN.**

[1298.] We often hear of the Derby; a few notes on the subject may be interesting to your readers. It has been suggested that it originated with the band of Royalists who took refuge in the Isle of Man, with Lord Derby, on assembling on the 28th of July, —, to witness the race by horses bred in the Isle of Man, or in the Calf Island, for the silver cup, instituted as a prize by James, the seventh Earl of Derby. A high legal functionary, the Clerk of the Rolls, a member of the Supreme Council of the Isle, acted as steward of the races. See Cumming's "Great Stanley," page 141, and Espinasse's "Lancashire Worthies," page 148. Another writer says it is an error to attribute the origin of the Derby to the 12th Earl. It was his illustrious predecessor, James, the seventh Earl of Derby—"the great Earl"—who first established the name of this race in the Isle of Man in 1627, as may be seen by a record in the Rolls Office there, which states that he gave a cup to be run for at these races. The eighth Earl of Derby confirmed this by his order dated at Lathom, 12th July, 1669. The 12th earl adopted the name upon establishing the English Derby, in 1780, some century and a half later. Sir Charles Bunbury, Bart., won the first English Derby stakes by his horse Diomedé. Some particulars respecting this race in the Isle of Man will be found in the 21st volume of the "Man Societies' Publications, 1873."

E.H.

ARCHÆOLOGICAL DISCOVERY IN LONDON.

[1299.] Seldom is there any considerable excavation of metropolitan sites but some relic of the past is revealed, showing that every rood of ground in London is instinct with historic associations. A few days ago, during the demolition of some old buildings in Bouverie-street, Fleet-street, there was discovered a part of the ancient Monastery of Whitefriars, about thirty feet of one of the towers having been laid bare. The masonry, like that of Sandown Castle, although more than four centuries old, is of great strength, and has served as the foundation of the neighbouring houses, which had been built into it. The convent of Carmelites was founded by Sir Richard Grey in 1241, and the church was built in 1407 by Sir Robert Knolles, who built Rochester Bridge. Sir Robert, whose courage was conspicuous during the French wars, was the subject of some laudatory verses by

Stowe. At the dissolution of the religious houses, Whitefriars was granted to one Richard Moresque, and the Chapter House and other parts to Dr. Butts, physician to Henry VIII. These latter were afterwards demolished, and several houses built, which, in Edward VI.'s reign, were inhabited by people of fashion. Poets, players, and vagabonds succeeded; but have we not the dramas of Shadwell and the novels of Scott to tell us better than any historian has done the characteristics of the famed Alsatia?

ED.

LANCASHIRE LONGEVITY.

[1300.] From Wheeler's *Manchester Chronicle*, Jan. 22nd, 1820, I have compiled the following:—1820, January. On the 6th instant, at the age of 102, Mrs Barbara Pomfret, of Lower Darwen, near Blackburn. She was the grandmother and great-grandmother to nearly 300 children.—Last week, at Wigan, Elizabeth Kay, aged 91, and Frances Belshaw, aged 101. The following ten persons, whose united ages amount to 768 years, have been interred at the Parish Church of Bury within the last fortnight:—Margaret Shore, aged 90 years. Ann Moss, aged 88. Betty Openshaw, 66. Ann Millet (a lady who through life had been deaf and dumb), 66. John Crompton, 73. Edward Hamer, 73. Sarah Fletcher, 75. John Smith, 72. James Ingham, 85. William Pilkington, 80. These are surely a notable group who have overpassed the Psalmist's limit of three score years and ten.

STUDENT

SLANG.

[1301.] Allusions to their introductions and changes meet us constantly in our reading. Thus Banter, Mob, Bully, Bubble, Sham, Shuffling and Palming were new words in the *Tatler's* day, who writes, "I have done my utmost for some years past to stop the progress of Mobb and Banter, but have been plainly borne down by numbers, and betrayed by those who promised to assist me." *Reconnoitre*, and other French terms of war, are ridiculed as innovations in the *Spectator*. *Skate* was a new word in Swift's day. "To skate, if you know what that means," he writes to Stella. "There is a new word coined within a few months," says Fuller, "called *fanatics*." Locke was accused of affectation in using *idea* instead of notion. "We have been obliged," says the *World*, "to adopt the word *police* from the French." Where we read in another number, "I assisted at the birth of that most significant word *firtation*, which dropped from the most beautiful mouth in the world, and which has since received the sanction of our most accurate Laureate in one of his comedies." *Ignore* was once sacred to grand juries. "In the interest of" has been quoted in our

time as a slang phrase just coming into meaning. *Bore* has wormed itself into polite use within the memory of man. *Wrinkle* is quietly growing into use in its secondary slang sense. *Muff* we have read from the pen of a grave lady, writing on a grave subject, to express her serious scorn. Most of these words are received as necessities into the language. Some, like "humbug," are still struggling into respectability. In the middle of the last century it was denounced as "the uncouth dialect of the Huns, the jabber of Hottentots." Another writer puts it into the mouth of a party of giggling girls, who pronounce someone—whom he suspects to be himself—an *odious, horrible, detestable, shocking* HUMBUG. "This last new-coined expression," he observes, "sounds absurd and disagreeable whenever it is pronounced; but from the mouth of a lady it is shocking, detestable, horrible, and odious." Yet so pointedly does it hit a blow in humanity, so necessary has it become to the vituperative element in our nature, that neither mankind nor womankind can do without it. The fastidious De Quincey is eloquent in its praise—"Yet neither is it any safe ground of absolute excommunication from the santicities of literature that a phrase is entirely the growth of the street. The word *humbug*, for instance, rests upon a rich and comprehensive basis; it cannot be rendered adequately either by German or by Greek, the two richest of human languages; and without this expressive word we should all be disarmed for one great case, continually recurrent, of social enormity. A vast mass of vil any that cannot otherwise be reached by legal penalties, or brought within the rhetoric of scorn would go at large with absolute impunity were it not through the Radamanthean aid of this virtuous and inexorable word.

WARREN-BULKELEY.

Replies.

THE OLD PAUPER RELIEF SYSTEM.

(No. 1290.)

[1302] I am inclined to think your querist, J. Barnett, is in error in stating that there were no work-houses prior to the present poor law system of Union Workhouses. I have heard old people tell of the paupers being lodged in houses where they were cared for by the overseers and churchwardens of the parish instead of the poor law guardians as at present. The system I refer to is pretty clearly explained in

Dickens's work on "Oliver Twist," but that it differed very materially from the system there is little doubt. As to what course was pursued with the young people I may say that when they became of sufficient age they were apprenticed to any trade or calling which would take charge of them for a sum of money or premium, usually amounting to a few pounds. I have before me an indenture made on the 28th day of August, 1812 in which Samuel Jowett and Thomas Yates, two of the churchwardens of the parish of Stockport, along with James Warburton Finney, overseer for the township of Stockport-Etchells on the one part, and "Thomas Wharmby, being a poor child of the said township of Stockport-Etchells, and now of the age of eight years, to be an apprentice to the said Thomas Burgess, with him to dwell, and him to serve, until the said Thomas Wharmby attains the age of 21 years." Thirteen years' apprenticeship is certainly a long enough term to learn the mysteries of weaving. The signatures to this indenture were Samuel Jowett, Thomas Yates, J. W. Finney, and Thomas Burgess, who makes his mark. The witnesses were William Kidd and William Vaughan. The sum given with the apprentice in this case was £3 10s.

AN OLD RESIDENT.

THE DIVING BELL.

(No. 1282.)

[1303.] The inventor of the diving-bell was one William Phipps, and the following notice of his exploit with his diving-bell occurs in an old number of the *Mechanics' Magazine*:—"In 1683, William Phipps, the son of a blacksmith, formed a project for unloading a rich Spanish ship sunk on the coast of Hispaniola. Charles II. gave him a vessel with everything necessary for his undertaking; but, being unsuccessful, he returned in great poverty. He then endeavoured to procure another vessel; but, failing, he got a subscription, to which the Duke of Albemarle contributed. In 1687 Phipps set sail in a ship of 200 tons, having previously engaged to divide the profits according to the 20 shares of which the subscription consisted. At first all his labours proved fruitless; but at last, when he seemed almost to despair, he was fortunate enough to bring up so much treasure that he returned to England with the value of £200,000. Of this sum he got about £20,000, and the Duke of Albemarle £90,000. Phipps was knighted by the king, and since that time diving-bells have been constantly employed."

O. P., Cheadle.

DURATION OF PARLIAMENTS.

(No. 1291.)

[1301.] In reply to your querist, I beg to forward you the following, taken some time ago, from a contemporary:—

Assembled.	Dissolved.	Duration.
George III.		Yrs. m. d.
1 Sept. 27, 1798	* June 29, 1802.....	6 9 2
2 Aug. 31, 1802.....	Oct. 24, 1806	4 1 24
8 Dec. 15, 1802.....	April 29, 1807.....	0 4 15
4 Nov. 27, 1807.....	Sept. 29, 1812	4 10 2
5 Nov. 24, 1812.....	June 10, 1818.....	5 6 16
6 Aug. 4, 1818	Feb. 29, 1820	1 6 25
George IV.		
7 April 23, 1820	June 2, 1826	6 1 9
8 Nov. 14, 1824.....	July 24, 1830.....	3 8 10
William IV.		
9 Oct. 26, 1830.....	April 22, 1831	0 5 28
10 June 14, 1831.....	Dec. 3, 1832	1 5 0
11 Jan. 29, 1833.....	Dec. 30, 1834	1 11 1
12 Feb. 19, 1835.....	July 17, 1837	2 5 19
Victoria.		
13 Nov. 15, 1837.....	June 28, 1841.....	3 7 8
14 Aug. 19, 1841	July 23, 1847	5 11 4
15 Nov. 18, 1847.....	July 1, 1852	4 7 12
16 Nov. 4, 1852	March 21, 1857	4 4 17
17 April 30, 1857	April 23, 1859	1 11 23
18 May 31, 1859.....	July 6, 1865	6 1 6
19 Feb. 1, 1866	Nov. 11, 1868.....	2 2 10
20 Dec. 10, 1868	Jan. 26, 1874	5 2 15
21 March 5, 1874	March 24, 1880	6 0 9
22 April 29, 1880	Present Parliament.	

* Parliament first met after the union with Ireland on January 22, 1801.

In no single instance since the passing of the Septennial Act (George I., cap. 38, 1716) has any Parliament died of old age.

The longest Parliament was in the reign of George II., viz. six years, 10 months, and 15 days—June 13, 1734, to April 28, 1741.

The longest Parliament in this century was in the reign of George IV., viz., six years, one month, and six days—April 23, 1820, to June 2, 1876.

The shortest Parliament was in the reign of George III., viz., only four months and 15 days—December 15, 1806, to April 29, 1807. The House probably sat on Christmas Day, having met on Christmas Eve and sat late, adjourning till Monday, December 29, 1806.

The present Parliament is the 36th during the 167 years which have elapsed since 1715, the average duration being about 4·6 years.

The combined Liberal and Home Rule majority (172) over the Conservatives at the general election (1880) was greater than at the opening of any Parliament for the last 39 years.

. R., Stockport.

CHILTERN HUNDREDS.

(No. 1256.)

[1305.] As a member of Parliament cannot resign his seat, he may accept a stewardship of the Chiltern Hundreds. By this means he may retire from Parliament, and in such a case there would be no duties to perform, as he would resign the stewardship the following day. The salary is a nominal one of 20s per annum.

P. W.

Didsbury.

ST. VALENTINE'S DAY.

(No. 1260.)

[1306.] Of this saint, so much celebrated by young persons, little is known, except that he was a priest of Rome, and martyred about the year 270. It was a custom with the ancient Roman youth to draw the names of girls in honour of their goddess Februat-juno on the 15th of February, in exchange for which certain Roman Catholic pastors substituted the names of saints in billets given on the 14th of February.

H. J. W.

SHROVE TUESDAY.

(No. 1270.)

[1307.] Shrove is a corruption of the Saxon shrive, meaning confession, because on this day all good Catholics were obliged to confess their sins. At Hoddesdon, in Herefordshire, the curfew bell rings at seven a.m. and eight p.m., between which hours pancakes are to be eaten.

H. J. W.

 QUERIES.

[1308.] LIFTING DAY.—I am told that the custom of lifting people at Easter was observed in Stockport until a few years ago. I remember seeing it done some 30 years ago near Sheffield. Was not the lifting on Good Friday for men, and that on Easter Monday for women? I know there were several days between the two.

T. CARNFORTH.

[1309.] MURAL PAINTINGS.—I read in the *Recollections of Old Musicians* in the *Advertiser* of last week an account of some paintings at Eldon Mount, Heaton Norris, which were said to be the work of Shuttleworth, the Stockport artist. It would be of great interest to know whether they really are his work. If so, I trust the committee will see that all care possible is taken of them. Is there anything reliable as to the artist?

J. KENYON.

[1310.] WHIPPING POSTS.—Was there ever a whipping post or pillory at Stockport? An old town like Stockport would probably possess both early in this century.

SUPER INDEX.

SATURDAY, APRIL 7TH, 1853.

Notes.**LABOUR IN COTTON MILLS AND THE FIRST SIR R. PEEL.**

[1311.] About nine years ago some autograph letters were discovered, amongst which was the following one from the first Sir R. Peel:—"Sir,—I have received your letter of 4th inst., conveying to me the thanks of the workpeople in cotton factories. Their approbation is very acceptable to me, and as the Bill meets but little opposition in the House of Lords, I hope in a few days your exertions will be crowned with success. I hope the masters will soon be convinced that though their servants have been considerable gainers, by working fewer hours per day; by increased activity there will be no less of quantity of your produce, therefore their interests will not suffer. I shall ever take a lively interest in the welfare of both adults and children employed in cotton factories, and am your sincere friend, ROBERT PEEL. London, May 7th, 1818. Mr John Watson, 12, Park-street, Preston." Thinking this early memorial of the movement which preceded the ten hours' agitation will be read with interest, especially by those who remember the long hours which factory workers had to endure, I have sent it to "Notes and Queries."

ANTIQUARY.

RAILWAY ENTERPRISE WITHIN THE LAST FIFTY YEARS.

[1312.] In 1830 there were 197 miles of railway in Europe—of which all but 23 miles were in England—and 40 in the United States; but in 1840 the European railway system covered 2210 miles, and that of the United States 2817. Ten years later the proportions were reversed; for, while the United States' railways had increased from 2817 to 9020 miles, the European railways had gone up to 14,425 miles, of which nearly half were in England and a fourth in Germany. Twenty years afterwards, in 1870, the European railways were of a total length of 65,075 miles; but England had scarcely a fourth instead of a half; France, which in 1850 had only 1925 miles out of 14,425, having constructed more railways in the interval than either Germany or England. According to the latest calculation, the total length of railways all over the world is 207,170 miles, of which 100,357 miles are in Europe and 84,540 in the United States, the remainder being in India, Canada, Australia, Brazil, Chili, Egypt, the Dutch Indies, Mexico, Tunis, and Japan.

J. S. ELLIS, Macclesfield.

THE OFFERING.

[1313.] Some 45 years, viz., the year 1838, a private undertaking was inaugurated, which was never intended to travel beyond the circle of the editor's friends, to whom a copy was presented as a literary *souvenir*. By the late Mr George Edward Hunt, who discharged the onerous duty of editor, printer, and publisher, when he was head cashier at the Manchester and Liverpool District Bank, at Spring Gardens, Manchester, the work in question was elaborated. It appears in 1834, when at Stalybridge managing the District Bank there, he compiled a volume entitled "Selected Poems." In the prosecution of this work he was assisted by a young chemist in the town of Ashton. It has been said these two gentlemen manufactured the press by means of which the work was printed. The preface explains the origin of the publication as being a means of amusement during the long winter evenings. The volume consists of original verses and prose notes, but is chiefly made up of selections from local celebrities and contemporary poets. The late William Vaughan, Esq., solicitor, was one of the contributors. He was very much esteemed in the circle in which he moved, and was wont by his flashes of wit and humour to set the table in a roar. One of his productions is now revived, as a bit of three-handed fencing. Quoth Mr Hunt:—

When God made man, He sent a helper to him;
And so she proved, for she helped to undo him.

A lady rejoined:—

'Tis said that we caused man to grieve;
'The joke is somewhat stale,
The devil 'twas who tempted Eve,
And was not he a male?

To which our wit, Mr Vaughan, rejoined:—

The devil it was! Why, the two are one,
'The origin of evil,
And authors agree in this alone
'That woman is the devil.

On the title-page is the following verse:—

I cannot strive with daring flight
To reach the brave Parnassian height,
But as it is content to stray
In easy unambitious way.
Pick up those flowers the muses send,
And wreath an offering to a friend.

Much more might be written about this pleasing little book. Its local interest has induced me to send this contribution.

E. H.

DREAMS THAT CAME TRUE.

[1314.] A belief in the truth of dream-warning has lingered even to our own day. It was yet more prevalent in past centuries. Macaulay has ridiculed Archbishop Laud for the care with which he recorded his dreams in his diary; but the prelate was no more superstitious in this respect than were many of his contem-

poraries. The mediæval historians generally note some dream prophecy before any great event took place. A pious monk dreamt of the fatal accident that should befall the Red King. Henry IV. of France was oppressed by evil dreams the night preceding his assassination. It is an undisputed fact that, in the present century, a murder was discovered from the circumstances of one of the parents of the victim dreaming where the body was concealed. Bishop Hall relates a curious story of a cure effected by means of a dream; a cripple dreaming that he bathed in a certain well in Cornwall and was restored to health. Acting on this visionary prescription he recovered the use of his limbs. The bishop attributes the dream to a "good angel." Probably, as Lord Byron says of prophecies, people note the fulfilment of dreams and forget the failures—pass over the ninety-nine baseless visions, but record the hundredth that happens to be verified. Authors, artists, and musicians have carried on their work in their dreams, sometimes with more success than in their waking hours. Tartini, an Italian composer, dreamt that he heard a fiend perform an elaborate solo on the violin. He attempted to reproduce it when awake; but, though his "Devil's Sonata" is ranked among his finest productions, the composer declared that it was so inferior to the music of his dream, he could have broken his instrument with vexation at his failure to produce that beautiful melody. Condorcet and Franklin worked out elaborate calculations in their sleep, and remembered them on awakening. Lord Thurlow is said to have composed part of a Latin poem in a dream; and Sir J. Herschell has left a verse which occurred to him in similar circumstances. Goethe records that his dreams often assisted him in his compositions.

S. BENSTAD, Didsbury.

OUR BRONZE COINAGE.

[1315.] The Chancellor of the Exchequer says the penny forms the basis of most of our money calculations; and in a report just issued from the Mint there are some curious facts, showing the number of pence made and in circulation. The bronze coinage executed at the Mint during the last year, says the report, was not large, having only amounted to £17,400, but it was found necessary to make arrangements for the execution of a portion of the coinage by contract. Tenders were, therefore, issued for the supply of 50 tons of pence, half-pence, and farthings by a private firm, and the tender of Messrs Ralph Heaton and Sons, of Birmingham, having been accepted, a contract was

made with that firm in September for a coinage in the following proportions:—

	Tons.	£	s	d
Pence	35	15,680	0	0
Halfpence	10	3733	6	8
Farthings	5	1866	13	4
	50	£21,280	0	0

The amount of bronze coin issued during the year was £23,405, bringing the total amount issued, since the first introduction of the bronze coinage in 1860, to £1,498,013. The amount issued in 1877 was £48,800 in 1873, £43,745; in 1874, 62,110; in 1875, £70,595; and it has decreased each year since then. The issue in 1881 consisted of £15,405 in pence, £5200 in halfpence, and £2800 in farthings, as against £19,640 in pence, £6058 in halfpence, and £2772 in farthings in 1880. The demand, therefore, continues to diminish. During a portion of the year persons requiring pence and halfpence in the London districts were referred, as in previous years, to brewing grms holding amounts in excess of their own requirements, and, as in 1880, the autumn demand from the northern counties of England was met by referring applicants to a Lancashire Banking Company also possessing a surplus stock. The issues of bronze coin to the Colonies, and in aid of Treasury chests abroad, were not large, having amounted only to £1900, as against £5380 in 1880, when £3600 was consigned to the Cape, and £9850 in 1870, when nearly £9000 was shipped to the Australian colonies alone. J. HEATON, Altrincham.

Replies.

A FEATHER IN THE CAP.

(No. 1257.)

[1316] Among the ancient warriors it was customary to honour such of their followers as distinguished themselves in battle, by presenting them with a feather to wear in their caps, which, when not in armour, was the covering of their heads, and no one was permitted that privilege who had not at the least killed his man. From this custom arose the saying, when a person had effected a meritorious action, that it will be a feather in his cap.

J. G., Stockport.

LAWRENCE EARNSHAW.

(Nos. 1129, 1210.)

[1317.] In pursuing my investigations relating to this Cheshire worthy, I have come across the following scrap, among others, that will have a special interest for your readers. It is a description "of a

curious piece of mechanism' known as "Earnshaw's Geographical and Astronomical Clock," and was sold by auction with other articles of *virtu* at Poynton Hall, on March 21st, 1823. The clock, it is stated, "is enclosed in a nearly square unornamental frame of mahogany; and besides the clock face showing the hour and minutes, has two twelve-inch globes attached to it. The terrestrial globe has two motions, diurnal and annual; by the first it performs a revolution round its axis in 24 hours, corresponding exactly with the diurnal motion of the earth, and by which the time of the day and night may be seen for any part of the world—also where the sun is rising, where setting, and where vertical; the other motion points out the lengthening and shortening of the days, and consequently the changes of the seasons in all parts of the world. The celestial globe performs a revolution round its axis in 23 hours, 54 minutes, 57 seconds, and 674 thousandths of a second, making 366 revolutions, whilst the other globe makes 365, by which the rising, southing, and setting of all the fixed stars are shown opposite to the clock face, and over the celestial globe there is another face, or dial, with three circles (besides the outer one) inscribed upon it, with an equal number of indexes or figures, &c., showing the Golden Number, Epact, Solar Cycle, Roman Indiction, &c., but these are so elaborate and complicated that it would require a very minute and detailed description to make them intelligible; and to give some faint idea of this, it will be sufficient only to say, that one of the indexes is fixed on the axis of a wheel that is 19 years in performing its revolution, *i.e.*, in turning once round." "S. F. C." in his communication (No. 1210) states that Earnshaw made four of these clocks; one, as he states, was sold to the Earl of Bute, finally passing into the hands of the Lowther family in Yorkshire; a second went to Poynton Hall, but so far I have been unable to trace into whose hands it subsequently fell; two remain unaccounted for. Any further information relating to this genius or his works would be welcome to many others besides

WARREN-BULKELEY.

LIFTING AT EASTER.

(No. 1378.)

[1318.] Fifty years ago the custom of celebrating Easter was much attended to in several towns in this part of the country, particularly in Ashton-under-Lyno, Bolton, Manchester, and Warrington. On Easter Monday, parties of men surround such of the women as they met, and either with or without their consent lifted them thrice above their heads into the

air, with loud shouts at each elevation; and on the Tuesday the same practice was performed by the women towards the men. This was converted into a pretence for fining, or extorting a small sum of money, and though regularly prohibited by the civil power, was nevertheless persisted in by the lower classes.

Stockport.

Q. C.

THE FASCINATING ALLIGATOR.—An eye-witness of the following incident writes: "I was at the Zoo one day, and saw something which is worthy being mentioned. One of the gulls entered the pond where the alligator was lazily propelling himself about, and proceeded to enjoy itself in its native element. But the eye of the scaly monster was upon it, and the mesmeric influence of its glance was soon felt. It was impossible for the gull to resist the baleful glare of the saurian; inch by inch it was attracted to the alligator, powerless to resist the fascination, until it came close enough for the reptile to open its mammoth jaws and gulp down the luckless bird. After having devoured its prey, the alligator sank to the bottom to digest its meal."

ANECDOTE OF PRINCE GORTSCHAKOFF.—Prince Gortschakoff considered himself a lady-killer of the first water, in fact, an old masher, and he was fond of relating anecdotes which he thought proved him as invincible in love as in diplomacy. But we presume he never told the story of his losing a wife on the very moment of possessing her, one of the loveliest and most gifted women of Russia; never related how she was taken off to sea by a gallant and handsome prince; how, by Gortschakoff's orders, shots were fired at the flying pair as the boat went out far into the Baltic; how they were picked up by a passing vessel, were married, and have lived delightfully happy ever afterwards, having a numerous family. It was the romance of the day.

TEACHES OF PROMISE IN JAPAN.—The curious hold superstition has on the mind of the Japanese is very well illustrated by the proceedings taken by a Japanese damsel when her lover proves false to his vows. When the world is at rest, at two in the morning, the woman rises. She dons a white robe, and high sandals or clogs. Her coif is a metal tripod, in which are thrust three lighted candles; around her neck she hangs a mirror, which falls upon her bosom; in her left hand she carries a small straw figure—the effigy of her faithless lover—and in her right she grasps a hammer and nails, with which she fastens the figure to one of the sacred trees that surround the shrine. Then she prays for the death of the traitor, vowing that, if her petition be heard, she will herself pull out the nails which now offend the god by wounding the mystic tree. Night after night she comes to the shrine, and each night she strikes in two more nails, believing that every nail will shorten her lover's life: for the god, to save his tree, will surely strike

SATURDAY, APRIL 15TH, 1883.

Notes.**EXPENSES AT CAMBRIDGE IN 1771.**

[1319.] Writing to *Notes and Queries* (London) Mr J. P. Earwaker has the following on the above subject:—"The following is the copy of a letter in the possession of Egerton Leigh, Esq., of the West Hall, High Leigh, Cheshire. It relates to the education of his great-grandfather, Egerton Leigh, son of the Rev. Peter Leigh, rector of Lymm, Cheshire, and Mary (Doughty) his wife, in 1772, and is addressed to Mrs Leigh, then a widow, residing at Broadwell, co. Gloucester, her ancestral home. Egerton Leigh was born Oct. 25, 1752, and took his B.A. degree at Sidney Sussex College in 1775. On Sept. 21, 1778, he was married at Rostherne, Cheshire, to Elizabeth, younger daughter and co-heiress of Francis Jodrell, Esq., and died at High Leigh, June 22, 1833. The letter affords a good example of a term's expenses at Cambridge one hundred years ago. In the bill all the items are printed, the pounds, shillings, and pence being filled in in ink.

"Sidney College, Cambridge, Feb. 17, 1772.

"Madam,—I send your Son's Bill for the last Quarter in order that you may see what expence attends his first setting out in college. I shall at any time be ready to separate (*sic*) the extraordinary from the current expence if this should be necessary on account of the fix'd allowance which you tell me is to be paid him. I am glad to be able to inform you that my good opinion of your Son encreases with regard to every circumstance except his idea of the expence proper for a person in his situation. I could have wished that he had not papered his room or changed his second-hand furniture, and I should think it might be useful to him if you would be so good as [to] give a sanction to my advice by reminding him that he is not yet to consider himself as settled in Life or at his full maturity. I am, Madam,

"Your obedient, humble Servt,
"J. HEY."

Leigh's Bill for the Qr ending at Xmas 1771.

	£	s	d
Bedmaker and Shoecleaner ...	0	12	0
Laundress ...	0	14	0
Cash ...	—	—	—
Barber ...	0	10	2
Milliner & Linen-draper ...	2	7	9½
Taylor ...	4	2	7
Draper ...	7	8	8½
Glover ...	—	—	—
Shoemaker ...	—	—	—
Chandler ...	1	0	0
Cook ...	1	10	0
Coals and Coal-porter ...	0	16	2

Bookseller ...	3	19	11
Joyner ...	7	4	6
Smith ...	0	14	11½
[Glazier crossed out] Brazier ...	3	12	4
Steward ...	4	15	10½
Tuition ...	2	0	0

	41	9	0
Second-hand furniture ...	8	10	0
Carriage of Boxes ...	0	16	9
Remaining of last Quarter's acct. ...	0	18	11
	51	14	8
Scholarship £0 14 6 }	1	17	0
Exhibition 1 2 6 }			
	49	17	8

Addressed—Mrs Leigh, at Broadwell, near Stow, Gloucestershire.

Endorsed—Receipts of E. Leigh, Esqr., for 1771 and 1772, at Sydney Coll. Cambridge. Ed.

RANDOLPH CREW.

[1320.] In the church at Warmingham, situated near Sandbach, is placed a tablet to the memory of Randolph Crew, one rector of the parish, upon which the following verse is inscribed:—

Censure be mute, no prejudices betray,
Succumb all judgment till the last great day;
That day shall show, what God alone can tell,
Who his part was acted well or ill.

Who was he? Can anyone furnish further particulars? STUDENT.

RUSSIAN PROVERBS.

[1321.] The wolf asked the goat to dinner, but the goat declined. A fox sleeps, but counts hens in his dreams. The wolf changes his hair every year, but remains a wolf. Dog, why do you bark? To frighten the wolves away. Dog, why do you keep your tail between your legs? I am afraid of the wolf. Love, fire, and a cough cannot be hid. Make friends with a bear, but keep hold of the axe. Everything is bitter to him who has gall in his mouth. Bread and salt humble a robber. A full stomach is deaf to instruction. If you hunt two hares, you will catch neither. You may shut the door on the devil, but he will enter by the window. Praise not the crop until it is stacked. It is not necessary to plough and sow fools—they grow of themselves. Truth is not drowned in water nor burned in fire. A fool may throw a stone into a pond; it may take seven sages to pull it out. No bones are broken by a mother's fist. Whose bread and whose salt I eat his praise I sing. Lies march on rotten legs; he who lies will steal.

Stockport.

WARREN-BULKLEY.

WHEAT PRICES FOR 200 YEARS.

[1322.] In the 10 years between 1660 and 1669 the average price was.....			s.	d.
"	"	1670 and 1679	44	10
"	"	1680 " 1689	37	9
"	"	1690 " 1699	50	0
"	"	1700 " 1709	35	0
"	"	1710 " 1719	43	6
"	"	1720 " 1729	37	3
"	"	1730 " 1739	31	6
"	"	1740 " 1749	31	8
"	"	1750 " 1759	37	5
"	"	1760 " 1769	40	5
"	"	1770 " 1779	44	3
"	"	1780 " 1789	45	9
"	"	1790 " 1799	54	10
"	"	1800 " 1809	84	5
"	"	1810 " 1819	91	2
"	"	1820 " 1829	60	3
"	"	1830 " 1839	56	4
"	"	1840 " 1849	56	0
"	"	1850 " 1859	53	5

From these figures it will be seen that up to the year 1790 the average price of wheat for any 10 years never exceeded 50s per quarter, and was generally much below that rate. The highest average for any one year seems to have been 113s 10d in 1800, and the lowest 22s 1d in 1743.

J. BENNETT, Stockport.

AN ILLUSTRIOUS JURY

[1323.] The following true and singular copy of a jury summoned at the assizes held at Huntingdon before Judge Doddridge, A.D. 1619, may be found, amusing. It will be seen that, pausing at the end of the Christian name instead of the surname, the humorous sheriff had selected a jury of considerable rank and station:—

MaximilianKingof Toseland.
 HenryPrince.....of Godmanchester.
 GeorgeDukeof Somersham.
 WilliamMarquisof Stuckley.
 EdmundEarlof Hartford.
 RichardBaronof Bythorn.
 StephenPopeof Newton.
 StephenCardinal.....of Kimbolton.
 HumphreyBishopof Buckden.
 RobertLordof Waresley.
 RobertKnightof Winwick.
 WilliamAbbot.....of Stukeley.
 RobertBaronof St. Neots.
 William.....Deaneof Old Weston.
 JohnArchdeacon..of Paxton.

PeterEsquireof Easton.
 EdwardFryerof Ellington.
 HenryMonkof Stukeley.
 GeorgeGentleman...of Spaldwick.
 GeorgePriestof Graffham.
 Richard.....Deaconof Catworth.

A native of Huntingdon states that descendants of several of these jurors still reside in the county, bearing the same illustrious names.

Q. C., Stockport.

Replies.

WERNETH LOW.

(No. 1258.)

[1324.] A description of the scenery from this place was given in the *Manchester City News* a few months ago, and dealt in a graphic manner on the splendid view to be had from the Low. In this article no mention, I think, was made of Liverpool; but in a subsequent article treating on the view from Marple Ridge, and which I believe appeared in the columns of the *Advertiser* at the time, special reference is made to the fact that on a clear day ships can be seen on the Mersey, and that the peaks of the Welsh hills may be seen. To anyone interested in the topography of the county, these articles are well worthy of perusal.

J. OGDEN, Stockport.

THE STOCKPORT WHIPPING-POST.

(No. 1910.)

[1325.] In reply to your enquirer of last week, I may say that I remember the old whipping-post when it stood in the Stockport market-place. I am inclined to think that the structure of my earliest recollections was a permanent affair. This stood in the open market, opposite what is now Baker's spirit vaults. There was a platform several feet high, and from this sprung a post with cross trees, in which were holes for the wrists to be confined whilst the culprit was being operated upon. In later years I remember the whipping-post being put opposite Messrs Wild and Son's boot shop; but this was not a permanent erection, but was erected when any person was ordered to be whipped. At that time the sessions were not held at Knutsford, but at Middlewich, and I well remember people being brought from Middlewich after being tried, and brought here to be whipped. A man named Hudson, who was a somewhat notorious sheepstealer, I saw go through the operation either twice or more times. I cannot say the exact year in which this post was done away with.

AN OLD RESIDENT.

THE MURAL PAINTINGS AT ELDON MOUNT.

(No 13 9.)

[1326.] J. Kenyon's supposition that the paintings at Eldon Mount, Heaton Norris, are the works of the Stockport artist Shuttleworth is, I think, fully borne out by what I remember. Many years ago there resided in the house Eldon Mount, now being made into a Reform Club, one Mrs Paulden, mother to Miss Paulden, who long kept a well-known tavern at Fogg Brook, on the road to Marple. Mrs Paulden, at the time of her residence at Eldon Mount, let apartments to several very respectable gentlemen of good position in town. Three of these I remember were a Mr Bywater, manager to Mr Thomas Parker, whose works were in King-street East. Another was Mr W. Okell Whitelegg, and the third, Mr C. Back, an attorney, who died at Penzance not very long ago. Shuttleworth was on intimate terms with these gentlemen, and spent much of his time at Eldon Mount, and it is highly probable these paintings on the walls are his works. In passing, I may say that the Mr Thomas Parker for whom Mr Bywater worked was brother to Mr Parker of Heaton Mersey, who took so prominent a part in educational work there. Mr Thomas Parker had three sons—Thomas, Robert, and William. Thomas married Miss Heald, of Parr's Wood; Robert, so far as I knew, was never married, though an exceedingly handsome man. William, the youngest, left this part of the county, and died recently. SENEX.

Queries.

[1327.] THE HARVESTS OF THE WORLD. — Would some reader of "Notes and Queries" favour us with the time of harvest in various parts of the world? For my part, I should almost imagine that it is constantly in progress in some quarter of the globe.

O. P., Cheadle.

A FORMALITY COMPLIED WITH. — In Augusta no provision has been made this winter for feeding and lodging tramps. A vagabond went into a police-station and wanted to sleep there. "We only lodge prisoners," said the sergeant behind the desk. "You only lodge prisoners," repeated the vagabond, meditatively. "That's all," was the reply; "you've got to steal something, or assault somebody, or something of that kind." "I've got to assault somebody, or something of that kind," again repeated the vagabond, thoughtfully. Then he reached across the desk with his long arm, and knocked the sergeant off his stool, saying, as the officer got up with his hand to his eye, "Give me as good a bed as you kin, sergeant, 'cause I don't feel very well to-night."

SATURDAY, APRIL 22ND, 1883.

Notes.

A HOSPITABLE CUSTOM.

[1328.] A writer in *Notes and Queries* (London) has the following to say on a custom pertaining to West Cheshire and the border counties:—"On Tuesday, February 27th, a pleasant custom was followed on the occasion of a new tenant taking a farm at Borrus, near Wrexham. It appears that when a new tenant enters into possession, the farmers in the district give a day's ploughing as a mark of welcome and good fellowship. Nineteen gentlemen acceded to the custom by sending twenty-five teams." ED.

THE ART OF SWIMMING.

[1329] In my juvenile days this art was of considerable importance, and was taught by so-called professors of the art. In an old scrap-book, the contents of which were printed over forty-eight years ago, I find the following, which may be acceptable, as public baths and the art of swimming now engages public attention:—"Great Swimming Match.—On Tuesday Dr. Bedale, of Manchester, swam a distance of 18 miles without resting in any way out of the water, with Mr Vipond, of Manchester. During their progress, at different times, small quantities of brandy and wine were presented in bottles, which were fastened to the end of sticks, and were presented from boats, the swimmers being thus enabled to receive refreshments by treading the water. When within half a mile of Runcorn, Bedale shot ahead of Vipond, who was obliged to yield the palm of victory to his more robust competitor, who was taken in a boat. Bedale was taken up opposite Runcorn Church at 10 minutes to 12, having concluded this extraordinary undertaking in three hours and 35 minutes. The fatigue of this was so small, he declared his ability to swim 12 miles further." On searching, I find this match occurred on Tuesday, July 10th, 1827. It appears they were to swim from Liverpool to a point opposite Runcorn Church in one tide. I remember when a boy they came to Stockport and had several matches, with various success. Bedale was a quack doctor, who professed to cure everybody and everything, and he earned considerable notoriety. His surgery was in Hanover-street, Shudehill, Manchester. Vipond was better known by the name of "Mat Weepin." He was a prize fighter of no very mean calibre. He lived in a house on a detached area off Chapel-street, Salford. Are there any records of his Stockport feats? STUDENT.

THE HISTORY OF A CHAPEL.

[1330.] Few sites have so curious a history as that of the old chapel-of-ease which formerly stood in Conduit-street, London. The land on which Conduit-street was built formed, in the time of Charles II., a meadow called Conduit Mead. In the next reign, when people began to build in this part of London, there was some difficulty in finding tenants for the houses, because of the distance of the suburb from the parish church of St. Martin-in-the-Fields. Thus it came about that a chapel-of-ease was erected in the reign of William and Mary. The structure was of wood, and had previously done duty as a travelling mass-house. So, at least, says Pennant. It was built "by James II. for private mass, and was conveyed on wheels, attendant on its royal master's excursions, or when he attended his army. Among other places, it visited Hounslow Heath, where it continued some time after the Revolution." In the course of a few years the building—if it may so be termed—became ruinous, when Dr. Tenison, the rector of St. Martin's, obtained permission from King William to erect a chapel of brick in its place. The more substantial edifice remained a proprietary chapel until 1875, when, the site having been let on a building lease, it was converted into a tailor's shop.

S. AXON, Heaton Norris.

WOODEN SHOES.

[1331.] The other evening I was at a concert, and heard a song, "The clang of the woodenshoon," full of pathos and melody, which circumstance suggested the history of "Wooden Shoes." Can anyone furnish it. I find this curious item in "Halbert's Memoirs," p. 22: "On this occasion—the rebellion of 1745—a neighbour of my grandfather's," says W.R.C. in his account of this matter, "wearing a pair of clogs, was standing on the roadside to see the company pass, when quickly he was observed to have something on his feet. Said 'Oot, man, I must have your brouges,' which demand, not without some remonstrance, was complied with. On looking at the soles, the rebel exclaimed, 'Take them again mun, they are made of a piece of a tree.'" There can be no doubt the use of sandals are of great antiquity. We have it recorded in 1330, that the manufactures of Flanders were introduced here by Edward III., when many emigrants settled in Manchester, Stockport, Ashton, and their vicinities, and this is the time fixed as that of the introduction of wooden shoes. More information on this subject is desired.

ANTIQUARY.

SHOEING A CAMEL.

[1382.] This is a more difficult operation than one might think at first sight. A traveller from Pekin to Siberia, across the great desert of Gobi, tells us that whenever a camel's feet have become tender and sore from long marches, the poor creature lies down. His driver knows at once that his feet hurt him, and looks to find out if the thick skin of the feet is blistered. Whenever a blister is found, two or three strong men, usually Mongols, keep watch of the camel until it is not noticing them. At just the right moment they make a rush altogether upon the camel, throw it over on its side, and make it fast. Then, with a needle made for that use, they sew a square piece of leather, large enough to cover the hurt place, over the camel's foot the skin of which is quite thick enough to sew through without hurting the animal. With his new shoes on, the animal is quite ready to get up and march on. The pieces of leather are very carefully prepared for this use. It sometimes happens that a camel lies down in the midst of his long march across the wide desert, and dies. The natives take the thickest part of the skin to make shoes of. These bits of skin they take out day after day, when on the march, and pull, until they become so soft and yielding that a camel with blistered feet seems grateful to have shoes made of it, although he would resist the shoeing to the last, were he not held so that he could not move.

E. J. JACKSON, Withington.

Replies.

OLD PAUPER RELIEF SYSTEM.

(Nos. 1293, 1312.)

[1333.] The poor of England, till the time of Henry VIII., subsisted as the poor of Ireland until 1838, entirely upon private benevolence. By Statute 23 E.I. III., 1349, it was enacted that none should give alms to a beggar able to work. By the common law, the poor were to be sustained by "parsons, rectors of the churches, and parishioners, so that none should die for default of sustenance;" and by 15 Rich. II. impropriators were obliged to distribute a yearly sum to the poor; but no compulsory law was enacted till the 27th Henry VIII., 1535. The origin of the present poor law is referred to the 43rd of Elizabeth, 1601, by which overseers were appointed for parishes. The Poor Law Amendment Act was passed in 1834; forming unions, &c., amended in 1836-8 and 1846-7.

WARREN-BULKELEY.

THE WORLD'S HARVEST DATES.

(No. 1827.)

[1334.] The following are the harvest dates in different parts of the world, on the authority of the American Statistical Bureau :—

January—Harvest is ended in most districts of Australia, and shipments have been made of the new crop. Chili, New Zealand, Argentine Republic.

February—Upper Egypt, India.

March—Egypt, India.

April—Coast of Egypt, Syria, Cyprus, India, Persia, Asia Minor, Mexico, Cuba.

May—Persia, Asia Minor, Algeria, Syria, Texas, Florida, Morocco, Mid China, Japan, Central Asia.

June—California, Oregon, Southern United States Spain, Portugal, Italy, Hungary, Turkey, Roumelia Danube, South Russia, South of France, Danubian Principalities, Greece, Sicily, Louisiana, Mississippi, Alabama, Georgia, Carolina (North and South), Tennessee, Virginia, Kentucky, Kansas, Arkansas, Utah, Colorado, Missouri.

July—Southern, Eastern, and Middle English counties, Oregon, Nebraska, Minnesota, Wisconsin, Iowa, Illinois, Indiana, Michigan, Ohio, New England, New York, Virginia, Upper Canada, France, Germany, Austria, Hungary, Switzerland, Italy, Russia, Poland.

August—United Kingdom, France, Germany, Belgium, Holland, Manitoba, Columbia (British), Lower Canada, Hudson's Bay Territory, Denmark, Poland.

September—Scotland, England—hops and roots. America—maize. Athabasca—wheat, barley, &c. Sweden, North Russia, France—beetroot, buckwheat.

October—Scotland, America—maize crop. France, Germany—vintage.

November—Australia (North), Peru, South Africa.

December—Australia (South), Chili, Argentine Republic.

ALEX. COX, Edgeley.

Queries.

[1335.] PEWS IN CHURCHES AND CHAPELS.—Can any readers of "Notes and Queries" supply the date and origin of pews in places of worship?

Q.C., Stockport.

[1336.] THE CHESHIRE NEWSPAPER PRESS.—I should be very glad if some correspondent to this column could supply a record of the newspaper press of this county. I possess initial copies of many of our local papers, which I should be pleased to place at the disposal of any one better able than myself to carry out the task. The Editor has my address.

DR. SYNTAX.

[1337.] CURIOUS HEIRSHIP TO A BOOK.—On the fly leaf of a thick and well-printed volume, entitled "Letters to a Young Lady," by the Rev. John Bennett, Warrington, printed in 1789, are written the following inscriptions:—"Subscribers to this book: James Locke; John Ogden, Cheetham Hill; Joshua Merrick;

Richard Mainwaring; John Rawlinson; John Ogden, Tetlow Fold. July 10 1789."

"We the subscribers

Did all of us agree

That he who longest lived

Heir to this book should be."

"Sacred to the memory of Rev. John Bennett, M.A., late rector of Paul and Kayingham, in the county of York, and domestic chaplain to the Right Honourable the Earl of Guilford, who died the 21st of June, 1793, aged 42 years." The Rev. Mr Bennett was interred in a tomb in Chapel-en-le-Frith Churchyard, Derbyshire. From a short inscription at the end of the volume, it may be inferred the fortunate heir, the last of the six subscribers, was the denizen of Tetlow Fold. Is anything further known as to what became of the book and the life of the author, who died of a dropsy at Milltown, near Chapel-en-le-Frith, Derbyshire, in the 42nd year of his age, June 24th, 1793? SYLVAN.

[1338.] PALINGENESIS, OR REGENERATION.—Having recently been reading a work where this subject is only casually treated, I should be glad if some reader could supply information on the matter, or state where such information can be had.

Q.C., Stockport.

Hampton Court Chapel was once the scene of a singular epidemic. One day a youthful beauty fainted, and the handsome Sir Horace Seymour carried her out. Next Sunday another young lady was similarly attacked, and Sir Horace, with like gallantry, sprang to her relief. And thus the epidemic went on. On successive Sundays successive youthful beauties fainted, and the handsome Sir Horace carried them out, till he got tired of bearing such sweet burdens. An announcement was made that in future all swooning nymphs would be carried out of the chapel by the dustman, whereupon the malady rapidly disappeared.

A little boy five years old was once on a visit to his grandmother. One day he was missed, and could not be found. At last, after hours of anxiety on the part of the old lady, he was found standing by the side of a rapid stream. When brought into his grandmother's presence, she reproved him for going out without a guide. She then told him of the dangers he had escaped, and said, "I wonder fear did not drive you home." "Fear, grandmother? I never saw fear," said the boy. This boy was Horatio Nelson, the great naval hero of England.

A VERY good-tempered gentleman, with a very long nose, was one day walking down a narrow street, of Southampton; two or three very quizzical ladies, with very ill grace, paused in their way, and looked steadfastly at the gentleman's nose, when he, good humouredly, placed his finger to its tip, and pressing it to one side said, laughingly "Now, ladies, you have room to pass?"

SATURDAY, APRIL 28TH, 1883.

Notes.**TOADS IN ROCKS.**

[1339.] The question whether toads and frogs found embedded in solid rock could possibly have lived there from the date of the creation of the rocks in which they are found has lately engaged the attention of the North Staffordshire Field Naturalists Club. Mr James Yates, of Newcastle-under-Lyme, originated the discussion in an able paper. Dr. Alexander McAldowie expressed his conviction that if the fragments of rock in which the toad is found were carefully put together again after their fracture, some small old fissure would be found in every case leading to the internal hole, through which the toad in its earliest infancy had been able to creep into that hole. Mr W. H. Goss, F.G.S., F.M.S., has supported that opinion in the following words:—"The greater the scientist, the greater will be his cautious respect for popular traditions and beliefs, until he has found opportunity for careful analysis and consequent verification or disproof. This toad-in-the-hole tradition is more than a tradition, however, for in every mining and quarrying district there are people to be found who affirm that they have been eye-witnesses to the disentanglement of living frogs or toads from the interior of solid rocks, which particular rocks the geologist knows were sedimentarily laid down immeasurable ages ago, in fact, during the process of the finishing of the creation of this beautiful world. The evidences of this disentanglement are so abundant that I think we must take it as proven, without waiting until men of science become miners and quarrymen that they may become eye-witnesses. Who has not witnessed in the proper season the Batrachian exodus from the margin of a pool, like a miniature multitude marching from the shores of a little Red Sea towards a Promised Land? By a sudden metamorphosis from tadpoles to toads—from humble acuatics with gills and tails to more exalted air-breathers with real lungs—the pigmy host starts in life afresh, seeking nobler homes and leaving their tails behind them. The multitude scatters and separates in every direction, appropriating dormitories in every hole and crevice. One little fellow among them, more adventurous and more difficult to please, climbs high among the rocks of a quarry in search of a stone mansion, and discovers the very temple of Fame. He alone among all his generation is destined to become great, inconveniently great,

to become famous in the world, and to puzzle the brains of philosophers and set them at loggerheads. Fortune leads him to an inviting stone passage in the face of the sandstone rock, not large enough for the admission of a blue-bottle, but he struggles into it in search of a nice, damp, shady, secure and quiet residence. This curiosity and perseverance lead him on at length to comfortable and spacious apartments which he finds most eligible and ready furnished, with a well-filled larder of nice tender young slugs and other creeping delicacies. There he takes up his comfortable abode, eating and sleeping, and thoroughly enjoying himself in his new life; and here he boards, and lodges, and grows up, until some day he feels that he would a wooing-go. He turns about to do so, and, oh, intense horror! To say more about it would be to bring on the sensation of a terrible nightmare. Let us now imagine the nightmarish shock over and long past. Our friend is resigned, if not contented, and grows on, and if he cannot go out kind friends make calls, especially self-immolating young slugs. Everybody has observed the inquiring turn of mind of a common fly. Active inquisitiveness is half his nature and occupation. He must taste everything, and examine everything, and measure everything, top, bottom, edges, and inside. He is always at it when he is not either asleep or playing a game at 'tick' with his companions in the air. This inquiring turn of mind carries him into crevices in quarries. He glides on a bit and stops cautiously to examine; a little further on and another pause; and so on and on in the dark, wondering where it leads to. Two jewels of eyes are watching him, and a long tongue like a watch-spring is ready to unroll. When the inquisitive one reaches within two inches of the parting mouth the prehensile tongue darts forth, and the fly becomes a victim to his pursuit of knowledge. Thus our prisoner is enabled to strike at varied game and fares well enough for a few years, until the quarryman inserting his lever or his dynamite into the crevice of the mill-stone grit liberates him to the glaring day. Now let us consider for a moment whether the popular idea is capable of disproof. A toad is supposed to have been enclosed alive, but hibernating, in the marl or sandstone of the coal strata at the time of their sedimentary deposition. Of course the materials of the strata then must have been loose sand and mud, not cemented rock, and must have exercised pressure after the manner of a fluid, pressure all round, upward, downward, and lateral. These sediments went on accumulating one above another to a thickness of many hundreds of

feet, and the pressure below must have been enormous, such as the body of no toad could possibly sustain and live. There is no true analogy between a grain of wheat preserving its undeveloped germ of life for thousands of years in the Egyptian mummy, and a developed animal preserving its life for the same period during hybernation. Instead of the mere dry protoplasmic grain, the parallel to the living animal would be the full-grown plant preserving its green foliage and its flowers in vital freshness, unshed and unrenewed for thousands of years." Perhaps the readers of the *Advertiser* who may happen in future to discover toads or frogs entombed in solid rock will examine closely and see if they can find the supposed fissure leading to the hole.

W. J. HARPER.

Sandbach, April 14th, 1883.

Replies.

SPIC SPAN-NEW.

(No. 1009.)

[1340.] "Spic-and-span," or more correctly "spick-and-span," is derived from the Norman "spick," a spike, and the Icelandic "spann," a chip, so that "spick-and-span" means bright as a spike just made, or a chip just split.

A. B. M'DOUGALL.

BRAN-NEW.

(No. 981.)

[1341.] "Bran-new" is a corruption of "Brand-new," and therefore means either bright as a fire-brand," or else clear, like the mark of a fire-brand." This latter meaning is probably the true one, and the expression arose from the use of fire-brands in stamping trade marks.

A. B. M'DOUGALL.

THE FIRST NEWSPAPER.

(No. 1117.)

[1342.] The first newspaper published was the *Acta Diurna*, which was issued at Rome in the year 961 B.C. After this there was a long lapse of time, during which no papers were published. But in 1536, in Venice, was published the *Gazetta*, which was sold for one gazetta (a small coin); hence its name. This paper died a natural death. In 1631 appeared the *Gazette de France* (a paper now existing), edited by a physician named Renaudot. The first published in England was the *Public Intelligencer*, edited by Roger L'Estrange, which appeared in 1663; but this expired in 1667, owing to the appearance of the *Gazette* (which afterwards became the *London Gazette*) in 1665. For further information on this subject I refer readers to the article "Newspapers" in Haydn's "Dictionary of Dates."

A. B. M'DOUGALL.

CHESHIRE NEWSPAPERS.

(No. 1336.)

[1343.] In reply to your querist, I may say that our county can lay claim to possessing one of the pioneers of the press in this country, the *Chester Courant* ranking as fourteenth in the order of commencement of the provincial press, having been established since 1730. Between that and the *Stockport Echo* (the latest addition to the press of this county) come 31 newspapers which are now in existence. How many there are that have been started and that have since sunk into oblivion, it would be difficult to ascertain. The following is a list of the newspapers of this county as they now stand with the year in which they were established:—

Alderley and Wilmslow Advertiser	1874
Altrincham and Bowdon Advertiser	1880
Altrincham and Bowdon Guardian.....	1862
Birkenhead and Cheshire Advertiser	1857
Birkenhead News.....	1876
Cheshire County News and Stockport Chronicle	1855
Cheshire Observer	1851
Chester Chronicle.....	1773
Chester Courant	1730
Chester Evening Guardian	1882
Chester Guardian and Record	1857
Congleton and Macclesfield Mercury	1855
Crewe and Nantwich Chronicle	1874
Crewe Guardian	1863
Hyde and Denton Chronicle	1873
Knutsford Advertiser	1877
Macclesfield Advertiser	1868
Macclesfield Chronicle	1877
Macclesfield Courier and Herald	1809
Nantwich Guardian.....	1863
North Cheshire Herald	1853
Northwich and Knutsford Guardian	1860
Runcorn Examiner	1879
Runcorn Guardian	1862
Sale, Stretford, and Withington Advertiser	1883
Sale and Stretford Guardian	1879
Sandbach and Middlewich Advertiser	1876
Sandbach Guardian	1882
Stockport Advertiser	1822
Stockport Echo	1883
Stockport Free Press and Herald.....	1880
Wilmslow, Alderley, and Cheadle Chronicle	1881
Winsford and Middlewich Guardian	1877

In addition to the above there are literary and satirical journals, guides, etc., published at longer intervals.

TYPO, Stockport.

FOLK-LORE OF SALT.

(Nos. 1111, 1184.)

[1344.] The Rev. T. F. Thiselton Dyer has the following in his "Domestic Folk-Lore" on the above subject:—"There is still a widespread custom of placing a plate of salt upon the breast of a corpse as soon as it is laid out, the reason being, no doubt, to prevent the body swelling, although there is a belief that it acts

as a charm against any attempt on the part of evil spirits to disturb the body." Pennant tells us that formerly in Scotland "the corpse, being stretched on a board and covered with a coarse linen wrapper, the friends laid on the breast of the deceased a wooden platter, containing a small quantity of salt and earth, separate and unmixed—the earth as an emblem of the corruptible body, the salt as an emblem of the immortal spirit." Mr Napier, in his "Folk-Lore of the West of Scotland," points out that we may find another explanation of the plate of salt on the breast in the "sin-eaters"—persons who in days gone by, when a person died, were requested to come and eat the sins of the deceased. On their arrival, their first act was to place a plate of salt and one of bread on the breast of the corpse, repeating a series of incantations, after which they devoured the contents of the plates. By this ceremony the deceased person was supposed to be relieved of such sins as would have kept his spirit hovering about his relatives to their discomfort and annoyance. A popular superstition is the ill-luck supposed to attach to salt-spilling, one notion being that to upset the salt-cellar while in the act of handing it to anyone is a sign of an intending quarrel between the parties. It is also said to indicate sorrow or trouble to the person spilling it; and to counteract the evil consequences of this unlucky act, one should fling some salt over the shoulder. Gay speaks of this popular fancy in the fable of the "Farmer's wife and the raven":—

The salt was spilt, to me it fell,
Then, to contribute to my loss.
My knife and fork were laid across.

Indeed, constant allusions to this widespread superstition are found both in our old and modern writers. Some people dislike even so much as to put salt on another person's plate, considering that this act is equivalent to wishing one's neighbours misfortune; hence there is a well-known couplet—

He's p me to salt,
Help me to sorrow.

Again, as an interesting illustration of the change which has passed over our domestic manner, we may quote the phrase, "To sit above the salt"—that is, in a place of honour, whereby a marked and invidious distinction was formerly maintained among those at the same table, a large salt-cellar was usually placed about the middle of a long table, the places above which were assigned to guests of distinction, those below to inferiors and poor relatives. It argues little for the delicacy of our ancestors that they should have permitted such ill-natured distinctions at their board,

often, as it has been said, placing their guests below the salt for no better purpose than that of mortifying them. Hence, Ben Jonson, speaking of the characteristics of an insolent coxcomb, says:—"His fashion is not to take knowledge of him that is beneath him in clothes. He never drinks below the salt."

WARREN-BULKELEY.

CALE GREEN POOL.

(No. 1292.)

[1315.] This pool was presented to the public by Lady Bulkeley, of Poynton, who conveyed it in a deed of gift to the inhabitants of Cale Green, and the deed was left in the hands of the Board of Surveyors, and I have seen it there many times. The pool, which is now converted into gardens, was disposed of for a nominal sum; but it is questionable whether the public have not still a legal claim over it—at least, until the lapse of 21 years—as there can be no title given to it owing to its having been a public gift.

AN OLD SURVEYOR.

RISM.

(No. 1178.)

[1346.] A "rism" is the corn formed on the oat stalk. If well rismed, or the crop showed signs of yie'ding well, a south Cheshire farmer would say the oats are rismed and cannot fail to yield well; and again, if a horse or cow was unwell a farmer would say give the animal a few oat risms; and men or women who had lived in farm service when young, and afterwards had families and their children asked for bread and butter would frequently say we haven't a rism of bread in the house till we have baked; and again, if children asked for bread at bed-time parents would say not a rism. "Bran-new" was often used in same part, farm lads would say to one of their own class "What, thau's got a bran-new suit of clothes on," or oftener, "A bran-yew shoot o' clooas on;" and "spec-and-span-new" is used in similar instances, but by our cousins from the Emerald Isle in first place, afterwards country lads and lasses used the words at times.

W. G., Wilmslow.

Queries.

[1347.] PAWNBROKERS' AND BARBERS' SIGNS.—Why has a pawnbroker three brass balls over his door, and why has a barber a pole, as a signification of their respective businesses? Also, how long has the custom prevailed? J. T. WIDDOWSON, Didsbury.

[1348.] THE BLACK ASSIZE.—Can any reader of "Notes and Queries" explain the meaning of this term, when, and where it was held?

Q.C., Stockport.

[1349.] **ST. MARY'S CHURCH, SANDBACH.**—Can any one give any information about St. Mary's Church, Sandbach, before the years 1214-15? When was the church first built, etc.?

W. J. HARPER, Sandbach.

A DOG MURDER.—Dandie was very intelligent, and frequently received money to buy his own bread from the baker's. But Dandie received more money than his needs called for, and so he took to hoarding it. This his master discovered in consequence of the dog appearing one day with a breakfast-roll when it was known that no one had given him any money. Suspicion aroused, search was made in the room where the dog slept. Dandie appeared quite unconcerned until his bed was approached, when he seized the servant by her gown and tried to drag her away, and became so violent that his master had to hold him. Seven pence halfpenny was found hidden in the bed. Dandie did not forego his saving propensities even after this; but he exhibited a great dislike afterward for the servant who had discovered his hoard, and in future was careful to select a different place of concealment.

LONG NAILS.—The Chinese have many peculiar fashions and fancies which are remarkable; and one of the most curious is the industry with which they cultivate their finger-nails. They esteem it a good proof of a man's being a gentleman, or at least one who is not obliged to have recourse to manual labour to procure his subsistence, if he have long nails. They sometimes allow them to acquire the extraordinary length of eight or nine inches. In order to preserve them from external injury, each of the claws is enclosed in a joint of hollow bamboo, so that the hand which is graced with these strange ornaments is rendered nearly useless. The Chinese ladies are particularly attentive to the preservation of their nails, which are sometimes an inch or an inch and a half long on all the fingers. Their texture resembles a dry squill very much, and as they increase in length, they curl up at the edges.

A LUCKY THOUGHT.—The other day some Wisconsin people were astonished to see their dog come into the house with a piece of paper tied to his tail. They paid no further attention to it, except to laugh at his comical appearance, until he began going around to different members of the family, always tail first, and sticking it at them. This ludicrous action at last made them see that there was writing on the paper, which proved to be as follows: "My legs are broke. Please help me." They carefully examined his legs, but found them all right, when somebody recognised the writing of a woman who lived half a mile away. They went to her house and found her helpless from a fall which broke her legs. She could not stir, nor attract anybody's attention, and she might have starved or frozen to death, but luckily the dog came in, and crawling to a table she managed to write the note and fasten it

SATURDAY, MAY 5TH, 1888.

Notes.

BIRTHPLACE OF DR. ORMEROD.

[1350.] It is rather extraordinary that no particular enquiry has been made concerning the birthplace of our far-famed historian Dr. Ormerod. I have been led to come to the conclusion that George Ormerod, Esq., D.C.L., author of the History of Cheshire, was born in Manchester. It has been stated about seven years ago that this is a fact, and that he was born in High-street, Manchester, at the corner of Cannon-street.

ANTIQUARY.

LANCASTER FOLK LORE.

[1351.] A bit of folk lore has come into my possession as regards the origin of the name of the county town which gives the shire in which part of the borough of Stockport is situated, and there is something facetious about it which, at all events, ought to be rescued from oblivion. Unlike "Camden," instead of reluctance to hunt up ancient lore, prompted by all the impartiality of native attachment, I rush forward. Those who have trod the slippery pathway of the etymology will be aware of the numerous difficulties which attend finding out the ordinary derivation of the names of places. All those who are acquainted with the history of Lancashire will be acquainted with the ordinary derivation of the name of our chief county town. It was the *Caer Werid*, or *Green City* of the Ancient Britons, the aborigines being a Celtic tribe of idolaters, who existed by the produce of the chase, and clothed themselves with the skins of the animals they had slain, as they became possessors of the soil. According to Ptolemy, it was inhabited by the Segantici, or dwellers in the country of the waters, by the Romans, for Julius Cæsar had planted the standard of civilisation B.C. 55. It was denominated *Aluna*, *Lon*, *Lone*, *Loyne*, or *Lune*, and the fortified camp on the *Lune*. Numerous relics of antiquity have been unearthed, which prove Roman occupation. That it was a station of the first order is generally allowed, and the termination *caster*, given by the Saxons to towns where the Romans had fixed their stations, serves to confirm the fact. There is a very pretty legend of the origin of the name of St. Christopher, the Christ bearer. But I am anxious to get to the curious piece of local folk lore, which is connected with the etymology of the words given above, which seems to have escaped the notice of all our modern local collectors. H. T. C., writing on this subject in 1876, says, "Until very recently, we had in our family what

is now a *rara avis*, a nurse who could boast a thirty years' service with us, and who was full of quaint tales and traditions relating to her native town of Lancaster. One of these tales was that when she was a girl she had often heard that Lancaster obtained its name from the fact that long long ago, no one knows but it was before any bridges were built over the Lune, even before that very old bridge, the ruins of which stood at the end of the quay, and defied both time and gunpowder, there was a ford where the old bridge stood, and a terrible chap coed Lang Kester (long Christopher) used to carry folk over on his back. He became such a celebrity that in time the town was named after him Lang Kester, of which Lancaster is the corrupt spelling. This must go for as much as it is worth. I may have a few more remarks to offer on this subject ere long.

E. H.

RECORDS FROM CHAPEL-EN-LE-FRITH.

[1352.] I have already furnished an account of the burial of the Rev. John Bennett, at Chapel-en-le-Frith. Another local worthy, in the person of William Bagshaw, an eminent Non-conformist divine, who obtained the name of the Apostle of the Peak, he resided at Ford, in that parish, and published a work entitled "De Spiritualibus Peccis," being notices concerning the work of God, and some of those who have been workers together with God in the hundred of the High Peak, 1702. The Rev. John Ashe, a dissenting minister of some note, the nephew of William Bagshaw, and born at Malcalf in that parish, published an account of his uncle with his funeral sermon, 1704. The life and character of John Ashe was also published by the Rev. James Clegg, minister of the Presbyterian Chapel, in 1736. On the extinction of the elder branch, the descendants of William Bagshaw, above-mentioned, became the representatives of the Bagshaw's of Abney.

STUDENT.

OIL AND GAS WELLS.

[1353.] Oil is found at depths varying from 800 to 1500 feet. Some wells start with a production of a few barrels per day, and continue thus for years. Others, known as "gushers," start with a spurt, 1000 or 2000 barrels, and flow only during the first day. After flowing ceases, pumping is begun. One well yields largely for a time, and then stops altogether; another, though it may have been a gusher at first, becomes a valuable producer, and holds out for years. Some of the oldest wells are still producing. Gas is struck quite as often as oil, and the volume yielded is enormous. There was a well at St. Joe, Butler county, a few years ago, which was a wonder even to oilmen.

When the gas began issuing from the earth it made such a ripping and tearing among things in its vicinity that people were glad to get at a safe distance. Dirt and mud, sticks and stones, were thrown high into the air. After its first angry symptoms had subsided, the gas was lighted, and it furnished heat and illumination for all the country round. The snow melted away from several acres of ground, and calves and sheep fattened on the grass which sprang up; crickets and grasshoppers and little birds lingered lovingly around that well, singing its praises all the winter long. I remember reading about it at the time and thinking the whole story a lie; but it wasn't. It is fine to see the oil wells at night. All around are the blazing jets of gas, some big and some little. Five miles from the wells you can still see the lurid illumination of the gas reflected upon the clouds. Pipes carrying oil run from the wells through the country in all directions. They extend to Pittsburgh, to Cleveland, and to New York. At the pump stations are engines which send the fluid through the land. Huge iron tanks will be noticed at intervals all through the oil country. These tanks generally have a capacity of about 20,000 barrels each. The oil is stored in them until it is required for shipment. One of the tanks, situated opposite Parker, was struck by lightning in 1879, and the contents took fire. The flames were communicated to two other tanks near by, the oil boiled up and overflowed, and the burning liquid rushed down the bank into the Alleghany River. The petroleum continued to burn for nearly two days, and during this time the entire surface of the river, for over half a mile of its course, was a sheet of flames, affording one of the grandest sights ever witnessed.

J. BENT, Cheadle.

Replies.

THE BLACK ASSIZE.

(No. 1348.)

[1354.] The Black Assize is the name given to an assize held in the old Town Hall of Oxford in 1577 on account of an extraordinary and fatal pestilence which broke out during the proceedings. It is said that judgment had been just passed upon one Jencks, a bookbinder, for sedition, who was sentenced to lose his ears, when there arose such an infectious damp, or breath, among the people, that many were then smothered, and others so deeply infected that they lived not many hours after. About 600 sickened in one night, and from the 6th of July to the 12th August 510 persons were said to have died. In Oxford and

the neighbouring villages it was popularly regarded as a divine judgment on the cruelty of the sentence; but it was probably owing to the filthy condition of the neighbouring gaol, where the prisoners had been kept. A similar pestilence is said to have broken out at Cambridge during an assize held there in Lent, 1521.

THE FIRST NEWSPAPER.

(Nos. 1227, 1342.)

[1355.] Until within the last 50 years it was always popularly understood and believed that the first English newspaper published was the *English Mercurie*, bearing date 1588, and until the fraud was exposed, Queen Elizabeth received the credit for having put the printing press in operation to supply her subjects with authentic details of the progress of the expedition against Spain. There are three copies of these newspapers in the British Museum. The earliest of the three papers, dated July 23, 1588, contains the account of the sailing of the English fleet to meet the Armada. The second was dated July 26, and the third, dated November 24, contains an account of the thanksgiving by the Queen at St. Paul's. For a long period no one doubted as to the genuineness of the publications, and it was granted that England had the first printed newspaper in Europe. About 40 years ago the librarians of the British Museum subjected them to a careful examination, and became satisfied that they were forgeries and were not really of much earlier date than the present century. The exact date of the first English newspaper cannot be told, but what answered for newspapers had become popular when Burton wrote his "Anatomy of Melancholy" (1620-1), for therein we find him complaining that "if any read now-a-day it is a play-book or a pamphlet of newes." In 1621 appeared *The Courant, or Weekly News from Foreign Parts*, and a year afterwards *The Certain News of the Present Week* was issued. The *Public Intelligencer* was first issued on the 31st August, 1663, and is said to have been the first regular newspaper. The *London Gazette*—first called the *Oxford Gazette* from its being printed at Oxford during a session of Parliament held in that city on account of the plague—was begun on the 7th November, 1666, and has the honour of being our oldest existing journal. The first paper printed in Scotland was in 1653, and was a reprint of a London journal, while the first Irish journal was the *Dublin News-Letter* begun in 1688. The earliest American newspaper was the *Boston News-Letter* printed in 1704. The first daily paper was issued in London in 1702, and called the *Daily Courant*. The oldest existing paper in Europe is

said to be the *Haarlem Courant*, which made its first appearance on the 8th of January, 1656, and which, on the 8th of January, 1856, celebrated its bi-centenary. But this question of age of newspapers is one with regard to which European vanity must give way when that source of so many other institutions—China—is turned to. In Peking is a paper called the *King-Pau*, or *Capital Sheet*, which is nearly a thousand years old! It was founded in 911. For four centuries this sheet came out at irregular intervals, but from the middle of the fourteenth century, up to a recent date, it appeared once a week. It is the one thing in China which has not stood still. The *King-Pau* is now a daily, and a daily of the most progressive kind, for it issues three editions, one for the merchant, one for the court and officials, and one for the general public.

TYPO, Stockport.

RANDULPH CREW.

(No. 1320)

[1356.] Some few years ago I chanced to visit the village of Longden, in Worcestershire, and whilst inspecting the monuments in the churchyard my attention was arrested by the same verse as quoted by "Student" from a tablet at Warmingham. It was engraved on a very superior memorial stone dedicated to a Rev. Randolph Crew, who held, for several years, immediately prior to his death, the rich parsonage of Longden-cum-Castle-Morton (each of which now enjoys a separate vicar). An old inhabitant informed me that Mr Crew had been transferred to Longden from some living in the north. My informant could not tell me the name of this northern living, but does it not give some foundation for suggesting the probability that the rectors of Warmingham and Longden may have been one and the same person? Does the tablet record the place and date of death? This clergyman, in his younger days, was fond of hunting and an accident in the field caused him to require the assistance of a cork leg. His eccentric ways aroused much hostility amongst his parishioners, and it is generally believed in the district it is to this unhappy state of feeling reference is made in the verse "Student" quoted. The exact date of his death has slipped my memory, but it was later than 1853.

W. H. S., Bowdon.

Queries.

[1357.] NEW YORK, U.S.A.—How came this place to be named New York? Was it to distinguish it from our English York? If so, who gave it the name, and when?

[1358.] **THE MASSACRE AT PETERLOO.**—I am desirous of ascertaining the names of those persons killed at the Peterloo massacre. Can some readers of your Notes and Queries help me? E. HOLT, Stockport.

[1359.] **THE PREVIOUS QUESTION.**—I should be glad to know the meaning of the above as applied to the House of Commons. O. P., Cheadle.

[1360.] **AGES BEFORE THE FLOOD.**—In the Bible we find it recorded that our earliest ancestors lived for much longer periods than we do now if the Bible computation of time was in accordance with our own. Can any of your readers give the method of reckoning time during the Mosaic period? S. S. S.

THE JEWESS.—A certain masher had noticed, in a public place, a pretty-looking girl, whom he mistook for an easy prey. He addressed her, in consequence, without ceremony, but met with a severe rebuke. This enraged him so much that in his confusion he could but just utter, "Well, well, but do not swallow me." "Oh, no!" said the young woman, with a significant smile, "You need not fear that; I am a Jewess, and we are not allowed to eat pork."

CURIOUS HANDBILL.—B. Y., mercer and sea draper, High-street, Hull. Sailors rigged complete from stem to stern—viz., chapeau, mapeau, flying-gib, and flesh-jack; inner pea, outer pea, and cord defender; rudder-case and service to the same, up-traders, down-traders, fore-shoes, lacings, gaskets, &c., &c.

With canvas bags,
To hold your cags,
And chests to sit upon;
Clasp knives, your meat to cut and eat,
When ship does lay along.

A RELIABLE BUTCHER.—The habit butchers have of selling beef sausages is very common. Mose Schaumburg went to the market not long since, and a butcher tried to sell him sausages. "Don't you know I vash a Chew, and dot it vash contrary to my religion to eat pork?" The butcher reached over, and whispered confidentially: "Don't be afraid of 'em; there aint enough pork in 'em to talk about." Mose said if that was the case he had no use for them, and he went to another butcher, upon whom he could rely, and whose sausages he knew contained pork.

'LISTED IN DE ARMY.—"Pete, I went down to de rendewoos office todder day for to list in de army." "Well, how do you make out?" "Why, de sojer man what was in de office said dat he couldn't take me." "Why, what was de reason, Cuff?" "I doesn't know 'zactly. His principle 'jaction was dat he sed my leg was set so near de middle of my foot, dat when I got marching dey couldn't tell which way I was going. But afore I went out he said dat he would give me one hundred dollars for my mouf. I ax him what for, and he told me dat he wanted to make a fort ob it, to stow away de Mexican prisoners."

SATURDAY, MAY 12TH, 1883.

Notes.

MAY IN OTHER COUNTRIES.

[1361.] The Folk-Lore Society is doing a capital work in rescuing from oblivion the songs and traditions of our ancestors, and which are only remembered in the country districts not yet entered upon by that great modern civilizer—the railway. One of the publications of the above society contains an excellent article entitled, "Songs for the Rite of May," from which we make the following extracts:—From the Greek folk-singer March gets an ill word, nor is he more constant in his praise of April.

May is coming, May is coming, comes the month so blithe and gay;
April truly has its flowers, but all roses bloom in May;
April, thou acoust, no, vanish! sweet May month I long to see;
May fills all the world with flowers, May will give my love to me.

May is pre-eminently the bridal month in Greece; a strange contradiction to the prejudice against May marriages that prevails in most parts of Europe, "Marry in May, rue for aye." The Romans have been held responsible for this superstition. They kept their festival of the dead during May, and while it lasted other forms of worship were suspended. To contract marriage would have been to defy the fates. Traces of a spring feast of souls survive in France, where, on Palm Sunday, *Pâques fleuries* as it is called, it is customary to set the first fresh flowers of the year upon the graves. Nor is it by any means uninteresting to note that in one great empire far outside the Roman world the *fêtes des morts* is assigned not to the quiet close of the year, but to the delightful spring. The Chinese festival of clear weather which falls in April is the chosen time for worshipping at the family tombs. Of English songs treating of that "observance" or "rite" of May to which Chaucer and Shakespeare bear witness, there are unfortunately few. The old nursery rhyme:

Here we go a-piping,
First in Spring and then in May.

tells the usual story of house-to-house visiting and expected largess. May-poles were prohibited by the Long Parliament of 1644, being denounced as "heathenish vanity generally abused to superstition and wickedness." A long while before, the Roman Floralia, the feast when people carried green boughs and wore fresh garlands, had been put down for somewhat the same reasons. The parade of sweeps in bowers of greenery lingered on rather longer in

England than May-poles, but it too appears to have come to an end. In the country west of Glasgow it is still remembered how once the houses were adorned with flowers and branches on the first of May, and in some parts of Ireland they still plant a May-tree or May-bush before the door of the farm-house, throwing it at sundown into a bonfire. The lighting of fires was not an uncommon feature of May-day observance, but it is a practice which seems to us to have strayed into that connection from its proper place in the great festival of the summer solstice on St. John's eve. Among people of English speech May-day customs are little more than a cheerful memory. Herrick wrote:—

Wash, dress, be brief in praving,
Few beads are best when once we go a-Maying

May-night is the German Walpurgis-nacht. The witches ride up to the Brocken on magpies' tails; not a magpie can be seen for the next twenty-four hours—they are all gone and have not had time to return. The witches dance on the Brocken till they have danced away the winter's snow. May-brides and May-kings are still to be heard of in Germany, and children run about on May-day with buttercups or with a crust of bread, a *bretzel*, decked with ribbons, or holding imprisoned May-flies, which they let loose whilst they sang:

Maihäferchen fliege,
Dein Vater ist in kriege,
Deine Mutter ist in Pommernland,
Pommernland ist abgebrannt,
Maihäferchen fliege.

(May chafer must fly away home, his father is at the wars, his mother is in Pomerania, Pomerania is all burnt, May chafer must fly away home.) May chafer in short is the brother of our ladybird. Mr Karl Blind recollects taking part as a boy in an extremely curious children's drama which is still played in some places in the open air. It is an allegory of the expulsion of winter, who is killed and burnt, and of the arrival of summer, who comes decked with garlands and flowers. The children repeat:

Now we have chased death away,
And we bring the summer weather;
Summer dear and like the May,
And the flowers all together.
Belonging summer, we are come,
Summertime and sunshinetime.

Ed.

(To be continued.)

NITRO-GLYCERINE.

[1862.] Considering the renown recently achieved by this explosive, a few words on its nature and manufacture may not be out of place in your columns, taken from

a trade journal:—Nitro-glycerine is produced by mixing nitric and sulphuric acids with glycerine at a low temperature. The important agents are the glycerine and the nitric acid. The sulphuric acid appears to do little save attract to itself any water which may be present in the glycerine or the nitric acid. It is well known that sulphuric acid has a strong affinity for water, and it is this characteristic which renders it useful in this connection. Nitric acid is prepared by treating nitrate of potash—saltpetre—or nitrate of soda with sulphuric acid—oil of vitriol. The saltpetre is placed in a kind of still, the sulphuric acid is added; the retort or still is heated cautiously, and the nitric acid rises in the form of vapour, which is condensed and collected for use. It can be purified and concentrated by redistillation with a quantity of sulphuric acid. With the characteristics of glycerine all our readers are, no doubt, familiar. It is found on most toilet tables, and in every family medicine chest; it is used as a lubricant, and a mixture of glycerine and water is employed for charging the dash-pots or cataracts of certain arc lamps. It is a slightly sweet, smooth, clear, syrupy liquid, almost tasteless, and nearly devoid of odour. It will, no doubt, surprise many of our readers to learn that it is an alcohol. It can be obtained from all solid animal and vegetable fats, and from most oils. It is freely produced when an oil is treated with an alkali—saponified—in presence of water. It is made in stearine candle fats, and can also be obtained from old soap lye. It is best produced pure by beating up an oil or fat with about half its weight of water into an emulsion. This is then pumped through a coil of iron piping heated to the temperature of melting lead, the rate of pumping being such that the mixture of oil and water will occupy about ten minutes in traversing the coil. The fluid which comes out of the worm quickly separates into two portions, glycerine lying at the bottom. The supernatant oily liquid being drawn off, the glycerine remains, nearly pure. Its formula is $C_3H_5O_8$. Nitro-glycerine is made by adding nitric and sulphuric acids to glycerine. Unfortunately, no skill whatever is required to produce the required explosive, only a knowledge of one or two simple facts; but skill is required to produce nitro-glycerine pure enough to be comparatively safe. Nitro-glycerine is a brownish, smooth, oily liquid, and a deadly poison. Its formula is $C_3H_5N_3O_9$. Its explosive force is due to the unstable nature of the compound. We have in most explosives carbon, hydrogen, and oxygen to begin with; to these have been added—by treatment with

nitric acid—a certain portion of nitric peroxide, $N O_2$, that is, one atom of nitrogen and two atoms of oxygen; but these two gases have a very feeble affinity for each other, while, on the contrary, the carbon and the hydrogen have intense affinities for oxygen. On the least provocation, therefore, the oxygen leaves the nitrogen, which, set free, ceases to be a liquid, and becomes a gas, while intense heat is produced, which volatilises and breaks up the other compounds, and augments enormously the pressure of the escaping gases. Those who are familiar with the experiments of Pictet, on the liquefaction of gas, know how intense is the cold and how enormous the pressure required to liquefy even a small quantity of such a gas as nitrogen, but this liquefaction has been accomplished in the explosive by chemical affinity; and the moment this affinity is destroyed, the chained force is let loose—we know with what result. Now, it will be seen that nitro-glycerine ought to be a powerful explosive, for in it no less than three molecules of $N O_3$ take the place of three atoms of hydrogen.

A. E. LAWRENCE, Stockport.

LANCASHIRE BELL LORE.

[1363.] The new bells for the churches of Flixton, near Manchester, and Walton-le-Dale, near Preston.

A curious document has come to light in the form of a handbill, dated January 21st, 1808, announcing the opening of "a new and complete peal of bells," at Flixton Church, near Manchester. Early on Monday morning, eight carts arrived with pendants, and the Union Society, of Flixton, flag flying to convey them to their destination. A great concourse of people assembled on the occasion to satisfy their curiosity, and pass their opinion on the eight musical pieces of metal. As soon as they were loaded in each cart, a bell, the flags were unfurled, and a large concourse of people followed in an irregular procession, until they arrived at Stretford, when they were met by — Trafford, Esqs., volunteer band of musicians, and from thence a regular procession took place, the band playing all the way, headed by the churchwardens, parish overseers, principal inhabitants, and strangers of the adjoining parishes. On their arrival at Flixton, the tenor bell was taken into a field adjoining the church, belonging to Ralph Wright, Esq., and deposited in a small hole made for that purpose, and turned mouth upwards, when ten guineas' worth of double strong ale was put in her, for the populace to regale themselves with, and in little more than one hour the whole of the good old stingo had disappeared, and the whole of the bells deposited in the church

The original "articles of agreement, dated the 7th of October, 1760, between Messrs Lester and Pack, bell founders, of St. Mary's, Whitechapel, in the county of Middlesex," and the churchwardens of Walton-le-Dale, near Preston, for the casting of a new peal of six bells, and the purchase of the metal contained in four older ones. In addition to this is the invoice and letter of advice, forwarded by the contractors on the shipment of the new bells. In the latter document, Messrs Lester and Pack, whose skill with the pen was evidently not on a par with their skill in matters campanian, says, "We hope you will receive them safe—as for their goodness shall leave them to speak for themselves, you will be pleased to deduct from the bill wot we are to be towards freight (freight) and insheverance (insurance), as you are the best judge wot the defferance is between Bristol and Liverpool and London and Liverpool." The necessary liquor for the "christening" of the bells was not forgotten, for they add, in a postscript, "Please to give twelve shillings to the ringers, to drink, and place it to our account." Two shillings per bell is certainly but a very modest amount for so thirst-provoking a ceremony; but there can be little doubt the churchwardens and gentry of Walton-le-Dale, like their Flixton brethren, understood the nature of the ceremony better, and were equal to the occasion. For a good portion of this information I am indebted to Charles Hardwick, Esq. In my notes sent in November, 1882, No. 1076, is a list of bells in the Lancashire churches, but Walton-le-Dale is not mentioned, but Flixton is eight bells; weight of the tenor 15cwt. From the above, it would appear the old bells were discarded, and new ones cast. The account of the hanging of the bells is somewhat curious, and I have heard a similar tradition respecting the bells of St. Mary's, Stockport, that the tenor bell was filled with beer, and a drunken revel was enacted. The history of this absurd custom would form an interesting item in your Notes and Queries. In Roman Catholic times, we know bells were solemnly consecrated, but now forsooth they must be desecrated before being placed in the tower.

E. H.

Replies.

TOADS IN ROCKS.

(No. 1339.)

[1364.] I am sure your readers will thank Mr W. J. Harper for his contribution on the above subject, and will be inclined to accept his statements as conclusive.

The explanation is very good so far as regards frogs being found in cavities of rocks, or quarries; but they have also been found in more unlikely or ungettable places than quarries. Almost any collier can call to mind instances of finding these reptiles in masses of coal hundreds of yards away from the pit mouth. I myself saw, many years ago, a piece of coal taken from the famous Oaks Colliery, near Barnsley, previous to the explosion, and which presented the appearance of one-half of matrix. The body, head, and feet were of a natural size, and faithfully shown. Moreover, the cavity was on a slab some eight or 10 inches square, and gave no indication of any "hole or crevice" whereby sustenance could be obtained, if such a thing were possible. Whether the reptile was alive when released from its prison I am unable to state; but the matrix I saw, together with many other curiosities of a like nature.

A COLLIER, Hazel Grove.

NEW YORK, U.S.A.

(No. 1857.)

[1865.] New York received its present title in 1664, during the reign of Charles II. Originally, it was named by the Dutch New Amsterdam, and the colony New Netherland. In March, 1664, Charles II. gave to his brother James, Duke of York and Albany, the whole of the territory of New Netherland. The Duke sent a squadron, under Colonel Richard Nicolls, to secure the gift, and on the 3rd of September following the Red Cross of St. George floated in triumph over the fort, and the name of New York in honour of its owner was given to New Amsterdam. The whole province passed into the hands of the English, and Colonel Nicolls was appointed governor. Albany also takes its name from the same event, being the Duke's second title, and recently conferred on our Prince Leopold.

F.F.J., Poynton.

GIRLS AT THE STOCKPORT GRAMMAR SCHOOL.

(No 1037.)

[1866.] I perceive a question asked in reference to there being girls taught in the Stockport Grammar School still remains unanswered. For my part, I can only say that at the time I went there, early in the present century, when Mr Howell was headmaster, there were girls taught in the same room as the boys, and quite a numerous class of them, belonging mostly to the respectable middle class. I do not think it was ever part of the Goldsmiths' Company's scheme, and it is possible that they never knew that girls were being taught. They were, probably, introduced in consequence of Miss Howell, the master's daughter

receiving her education from her father in the school. I cannot say when the girls discontinued attending.

SENEX.

Queries.

[1867.] GIBBET.—Will some correspondent of Notes and Queries state how criminals were gibbeted in olden times, and what difference there was between that death and our present mode of execution?

M. TOMLINSON.

EUROPEAN BABOONS.—As the chamoise is the only antelope found in Europe, the baboon is the only quadruped on that continent. It is found on the rocks of Gibraltar. The commandants of the forts have orders to protect these apes, and record all curious facts regarding them. It appears from this register that at present the tribe of baboons consists of twenty-five individuals, which always occupy that side of the rock which is sheltered from the wind. It is supposed that the wind, from whatever direction, is hurtful to them. They avoid it with the greatest care; and they can detect a change twenty-four hours in advance, so that when the officers see the apes shifting from one side of the rock to the other, they look out for a change of weather. The apes eat grass with avidity; roots, bulbs—especially those of oxalis—wild olives and the fruit of a small date which grows naturally on the rock. They will not touch any fruits the soldiers put in their way except grapes, of which they are very fond. They sometimes descend to the gardens of the town in search of figs. They drink at a spring in a cavern, near the level of the Mediterranean, at the steepest part of the rock. They make light of the difficulties of a rock which is four hundred metres in height, and the sides of which are perpendicular.

WASHINGTON AS A WRESTLER.—Great commanders have not, as a rule, been notable for the possession of extraordinary physical power. Washington was an exception, being a man of great strength. In his youth, he was once a looker on at a wrestling contest, and, growing weary of the sport, threw himself at the foot of a tree to enjoy his book. By-and-by he was challenged to try a fall with the hero of the occasion. At first he declined, but finding his refusal attributed to fear, he entered the arena, and without taking off his coat, grappled with his opponent, and after a brief struggle hurled him to the ground with such force that the best wrestler in Virginia was in much the same predicament as the Duke's wrestler when he tried conclusions with Orlando. Later on in life, while watching some young fellows contending at throwing the bar, Washington asked to be allowed to try what he could do; and, grasping the bar, sent it flying through the air, to land many feet beyond the limit attained by any of the competitors.

SATURDAY, MAY 19TH, 1883.

Notes.

MAY DAY IN OTHER COUNTRIES.

(No. 1861.)

[1368.] Continuing my notes on this subject, we find that in Lorraine girls dressed in white go from village to village stringing off couplets, in which the inhabitants are turned into somewhat unmerciful ridicule. The girls of this place enlighten the people of that as to their small failings, and so *vice versa*. All the winter the village poets harvest the jokes made by one community at the expense of another, in order to shape them into a consecutive whole for recital on May Day. The girls are rewarded for their part in the business by small coin, cakes, or fruit. They beg for money to buy a taper for the Virgin's altar; for it must not be forgotten that the month of May is the month of Mary. The villagers add a little flour to their pious offering, so that the children may make cakes. Elsewhere in Champagne young girls collect the taper money. In the department of the Jura there are May-brides, and in Bresse they have a May-queen, who is attended by a youth, selected for the purpose, and by a little boy who carries a green bough, ornamented with ribands. She leads the village girls and boys, who walk as in a marriage procession, and who receive eggs, wine, or money. The young peasants of Poitou bathe themselves to the door of each homestead, before the dawn of May morning, and summon the mistress of the house to waken her daughters:

For we have come before bath come the day,
To sing the coming of the month of May.

In the France of the sixteenth century, the planting of the May took a literary turn. At Lyons, for instance, the printers were in the habit of setting up what was called "Le Mai des Imprimeurs," before the door of some distinguished person. In the days of Lorenzo de Medici, "Singing the May" was almost a trade; the country folk flocked into Florence with their May trees and rustic instruments, and took toll of the citizens. The custom continues along the Ligurian coast. At Spezia, the boys come round on May-day piping and singing, and led by one, taller than the rest, who carries an Italian flag covered with garlands. Since Chaucer, who loved so dearly the "May Kalends" no one has celebrated them with a more ingenuous charm than the country lads of the Island of Sardinia, who sing, "May, May, be thou welcome, with all Sun and Love; with the Flower and with the

Marguerite." The following is a Tuscan *Respetto* on the month of May:—

'Twas in the Calends of the month of May,
I went into the garden for a flower,
A wild bird there I saw upon a spray,
Singing of love with skilled melodious power.
O, little bird, who dost from Florence speed,
Teach me whence loving doth at first proceed?
Love has its birth in music and in song
To end, alas! to tears and grief belong.

Ed.

CONTRADICTORY PROVERBS.

[1369.] There are two very well known proverbs which utterly contradict each other. "A rolling stone," says the one, "gathers no moss." "A ganging fit," says the other, "is aye gettin." The source of the contradiction is that they are the proverbs of two nations, and each expresses the result of national experience. The one is the proverb of the English—a rich people, who have found that the surest means to good fortune is to stay at home and stick to some established profession. The other is the proverb of the Scots, who found, on the other hand, that the best path to fortune was that which conducted them from their own sterile land into more fortunate regions. The wandering Scot was known over all Europe, ever seeking the spot most propitious to his fortunes, and changing his home whenever the chance of "fresh fields and pastures new" opened to him tempting prospects in the distance.

Q.C., Stockport.

THE JAPANESE GOD-EMPEROR.

[1370.] In his recent work on Japan, Sir Edward J. Reed tells us that in the palace of Kiotō, the old capital, until lately the god-emperor dwelt. Here he was enthroned, here married, here lived, here died. When he walked in these gardens, mats were laid before him as he stepped to keep his foot from touching earth; and when he left them, as he rarely did, he was conveyed in a large carriage closed in by screens; and, as he passed along, the people stopped and worshipped. Any eye that saw his sacred form would, the people believed, be blinded by the sight. Such, it appears, was the state of things thirteen years ago only; and now the Mikado drives about the streets of Yeddo in an open carriage, dressed in diplomatic uniform.

J. HARDING, Heaton Norris.

THE GARSIDES, OF STOCKPORT.

[1371.] There were at one time, say about 1820, two families of this name, one of which was recently mentioned in the notices of musicians, now appearing in the *Stockport Advertiser*. George Garside, who was Mayor of Stockport in 1811, was a wine and spirit merchant, who had his stores on the Old Coburg Steps, leading from Little Underbank to the Market

Place. These are now closed. Mr George Turner, now of the Queen's Head, was, I believe, apprenticed to him. His sons were Thomas and James Garside, one or both of whom occupied the Higher Carr Mills. Thomas married Mr Jesse Howard's daughter, and James left the town, if not the country. There was another Garside, whose christian name was John, but of another family. He was an ironfounder in Portwood, and resided in Brinnington.

SENEX, Stockport.

CURIOUS RECORDS IN THE REGISTERS AT CHAPEL-EN-LE-FRITH AND ALLSTREE.

[1372.] In the parish register at this place there is an entry which records the preservation of one Phoenix, a girl about 13 years of age, a parish apprentice with William Ward, of Peak Forest, who on March 13th, 1716, went from George Boden's house, Lane-side, towards her master's house, sat down on Peaslow, between two rutts, and staid there till the Monday following, when she was found alive about one o'clock by William Jackson, of Sparrow Pit, and William Longden, of Peak Forest, and after a slender refreshment of warm milk, was carried to her master's house. She eat no meat during the six days, two of which, the 15th and 16th, were the most severe for snowing and driving in the memory of man.—another relates to Church Lands. By a decree of commissioners of charitable uses, &c., taken at Derby, on the 16th of November, 30th Charles Second, it was found that certain closes situate in Markeaton, in the paris of Mackworth called Sawry Hill, had belonged to, and the rents, until the last 28 years, had been employed towards the repair of the Parish Church of Allstree, and it was ordered that Gilbert Mundy should deliver up possession of the said premises to the churchwardens of Allstree, &c., and that Gilbert and Edward Mundy administrators of John Mundy, having assets, should pay thereout £64 13s 4d in respect of the rents of the said premises received by him to be employed in the repairs of the said church. The church land comprised three closes, called Sawry Hill, containing about nine acres, let for £19 3s a year; three cottages and gardens in Allstree, let for £1 each; a small piece of unenclosed land, forming part of a field (the residue was the property of Walter Evans, Esq.), let to him for 10s per annum; and a field of arable land, containing about five acres, let for £8 3s 6d. In 1846 these rents were paid to the churchwarden, and carried to his general account. The church is dedicated to St. Andrew, and formerly belonged to Derby

Abbey. It is an ancient edifice, with nave, chancel, and side aisles, low tower, and three bells, with a Saxon porch. Between 1840 and 1846 it was repaired and beautified. There are several monuments of the Mundy family, and one to a young man of 15, drowned in the river Wharf, named Evans, on the 29th of May, 1804. In the churchyard is a very large yew tree, which is supposed to be nearly as old as the church, and in the south-east corner is a stone cross pillar, with a plain shaft 12 feet in height, on which is placed a carved head, over which there was formerly a dial, now not to be found.

STUDENT.

Replies.

A DERBYSHIRE GIBBET.

(No. 1376.)

[1373.] I have a distinct recollection of being taken, when a boy, some 60 years ago, by my father to see the skeleton of a man hanging in chains on a gibbet. The man's name was Anthony Lingard, and the gibbet was in a field close to the roadside at Wardlow, near Tideswell. I have sought in vain for an account of this execution, or the crime for which Lingard suffered. Glover, who gives a long list of "Miscellaneous Occurrences" at the end of his second and last volume, gives no account of it, though he alludes to it in an account of the execution of a girl, aged 16, for the murder of a young woman belonging to Litton, "as they were going to fetch some cows out of a field near to which stood the gibbet post of Anthony Lingard, who was executed for murder in Derby." This was in 1819. Matthew Cocklane was hung and gibbeted at Derby in 1786, as noticed by Glover. In the long list of executions recorded in Haydn, I find no notice of the gibbet, neither is it mentioned in his "Remarkable Trials," as a part of any sentence for murder, and, strangely enough, there is no allusion to the last case in which a criminal was suspended in chains after execution. This was a case of murder at Leicester, and occurred about 1830. A great outcry was raised at the time, and the malefactor only remained suspended for a very few days.

R. W.

CHEADLE VILLAGE STOCKS.

(No. 1083.)

[1374.] Regarding your enquiry as to when the last person was put in the stocks at Cheadle, it is now, I believe, over 40 years, say 41 or 42 years, since the writer saw or heard of anyone having been put in, and on that occasion it was the son of a respectable local tradesman, not by any means a young man,

somewhere between 30 and 40 years of age. The offence for which he was ordered into the stocks was his having, when intoxicated, insulted the Rev. G. E. Leigh, who was then rector of Cheadle. The sympathy shown by the youths of the village for the poor fellow, who, notwithstanding his drinking propensity, was a great favourite, resulted in his being made so beastly drunk, by their supplying him with liquor, that when he came to be liberated he had to be carried home, which was only a short distance from, and within sight of the stocks. I well remember what efforts the writer and one or two others made to get his feet through the holes and so liberate him. One young fellow told him that if he had not been so lark-heeled we could get him out. At this he was very indignant, and declared that he was not lark-heeled at all. It is just possible that someone may have been put in these stocks since, and I may not have heard of it, but the person to whom I refer was the last and the only one I ever saw in them, and I never heard of any other. I could give you the name, but, for obvious reasons, I do not. There are, no doubt, many old persons about Cheadle who can recollect and can confirm what I have said, as the party I have referred to was a well-known character; and, although he had a good home, he would visit all the wakes for miles round, would spend all the money he could raise by any means, and, when he could get on no further, would turn up at home almost naked. I have written more than I intended, but not near so much as I could do, about this eccentric character, but you can make use of what you like, and reject the other.

ANONYMOUS.

Sale, 7th May, 1853.

GIRLS AT THE STOCKPORT GRAMMAR SCHOOL.

(Nos 1357, 1358)

[1375.] I notice a printer's error in my communication last week on the above subject. I am made to say it was in Mr Hawell's time the girls were attending that school. This should have been the Rev. Elkanah Hoyle.

SENEX.

Queries.

[1376.] **ABYLL, A STOCKPORT TENURE.**—What was the meaning of this word, as used in olden times in agreements between landlord and tenant?

A YOUNG STOCKPORTONIAN.

[1377.] **A SATIRE ON RICHARD CORDEN.**—In 1849 a well got-up thin quarto book was published with the following title: "John Bull and His Wonderful lamp; a New ding of an Old Tale: By Homonun-

culus, with Six Coloured Illustrations, designed by the Author. London: John Petheram." Does anyone know who this scribe was, and where a copy of this work can be seen? The author essays to give, in the guise of an Eastern tale, "a curious and faithful account of the perilous adventures John Bull was led into, and the grievous trials he underwent, through a wicked magician, Coab-Deen, his pretended friend, the cotton spinner;" and he recounts the calamities which befel the country on removing from its place the wonderful lamp of native protection, and substituting the gaudy lamp of free trade. As this gentleman represented the borough of Stockport in Parliament, being first elected July 27th, 1837, and re-elected July 1st, 1841, and on July 31st, 1847 was at the head of the poll, his retirement from the constituency causing another election, which took place on December 16th, 1847, a local interest is attached to this query.

E. H.

[1378.] **DICK WHITTINGTON.**—I have heard it stated that this renowned worthy was born in the adjoining county of Derby. I should be glad if any of your correspondents could throw any light on the matter.

A.

AN ADVENTURE WITH A LIONESS.—A portion of the crew of a ship which was anchored off the coast of India once went ashore for the purpose of cutting some wood, and one of the sailors, having through some cause become separated from his companions, was considerably frightened by the appearance of a huge lioness which he saw approaching him. Much to his surprise, however, she did not, on coming up, appear to have any evil designs on him, but, instead, crouched at his feet and looked steadily first at his face and then at a tree some little distance away. For a time the man could not understand this conduct; but presently, on the lioness rising and walking towards the tree, looking back at him as she went, he found out what it meant. Up in the branches of a tree was a large baboon with two little lion-cubs in its arms; and it was because of this that the lioness was in such tribulation. The difficulty now presented itself of how to save the cubs, for the sailor was afraid to climb the tree. So, having his axe with him, he resolved to cut down the tree; and this he did, the lioness watching him most anxiously during the whole time. When the tree fell, and the three animals with it, the lioness, it is said, dashed with fury upon the baboon and destroyed it; then, having gently caressed her cubs for some time, she returned to the sailor, showed her gratitude by fawning upon him and rubbing her head fondly against him, and at length carried away her offspring one by one.

SATURDAY, MAY 26TH, 1883.

Notes.

A LEGEND OF NORTHERNDEN BOAT-HOUSE.

[1379.] About the year 1825 Lancashire possessed a young local writer, Mr William Rawlinson, who, amongst other productions, has embodied in verse a tradition concerning Northenden Boat-house, which was taken down a few years ago. It was published under the name of "Sir Gaulter," in a weekly periodical called the *Phoenix*. The story had long been floating orally from father to son, and amongst neighbours and friends, but had found no antiquarian enthusiast to place it on record, or poet to sing the sad requiem of a lover's fate. The antique metre adopted by the writer resembles the "Percy Reliques," while the subject matter brings to mind "Lord Ullin's Daughter." The tradition runs as follows:—"A knightly lover, on hastily arriving at Northenden Ferry, wished to cross the stream, but the boatman was unwilling to perform his usual duties on account of the 'stormy water.' The knight offered gold in store, and assured the ferryman although the death's owl scream had been heard, gold dissolved the evil omen. The boat was unmoved, and a safe passage effected. The thunder roared, and vivid flashes of lightning gleamed over the foaming waters and illuminated the surrounding woodland. On reaching the trysting-tree Sir Gaulter beheld the yew and his lady-love both fatally stricken down by the lightning. Lifting the dead form of his betrothed he rushed in despair to the river, and was with his burthen speedily engulfed in the flood." Such is the prosaic version of the poet's legendary ballad. As tradition is an acknowledged romancer, and as many may hesitate to believe her, even though she speak the truth, the story to a certain extent is corroborated by historical facts. The following observations occur in the "Lancashire Chantries," edited by the Rev. F. R. Rains:—"This son called Richard, by Vincent, but William, in the Harrington pedigree, on returning from Trafford with his wife (a daughter of that house) perished along with her on the day of his marriage in attempting to ford the Mersey, near Northenden, a sad and touching incident calling to mind Logan's sweet verses on the 'Braes of Jarrow.'" The body of Harrington was interred at Mobberley, where an altar tomb, with his armed recumbent form, and the date of March 4th, 1490, were remaining in 1595. It is a singular fact the church at Mobberley

is dedicated to St. Wilfrid, and is of considerable antiquity. The windows exhibit some remains of very old inscriptions, and in the church are many memorials to the several families who heretofore possessed the lands of Mobberley. The church at Northenden is also dedicated to St. Wilfrid. It has recently been rebuilt, except the tower, and undergone restoration. There are two chapels at the end of the aisles belonging to the Tattons, and several monumental memorials to that family. Singularly enough, William Rawlinson died by drowning, which occurred the year after the publication of "Sir Gaulter." His premature decease was lamented in a prose composition, which emanated from the pen of his friend the poet John Bolton Rogerson. E.H.

NAMES OF PLACES IN LANCASHIRE AND CHESHIRE.

[1380.]—If we direct our attention to that portion of Lancashire which extends from the South-West of Manchester to the Mersey, and over that river into the confines of what is now styled East and Mid-Cheshire, we find abundant material most interesting to the story lover on account of its many associations with the romantic fortunes of the Stuarts, both as regards their adherents and opponents; but its place names give it a yet more ancient claim upon the attention of those which relate to the elucidation of our local and national history. Our ancestors were not in the habit of giving names to places which were incongruous and inapplicable, as is the case in modern days. In former times each name was a picture or a record. We are informed on good authority that many ancient Celtic words are still retained in the old Lancashire dialect; indeed, it appears to be undeniable that Celtic names have clung to natural objects, especially mountains and rivers. It is a matter which is noteworthy what a large proportion of the tract of country in question have the Teutonic place-names retained. For instance, there is the river Mersey, most probably derived from *Mearce*, and *ea*, water; *Mearce-ea*, a mark or boundary water. This river is described and allowed to be the northern boundary water by most of our antiquarian writers, and the limitation of the ancient kingdom of Mercia. The word *ea* is still applied to two plots of land (not water) which lie between Didsbury and Chorlton-cum-Hardy, and called respectively Didsbury-*ea* and Park-*ea*; and, further on, Harpurhey or *ea*. The two first plots are nearly surrounded by the river, which makes deep curves at these points, and they may have been constantly immersed in days when the channel had not been worn to its present depth. There is also a contiguous tract

of land which is known as Barlow's-ley. Ley is the same as our lea, as in Gray's elegy:

"The lowing herd winds slowly o'er the lea."

The poet Dryden uses the phrase in a more primitive form:

"A tuft of daisies on a flowery lay."

We have a little hamlet known as Ladybarn, and with it are associated some ecclesiastical and romantic, long-forgotten episodes, in which a saint and a woman were concerned. A discovery of the Ley brook, which runs through it, and other circumstances induced me most reluctantly to abandon all further search for the possible germ of a very romantic and affecting narrative. There is only tradition to supply the missing links. Near its source the stream just named is called the Mere boundary and also the Black Brook. Lower down it is known as Cringle Brook, which name the late Mr John Harland rightly, I think, derives from Sax. *Crymbig* or *Crymbing*—crooked or bending. Another instance in the township of Burnage (*burn* still used in the Lancashire dialect, stream, and *ecg* edge) owes its cognomen to the fact that it stretches from the edge of this same *burn*. Many of the names of places are in accordance with the appearance of the country, and help to describe them at the remote period they were given to them, such as Fallowfield (Sax. *fealo*, a harrow, and *feld*, a field), literally the fallen field; Birch, where an abundance of that species of trees characterise it; and Rusholme, the flat low-lying *holme* nearly surrounded by water, and often overflowed thereby, which is damp and rush-bearing even up to the late date of 1875. At an early period it yielded an immense quantity of rushes, which supplied the rush-bearers of the olden times materials to work upon. It has been suggested that Barlow owes its name either to its having been the haunt of the wild boar, or a bare hill in a wooded country—Sax. *bar*, boar or bear, and *hlaw*, a hill. Mr Whittaker gets the name of Chorlton-cum-Hardy from a supposition that a last remnant of the Forest of Arden stood hereabout, and this, of course, would equally strengthen the "boar" and the "bear" theory. There is a brook which runs from Heaton Moor and crosses the Didsbury Road beyond Withington which is known as Shaw Brook (*schawe*, a glade). In the same locality we have Shaw Fold, behind which the brook may be seen. Was this a glade of withes or willows through which the brook ran, hence Withe-ington? On the other side of the Mersey we have Wythenshaw, which has the same derivation. Mr Leo Grindon has hinted in one

of his lectures to the Field Naturalists' Society that Withington once meant the village or abode amongst the willows. But Professor Wilkins has pointed out that the syllable *ing* was, in old times, added to the name of the father, in order to denote the son. But that is rather inapplicable, for on Mr Grindon's side it may be urged that amongst various spellings the name is given as *Wytherton* in old surveys, and that *withen* often occurs in the sense of a landmark. Clearly *withen* was the plural of *wythe* or *withe*, the old term for the twig of the genus *salix*. If the tree (and not the family name) theory be the true one, then the *ing* is a corruption similar to that which in "Mrs Ivings" and "evenly," and the occurrence of *withen* (e.g., *wythen*) shaw, and Withington furnishes another instance where a dividing river has caused a difference in local speech. I am inclined to think or believe, says one writer on this topic, that Didsbury was a fortified town or *bygr*, which was presided over by a chieftain, whose name is preserved in the first syllable of the word rather than a place of sepulture. Its nearness to the boundary water which separates Northumbria from Mercia, and the existence of a Mercian station on the opposite bank of Nerthenden probably lead to this supposition. These researches are extremely interesting to those who study topography, and delight in unravelling the mysteries of the far-gone past.

E. H.

Replies.

TOADS IN ROCKS.

(N. a. 1839, 1864.)

[1381.] An accomplished naturalist, commenting on Mr Goss's remarks (No. 1339) on "Toads in Rocks," says that the Batrachians in their metamorphosis from the tadpole state do not "leave their tails behind them," and also suggests that a toad may possibly be buried deep in the earth without suffering from pressure, to which Mr Goss replies:—I certainly believed that, although the main substance of the tail of the tadpole was incorporated in the future frog during metamorphosis, yet the final appendage was cast off. This erroneous impression was confirmed in my mind twenty-nine years ago, by what ought to have been most authentic proof, namely, the statement of its own experiences by a literary frog. But before I quote that, let me say that, after all, the great multitude of marching little toads which I described in my previous note were certainly not carrying their tails before them, and, whatever had become of them, they must have been somewhere in the rear.

"A snapper-up of unconsidered trifles."

Winter's Tale, act iv, scene ii

Advertiser

NOTES AND QUERIES.

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STOCKPORT:
"ADVERTISER" OFFICE, KING STREET EAST.

1883.

Group of Advertisers

It was on Saturday, the 18th March, 1851, that there appeared in a popular London magazine an autobiography entitled, "The Story of the Little Frog," and these are his own words:—"I now began to be aware that a great change was approaching, and that I must soon leave the pretty lake to seek my subsistence on dry ground. I found myself gradually becoming the possessor of four legs, which at first seemed rather in my way. When they were fully grown I felt a great desire to try my newly acquired limbs on land; but thought it best to content myself by exercising them in the water for that day. Towards evening I experienced a very odd sensation in my tail, I could not move it easily; this numbness increased during the night, *and at last the tail fell off*. I was now quite prepared to take my leave of the quiet lake, and, with those of my companions who had undergone the same change, to seek my living on the earth." What a tale! It is now quite clear that this little fellow did not know what he was writing about, which is unpardonable in an autobiographer, or else he told a wilful story. He was evidently a little humbug; and that being the case, I fear he must have been a little hypocrite too; for he continues piously thus:—"Here I will pause to reflect on the great goodness of my Creator in ordaining the different stages through which I passed. I think with thankfulness of the provision made for my subsistence before I was able to procure any for myself—I mean the nourishment afforded me by the white part of the egg, on which I lived until strong enough to exert myself. It is also wonderful to think how I have been preserved through all the dangers that surrounded me, and how everything has contributed to my comfort and happiness." If credit is to be accorded to anything issuing from the pen of this untruthful frog, his lot was indeed a lot more to be thankful for than that of the unhappy Toad-in-the-hole under discussion. For I regret to have to maintain that his interment beneath a couple of thousand feet of sedimentary mud and sand and coal strata must have been a very painfully pressing circumstance. Imprisonment in a little arch or cell in hard sandstone, or hard earth, with room just to breathe, is hard enough, but is quite a different thing to interment beneath a million tons of loose sand and mud. We live without inconvenience beneath what would be, *if we were internally vacuous*, a pressure of 14lb. or 15lb. to the square inch. And because that pressure is equal on every side, so much more complete would be our collapse if we were internally vacuous. It is

because the pressure is equal, not only on every outer side, but inside and completely throughout us, without any vacuity at all, that it is self-neutralised and *nil*. To make the toad in the mud or sand analogous, he must be composed of mud or sand where he is now composed of water and air; then he would bear the pressure without collapse. But all the water and air of his composition must be forced from him under such a pressure of loose sediment, and whenever found he must be found as a true fossil, and very abundantly so if he had flourished in the lakes and the mud of the carboniferous period. His matrix too, must have fitted him so exactly and tightly that he could never, if disinterred alive, have walked forth, but must have been pulled to pieces bit by bit, to get him out of that close-fitting mould. The creatures that live at the bottom of deep seas live there under the same conditions that we do at the bottom of the deep atmospheric air. The pressure is equal, not only on every side of them, but all within and throughout them. It is so with the tender unbroken shells found beneath tons of solid earth. If they are tender and are preserved it is because they are filled with the same, or similar, incompressible material as that which encompasses them with pressure, and the internal resistance is equal to the tension may appear to those who are, unhappily, anxious external pressure. Trivial as this toad-in-the-hole question about their daily bread, it is really a question of great biological interest and importance.

W. J. HARPER, Sandbach.

DICK WHITTINGTON.

(No. 1878.)

[1382.] In reply to your query, "A," I cannot do better than furnish, as a reply, the following extract from the biography of that worthy knight by Messrs Besant and Rice. It will be seen that it does not support the theory that the Whittingtons were a Derbyshire family:—"As regards the time and place of Whittington's birth—his origin, his family, his circumstances—all these things remained in the uncertainty of legend and tradition until some 20 years ago, when the researches of a most patient and careful antiquary—the Rev. Samuel Lysons—finally settled the whole question beyond dispute. It had been previously maintained, without any proof for any single assertion, that Whittington was born at Taunton Dean, at Ellesmere, in Shropshire, at some unknown town in Herefordshire, or in Lancashire, the only reason for the statement being some vague tradition or a similarity of name. At first sight it would seem

a hopeless task to discover the family of a man who came to London in the fourteenth century as a boy, and stayed there all his life. It was before the time of parish registers; the man's name is not uncommon. But there was one fact about Whittington, previously overlooked by his historians—who were not antiquaries, but tradition collectors and story tellers; it was that Whittington bore a coat of arms—not one granted him by the king as to a newly-risen man, but one to which he was entitled by birth. Now this coat of arms, with the lion's head for crest, instead of the bee, was borne by a family whose history has been clearly traced by Dr. Lysons. Early in the thirteenth century they held an estate in Herefordshire, called Seler's Hope. Thence they migrated to the village of Pauntley, in Gloucestershire, where they acquired another estate, probably the greater of the two, or perhaps the more desirable as a place of residence." It would seem that Sir Richard was born at Pauntley.

WARREN-BULKELEY.

ABYLL, A STOCKPORT TENURE.

(No. 1876.)

[1383.] The following, copied from an old scrap book, fully explains the meaning of this word in its application to the transfer of land in this county:—"It was a custom of large manors, not only in Cheshire, but elsewhere, and especially in large towns, that when copyholds or such like property changed hands, by sale or descent, the tenant had to present himself at the next Court Leet, and do suit and service for his lands or tenements to the Lord of the Manor, in token of his liability to fight under his banner whenever called to do so. Thus, not to multiply instances when any young freeman of Chester attended at the Town Hall to take up his franchise, and be sworn to his allegiance to the Crown and to the city, he had to clothe himself in armour, and so present himself to Mr Mayor, indicating thereby his liability to be summoned to that actual military service of the which this was only the symbol. The Manor of Bradwell, which adjoins Stockport, was held in 1437 in demesne as of fee by Robert Davenport, by the tenure of one habergeon (breast-plate), and this service continued to be rendered in Queen Elizabeth's reign. The Carringtons, again, held land in Hatterslegh, in Mottram, under the Stockports, by the render of a barbed arrow annually. Finally, Sir Robert Stockport's charter to the burgesses of Stockport, dated about 1200, seems to me to settle the question as to this term 'Abyll':—"Item cum burgensis moriatur heres ejus nullum

allud relevium dabit mihi nisi hujusmodi arma, gladium, arcum, vel lanceam,' which, translated for the ordinary reader, runs as follows:—"Item, when a burgess happens to die, his heir shall pay to him no other relief except some kind of arms, sword, bow, or lance.' Separate the indefinite article, 'A,' from Abyll, and we get 'A Bill,' 'Billhook, or lance,' answering to the very words of the charter."

Q.C., Stockport.

Queries.

[1384.] THE DODGE FAMILY.—The family of the Dodes is of great antiquity, and in the township of Offerton there are still memorials of the family. Regarding the arms and crest used by this family, I find, in a section of a work giving examples of the various parts of the body borne in court armour, the following from an abridged edition of Gwylim:—"Barways six pieces, or one sable, on a pale gules, a woman's dug distilling milk p. p. r. by the name of Dodge. This coat was granted by James Hedingby Gayen king of arms to Peter Dodge, of Stepworth, in Cheshire, for services rendered to King Edward the First." The patent is dated April 8th, i. e. the 34th of Edward I., and is in French. Some years ago I remember to have seen a different account and emblazoning. I think it was in the *Gentleman's Magazine*. There it is given, "Argent or a pale a woman's dug distilling milk," without the barway of six, in allusion to a Dodge being the first to give suck after the landing of Edward I. (circ. 1274). Can anyone point out which is correct, and if the coat belonged to the Dodes of Offerton? It is rather singular Ormerod, in the old edition of the "History of Cheshire," does not mention the family, but in a more recent work, "Magna Britannica," by Lysons, vol. 2, p. 785, is a paragraph relating to Offerton, and a Mr Robert Dodge, who in the year 1765, gave a rent charge of £1 per year for the purpose of paying the school charges of one or more poor boys of this township. There is a cluster of very old houses now standing in Offerton which is known as Dodge Fold, and in 1875 was in the hands of the trustees of the late Mr John Slack. Is the charity now extant, and by whom should it be administered? W. H. B.

[1385.] HAZEL GROVE STOCKS.—Can any of your readers give any information as to when the old "Stocks" at Hazel Grove, near Stockport, were removed, and where they originally stood when in use? I am told that one part is still prostrate, lying between the village and the station. I. A. FINNEY.

SATURDAY, JUNE 2ND, 1883.

Notes.**UNLUCKY NUMBERS.**

(No. 1268.)

[1386.] Seeing the above query still remaining unanswered, I beg to submit to your readers, with your permission, the following extract from an old volume bearing on the subject. It treats on the magic number seven:—"Seven is composed of the two first perfect numbers—equal and unequal—three and four; for the number two, consisting of repeated unity, which is no number, is not perfect; it comprehends the primary numerical triangle, or trine, and its square or quartile conjunctions, considered by the favourers of planetary influence, as of the most benign aspect. In six days creation was perfected, the 7th was consecrated to rest. On the 7th of the 7th month a holy observance was ordained by the Chaldees of Israel, who fasted 7 days and remained 7 days in tents; the 7th year was directed to be a Sabbath of rest for all things, and at the end of 7 times 7 years commenced the Grand Jubilee. Every 7th year the land lay fallow; every 7th year there was a general release from all debts, and all bondsmen were set free. From this law may have originated the custom of our binding young men to seven years' apprenticeship, and of punishing incorrigible offenders by transportation for 7, twice 7, or three times 7 years. Every 7th year the law was directed to be read to the people; Jacob served 7 years for the possession of Rachel, and also another 7 years. Noah had 7 days warning of the flood, and was commanded to take the fowls of the air into the ark by 7, and the clean beasts by sevens. The ark touched the ground on the 7th month, and in 7 days a dove was sent, and again in 7 days after. The 7 years of plenty and the 7 years of famine were foretold in Pharaoh's dream, by the 7 fat and 7 lean beasts, and the 7 ears of full and the 7 ears of blasted corn. Nebuchadnezzar was 7 years a beast, and the fiery furnace was heated 7 times hotter to receive Shadrach, Meshech, and Abednego. The young of animals were to remain with the dam 7 days, and at the close of the 7th to be taken away. By the old law a man was commanded to forgive his offending brother 7 times, but the meekness of the last revealed religion extended his humility and forbearance 70 times 7. "If Cain shall be revenged 7 fold, truly Lamech 70 times 7." In the destruction of Jericho 7 priests bore 7 trumpets 7 days; on the 7th they sur-

rounded the walls 7 times, and after the 7th time the walls fell. Balaam prepared 7 bullocks and 7 rams for a sacrifice; 7 of Saul's sons were hanged to stay a famine; Laban pursued Jacob 7 days' journey; Job's friends sat with him 7 day; and 7 nights, and offered 7 bullocks and 7 rams as an atonement for their wickedness. In the 7th year of his reign King Ahasuerus feasted 7 days, and on the 7th directed his 7 chamberlains to find a queen who was allowed 7 maidens to attend her. Miriam was cleansed of her leprosy by being shut up 7 days; Solomon was 7 years building the temple, at the dedication of which he feasted 7 days. In the tabernacle were 7 lamps; 7 days were appointed for an atonement upon the altar, and the priest's son was ordained to wear his father's garment 7 days. The children of Israel eat unleavened bread 7 days; Abraham gave 7 ewe lambs to Abimelech as a memorial for a well; Joseph mourned 7 days for Jacob. The Rabbins say that God employed the power of answering this number to perfect the greatness of Samuel, his name answering the value of the letters in the Hebrew word which signify 7; whence Hannah, his mother, in her thanks says "that the barren had brought forth 7." In Scripture are enumerated 7 resurrections—the widow's son by Elias, the Shunamite's son by Elisha, the soldier who touched the bones of the prophet, the daughter of the ruler of the synagogue, the widow's son of Nain, Lazarus, and our blessed Lord. The apostles chose 7 deacons. Enoch, who was translated, was the 7th after Adam, and Jesus Christ the 77th in a direct line. Our Saviour spoke 7 times from the cross, on which He remained 7 hours; He appeared 7 times; after 7 times 7 days he sent the Holy Ghost. In the Lord's Prayer are 7 petitions contained in 7 times 7 words, omitting those of mere grammatical connection; within this number are connected all the mysteries of the Apocalypse, revealed in the 7 churches of Asia. There appeared 7 golden candlesticks and 7 stars in the hand of him that was in the midst; 7 lambs before the 7 spirits of God; the book with 7 seals; the lamb with 7 horns and 7 eyes; 7 angels with 7 seals; 7 kings; 7 thunders; 7 thousand men slain; the dragon with 7 heads and 7 crowns; the beast with 7 heads; 7 angels bringing 7 plagues; and the 7 phials of wrath. The vision of Daniel was 70 weeks; the Elders of Israel were 70. There are also numbered 7 heavens, 7 planets, 7 stars, 7 wise men, 7 Champions of Christendom, 7 notes in music, 7 primary colours, 7 deadly sins, 7 sacraments in the Roman Catholic Church. The 7th son was considered as endowed

with pre-eminent wisdom; the 7th son of a 7th son is still thought to possess the power of healing diseases spontaneously. Perfection is likened to gold 7 times purified in the fire, and we yet say "you frighten me out of my seven senses." The opposite sides of every face on the dice make 7; whence players at hazard make 7 the main. Hippocrates says that the septenary number, by its occult virtues, tends to the accomplishment of all things to be the dispenser of life, and fountain of all its changes, and, like Shakespeare, he divides the life of man into 7 ages. In 7 months a child may be born and live, and not before: and anciently it was not named before 7 days, not being accounted fully to have life before that periodical day. The teeth springs out in the 7th month, and are shed and renewed in the 7th year, when infancy is changed to childhood. At twice 7 years puberty begins; at thrice 7 years the faculties are developed, manhood commences, and we become legally competent to all civil acts. At four times 7 man is in full possession of his strength; at five times 7 he is fit for the business of the world; at six times 7 he becomes grave and wise or never; at 7 times 7 he is in his apogee; and from that time he decays; at eight times 7 he is in his first climateric; at nine times 7, or 63, he is in his grand climateric, or year of danger; and ten times 7, or three score years and ten, has by the Royal Prophet been pronounced the natural period of human life. The shield of Ajax consisted of 7 bull's hides; there were 7 chiefs before Thebes. The blood was to be sprinkled 7 times before the altar. Naaman was to be dipped 7 times in Jordan. Apuleius speaks of dipping the head 7 times in the sea of purification. In all solemn rites of purgation, dedication, and consecration, the oil or water was 7 times sprinkled. The house of wisdom in Proverbs, had 7 pillars. WARREN-BULKELEY.

WHITSUNTIDE IN THE OLDEN TIME.

[1387.] Whitsuntide was anciently observed with a number of ceremonies, most of which are now forgotten, or only partially exist in remote parts of the country. The most general of these was the custom of holding what were called Whitsun Ales, which consisted of public diversions and entertainments, accompanied by pageants, games of sport, and other displays of festivity. In the Catholic times, and for a considerable while afterwards, every parish, more or less, took a part in these kind of amusements, to defray the expenses of which collections were regularly made and most of them, as was the case at Easter and other great festivals, kept or provided dresses and other

paraphernalia, for the representation of different characters, in order to give to the celebration of these rites a more showy and dramatic effect.

Q.C., Stockport.

SAMUEL THORLEY, THE CONGLETON MURDERER, AND DR. TRAITBECK.

[1388.] A few more facts about the eccentric murderer, Samuel Thorley, have fallen in my way, and may possess some interest with Stockport readers. By way of introduction, the following is a copy of a letter which was sent by an apothecary of considerable repute to his sweetheart at Macclesfield. "My Dear Molle,—This with my love to you, and to acquaint you that Sam Thorley is to be hung in Jeyes to-morrow by twelve o'clock, at Congleton town, and I shall be glad to see you and Mrs Thompson and Cheaney at my house to take a dinner with me. I shall have a shoulder of mutton and potatoes for dinner, for I have had many a dinner with you; then I hope you will see the place where you will end your days. From your affectionate till death, Samuel Traitbeck, Congleton, April 10th, 1777." To this old copy is added in another hand, "Does Dr. Traitbeck hope his beloved will end her days at the gibbet, or at his own house. Who was Traitbeck and what is hung in Jeyes? S.C." Samuel Traitbeck was an apothecary of considerable repute in Congleton for many years, and also a capital burgeo of the ancient body corporate of that period. Dr Traitbeck, as he was called, was not a "Methodist parson," as alleged in its proper sense, but he was one of John Wesley's first converts in Congleton, and was permitted to act as a local, but not an itinerant preacher. It appears he took the oaths required under the Conventicle Act, but still he continued in communion with the Church of England during his whole life. The rather business-like and matter-of-fact style of the love-letter would lead to the inference he had passed the years of youthful romance, but the fact is he was a gay widower of 75 summers, and was the father of eleven children. It is not known whether the invitation was declined, or he proved inconstant does not appear, but it has been ascertained beyond all doubt the August following the date of the above letter he espoused at Astbury Church Ann, the daughter of the Rev. Joseph Guilford, who was one of the first itinerating Wesleyan ministers. He was blessed with two more daughters in his still older age. He died in 1785; aged 82. His widow re-married, and died in 1825, aged 82, so that when she "buckled to" with the stout old doctor she was at the comely and

pleasant age of 34. Jeyes, or Jipps, is an abbreviation of the word gibbet. E.H.

Replies.

THE CROSS OF NETHER ALDERLEY.

(No. 1110.)

[1389.] In turning back the pages of history to the time when the Arderne, in the 12th century, owned the land and patrimony of the Church of St. Mary, at Alderley, we read of a market being granted to this place, to one Wakelin de Arderne, in the year 1253, to be held at the Market Cross, together with a fair to be held for three days, at the festival of St. Lawrence. It is very probable that the cross would be placed here about this time, unless it was erected prior to this time by the monks of *Dieu la Cres* Abbey, near Leek, who, it appears, possessed lands here, and placed it on this site to assert their right to a preaching station. The necessity of a Market Cross at this period was due to the fact that very few people could read. The advantages of learning was confined principally to what could be gained from the nearest Monastery, probably that at Monks Heath, or the Abbey of *Dieu la Cres*, near Leek, where the monks made it a point of duty to instruct all who put themselves under their care for that purpose, but this being only a privilege of the great, very few people were blessed with much learning, and the site of Market Cross was the place where those who could not read, yet were able to make their contracts for the produce of the market or fair, and most other agreements, such as the purchase of land, &c., or any thing which required attesting was invariably made at the foot of the cross, in presence of witnesses, or where there was not a cross erected they made a mark of a cross on the agreement, in presence of others. This, no doubt, was the origin, and the above would be the time of its erection. I may add that in the Saxon ages market crosses were erected on land given by the lords of the soil, to commemorate the first preaching of the gospel on that spot, and where such preaching was continued until churches could be built. They were afterwards used as stations in religious processions, similar to the one at Gawsworth, for occasional preaching in the open air. Their position was frequently at the meeting of different ways, as this at Alderley, and also at Gawsworth. Market crosses were to be found in most places possessing the privilege of a market.

I. A. FINNEY.

NAILS OF THE CROSS.

(No. 1212)

[1390.] Seeing an unanswered query (1212) in your paper of the 19th inst., requiring information as to the Nails of the Cross, the writer, a traveller in Italy and Spain, states herewith, to the gratification of the inquirer, that nearly every cathedral or larger church in those countries is in possession of nails of the Cross, which, if taken together, will produce a few cwts. Of course, all are firmly believed to be genuine. The same is the case, but still to a larger extent, with the wood of the Cross. The inference is obvious, and needs no explanation. ANONYMOUS, Manchester.

ARMS OF THE DODGE FAMILY.

(No. 1884)

[1391.] The grant which is referred to by W.H.B. is a barbarous instance of what has been termed in heraldic parlance as "Canting Arms." In a copy of the work alluded to by W.H.B., dated 1726, the original spelling is preserved "Dugg." The name immediately preceding Dodge, vol. 1., pp. 536, is Quartermain, of Oxfordshire, the arms being a fess sable, between four dexter hands coupé at the wrist, gules. In the same category occur bearing of hands for Mainstone, and the ennobled family of Maynard, whose punning motto of *Manas justa nardus* fixes the stigma of "canting" on the arms borne by that most noble and right honourable house, as Gwiliam calls it. On consulting Park's General Armoury, sub voce Dodge, it will be seen that the modern rendering, a "woman's breast" is given, and thus the primary allusion is lost or concealed. The crest of the family is also there, stated to be a "demi-sea dog, azure, collared, finned, and purpled," or, and under, Dod, Dode, Dodds, or Dagge (probably it was pronounced as "Dodge," this last being, doubtless, only a corruption of "Dodds"). The arms will be found vert, three dog fishes or. Another coat for Dodge is given in Burk (Suffolk), Barry of six or and sable on a pale, gules, an eye argent weeping and dropping or, a variation easily accounted for. Heraldry abounds with examples of this kind of coat armour, adopted in most cases solely with reference to some peculiarity of name real or assumed. Other instances are given, which we need not cite here.

STUDENT.

Queries.

[1392.] THE OLD WOMAN OF BERKELEY.—In reading a book the other day I met with a reference to

"The Old Woman of Berkeley." Who was she, and what is her history. MAX.

[1393.] BELL THE CAT.—Can any of your readers inform me how the term "Bell the Cat" originated, and what is its meaning? J. SAXTON.

ANECDOTE OF DR WATTS.—It was so natural for Dr Watts, when a child, to speak in rhyme, that even at the very time he wished to avoid it, he could not. His father was displeased at this and threatened to whip him if he did not leave off making verses. One day, he was about to put his threat into execution, the child burst into tears, and on his knees said,

Pray, father do some pity take,
And I will no more verses make.

"Ticket," said the collector, as he opened the door of a carriage in which sat a man who looked as if he was anchored to his seat. The fellow addressed handed over the required pasteboard, which was duly punched, and looking around, the collector said, "Where's your friend?" "What friend? I have no friend." "Where is the party occupying this seat with you?" "I'm alone," said he, looking somewhat puzzled at being questioned. "Then what are you doing with two portmanteaus?" "Why, I haven't any," at the same time moving his feet with exertion. "Oh, excuse me," said the collector, and as he dropped off the step he was heard to remark "The biggest feet I ever saw."

A GHOST STORY.—A lady of the true vixen type who was very much put about by the devotions of her husband to the shrine of Bacchus, in order to put a stop to his idolatry, and his late hours as well, engaged her brother to impersonate a ghost, and to frighten her lord and master (?) as he returned from one of his devotional excursions. Accordingly, as the devotee of the jovial deity was proceeding along a dark road on his homeward walk, out sprang a spectral figure and confronted the reeling bacchanalian. "Hulloa," said he, not at all put out by the apparition, "Who (hic) the devil are you (hic)?" "The devil himself," said the spectre in sepulchral tones. "The devil," cried the drunken man, "then give us your hand, old boy (hic), for I've married your sister."

How HE GOT OUT OF IT.—A commercial gentleman once had an Irish servant who was occasionally entrusted to collect small accounts. One day his master found, on examining the money, that he had taken a bad sovereign, and handing it to him says, "You will have to get rid of it." Pat put the coin in his pocket, and no more was said about the matter at the time. A day or two after, being out with his master on a journey with a horse and trap, on coming to a tollgate the gentleman gave Pat fourpence to pay the toll with, which he did, and drove on. Immediately after Pat, turning to his master with a radiant face, says, "Bedad, I've got out of it." "Got out of what?" says his master. "The bad sovereign," says Pat. "Indeed," said the gentleman, "how did you manage it, Pat?" "Sure," says Pat, "I slipped it between the coppers and gave it to the tollgate man, and he never seen it."

SATURDAY, JUNE 9TH, 1883.

Notes.

AN ANCIENT RECORD CONCERNING CHESTER SHERIFFS.

[1394.] In a MS. written by Daniel Ritson, in 1795, there occur some extracts from an ancient MS., two of them relating to Chester. "In 1507 there was so great a plenty of wheat in the city of Chester that it sold in the Market Place at 10d in the bushel. In 1569 the two sheriffs of Chester quarrelled on account of a public election, and fought with their white staves, for which they were respectively fined £10." Another entry, not referring to any particular locality, says in 1550 all maidens were put out of taverns, and men servants put in their places. S. J. P.

THE MOSSES, MOORS, AND HEATHS OF THE COUNTIES OF CHESHIRE AND LANCASHIRE.

(No. 988)

[1395.] In No. 988 of these Notes I gave a few remarks on this subject. In addition to those named, there is Timperley Moss, Broadheath, and Knutsford Heath. It is very probable the first would form a connection between Hale Moss and Carrington Moss, but whilst the latter retain their boggy nature, of the former hardly a trace remained about nine years ago. At that time there was a little patch which lay between Timperley Station and Skelton Junction, which is marked moss in the ordnance map; moreover, there is in the same neighbourhood a lane which is known as Moss Lane. But it is fairly deducible that at no remote period the waste lands of Timperley were rather extensive, for, on referring to ancient records, it is found in 1811 "a recovery was suffered at Chester Assizes of certain lands in Timperley which included 20 acres of wood, 200 acres of furze and heath, 100 acres of moor, and 20 acres of land covered with water, with common of pasture and common of Tarbary." Several mosses existed in addition to these, and I find it has been stated there was the moss which was drained by Mr Sam Brooks in order to construct Whalley Range. There was also Oose Moss, from which Oosend Clough was said to have taken its name. Then there was a moss near the boundaries of the township of Withington and Moss Side, from which the latter township took its name. There is also a tradition of a moss which preceded the present Victoria Park. We have also heard of Grindlow Marsh, and it is very probable many of these were identical. In old deeds a reference is made to Gren-

law More, Green lo Marsh, Grene low Eth (Heath), Green law Crosse, and Grene law acre. The majority of these must unquestionably apply to the same waste. There is also an allusion to a Grene Low Lache. I think it may be fairly understood that "lache" was sometimes synonymous with "marsh," or that Grene low Lache was merely a pool in Grene Low Marsh. Camden has described mosses as "standing mears." The following definitions may help the antiquarian student in solving the difficulty:—"Leach, a lake, lane" (Grose's "Glossary of Provincial and Local Words Used in England.") "Letch, a long narrow swamp in which water moves slowly among rushes and grass, a wet ditch" (Brockett's "Glossary of North Country Words.") Under "Leck, to leak," Mr Brockett gives the derivation "lek to leak." From a reference made in an undated deed, which has been shown to have been executed prior to 1224 (see Booker's "History of the Ancient Chapel of Birch,") Matthew, son of Matthew de Hathersage, who held the Manor of Withington, including Rusholme, from the Grelles lords of Manchester, granted to Richard de Trafford "twenty acres bordering on Tollache, beginning at the Great Moss in the going up to Goslache as far as the boundary of Platt towards Grenchow lache, together with the right of common pasture in Wyddine." In the reign of Edward II., Nicholas de Longford, who, by his wife, succeeded to the possessions of the Hathersages, confirmed to Henry de Trafford the grant in question, by a deed in which it is described as "a certain tract of waste land, the boundaries beginning at Goslache to the Hunt Lane in Platt, following the King's Highway towards the north as far as Grenlowe Lache, and so descending Grenlowe Lache towards the west as far as Kem Lache, crossing towards the south by the wel's and ditch as far as the Jhieldhouse ditch, thence going up as far as Goslache, and along Goslache as far as the aforesaid Hunt Lane in Platt." In this same year, 1317, Nicholas de Longford granted to Sir Henry de Trafford the right to dig turf on the Jheldhouse Moor. The situation of the Jhield, or Guild, or Heald House we know. Dog Kennel Lane was formerly called Goslache Lane. The question arises—Where and what was the Goose or Gorze Loche, and which was the Hunt Lane? The fact that the Grindlow Lache was in Rusholme, and the direction of all that now remains of Grindlow Lane, again brings to mind the moss which is obliterated by Victoria Park.

STUDENT.

THE CHESTER PLAYS.

[1396.] The following, from a contemporary, is, I think, worthy of preservation in your notes and queries:—"The importance of examining the covers of old books is now generally acknowledged by all bibliographers, and many curious finds have from time to time resulted. A fragment of parchment which once formed part of a binding has recently been submitted by Mr C. W. Sutton, the chief librarian of the Manchester Free Library, to Mr F. J. Furnival, M.A., who finds it to be a fragment of a late 15th-century MS. of the Chester Plays. It reads as follows:—

Heare Beegynneth the Pagant which meroyoneth of the
Resurrecyon of Ch ys:e.

PYLATE.

Per nous, Sir Cayph s,
Mt :ous, e nous, Syr Annas,
Et syn Disciple Judas,
Quale treason fuyt,
Et graunde lloyes de luryte,
A my war f'e delyvere
Nostro dams fuit lugge
Per lure roy escrete.

[1]

Yee I or'es and La'yes, so lufie and lere,
Yee Kymors Yee known Knyghtes of Kynde (?)
Harcen all heth urwardes my hestes to here;
For I am most f-yrest and freshest to fynde,
And most hyghost I am of estate.

(Eight lines missing, four of stanza 1 and four of stanza 2.)

They cryden on mee all with one voyce,
These Jewes on mee made pyteous noyse;
I gave leave to hang hym on croyse;
This was thr ough Jewes redde.

[2]

I drede yet least hee will hus greere,
For that I sawe I may well leene;
I saw the stones beegyn to cleene,
And dead men vpryse.
In this Cytte all abowte,
Was none so s'urne nyfe so stowte
That durst once l oke vp for dowble;
They calde so sore Agrye.

[3]

And therefore, ser Cayphas, yet I drede
I east theare were peryll in that dede;
I saw him hange on roode and bleede
Tyl all his blood was shed.
And when hee sholde his de'vhe take,
The weddar waxed wonderu' b'e'e,
[Lee'e] thunder and earth leagon to quite;
The eof I am a-dred.

[4]

CAYPHUS.

And this was yesterday ab wte none

It will be seen that it is the speech in which Pilate accuses and excuses himself for having sentenced Christ at the request of his enemies. The Chester plays were representations of scriptural subjects, and were acted by members of the trade guilds in that city on Whitsuntide. The "mysteries" were originally acted in churches, but afterwards stages—usually of three floors—were erected for the performance. The Chester plays were acted upon 'a high scafolde with

2 rowmes, a higer and a lower upon 4 wheeles.' The author of the plays, according to a late tradition, was 'Randall Higgenett, a monk of Chester Abby.' The late Mr Thomas Wright edited these plays for the old 'Shakspere Society' in 1847. The play of the 'Resurrection' was enacted by the skimmers. The fragment of only part of a leaf now in the Manchester Free Library nevertheless furnishes, as the *Academy* points out, 'a few better readings than the printed text.'

CESTRIAN.

FOLK-LORE OF LANCASHIRE FUNERALS.

[1397.] In Harland and Wilkinson's *Lancashire Folk-lore*, published in 1867, at page 270, reference is made to the Lancashire custom of throwing into the grave sprigs of bay, rosemary or other odoriferous evergreens, which had been previously distributed amongst the relations and their attendants. It appears to have formerly been the custom to place some of these sprigs in the hands of the corpse, and sprigs were also thrown into the grave. In the trial of Nich. Wilkinson, Dr. Herd, and Henry Worswick, for the murder of George Battersby at Clitheroe, on the 25th March, 1773, tried at Lancaster, 3rd April, 1778, 5th edition, Clitheroe, 1816, page 23, the following questions and answers occur:—
"Q. Is it customary to put leaves in the coffin? A. Peter Hilton, gravedigger: When I have been digging I have found them in the ground. I have seen things put in a coffin such as bay leaves." I remember in 1833 it was quite a custom to put rosemary, flowers, &c., in the hands of a corpse. It was continued 10 years after that, for rosemary was supplied in my recollection from my father's garden.

E.H.

Replies.

BELL THE CAT.

No. (1833)

[1398.] The origin of this phrase may be found in Scott's *Tales of a Grandfather*, and was the sobriquet of Archibald Douglas, Great-Earl of Angus, who died in 1514. The following is the passage referred to:—
"The mice being much annoyed by the persecutions of a cat, resolved that a bell should be hung about her neck to give notice of her approach. The measure was agreed to in full council, but one of the sager mice inquired, 'Who will undertake to bell the cat?' When Lauder told this fable to a council of Scotch nobles, met to declaim against one Cochran, Archibald Douglas started up, and exclaimed in thunder, 'I will;' and hence the sobriquet referred to."

SCOTIA.

THE NUMBER SEVEN.

(Nos. 1:63 1386.)

[1399.] Since forwarding my last communication on the above I have selected the following from various sources. There are seven bodies in alchemy, the Sun is gold, the Moon silver, Mars iron, Mercury quicksilver, Saturn lead, Jupiter tin, and Venus copper. There are Seven Champions of Christendom: St. George for England, St. Andrew for Scotland; St. Patrick for Ireland; St. David for Wales; St. Denys for France; St. James for Spain; and St. Anthony for Italy. Rome was built on seven hills. There are seven mortal sins—pride, wrath, envy, lust, gluttony, avarice, and sloth; and likewise seven virtues—faith, hope, charity, prudence, justice, fortitude, and temperance. There are seven senses. In eastern mythology there were seven sleepers. To Mary, the mother of our Lord, are attributed seven sorrows and seven joys; the sorrows were Simeon's prophecy, the flight into Egypt, Jesus missed, the betrayal, the crucifixion, the taking down from the cross, and the ascension; the seven joys were the annunciation, the visitation, the nativity, the adoration of the Magi, the presentation in the Temple, finding the lost child, and the assumption. In the sixth century existed the seven wise men of Greece, noted for their maxims. There are seven wonders in Wales:—Snowdon, Pystyl Rhaiadr Waterfall, St. Winifred's Well, Overton Churchyard, Grosford church bells, Wrexham tower, Llangollen bridge; Derbyshire also has its seven wonders: The three caves called Eden, the Devil's, and Pool Cavern; St. Anne's Well, Tideswell, which ebbs and flows, although so far inland; Sandy Hill, or Mam Tor, also called the Shivering Mountain, which never increases at the base or abates in height; and the Forest of the Peak, which bears trees on hard rocks. We have also the seven wonders of the world,

The Pyramids first, which in Egypt were laid,
Next Babylon's Garden for Amytis made;
Then Mausolos's Tomb of affection and guilt;
Fourth, the Temple of Dian, Ephesus built;
The Colossos of Rhodes, cast in brass, to the sun;
Sixth Jupiter's Statue, by Phidias done,
The Pharos of Egypt, last wonder of old,
Or Palace of Cyprus cemented with gold.

WARREN-BULKELEY.

Queries.

[1400.] "THOSE EVENING BELLS."—I have heard it asserted that Moore received the inspiration of the above poem from the ringing of the bells of a Cheshire village. Can any reader of Notes and Queries furnish the name of the village?

MUSICCS.

[1401.] **TUNE THE OLD COW DIED OF.**—What is the origin and meaning of the above saying, so often heard in country places? RUSTIC.

[1402.] **PARSONS OF MELLOR.**—I was favoured by a friend and allowed to inspect some MS. sermons some 20 years ago, which, from the endorsement, showed they had been preached at Mellor, Brierley, &c., from 1773 to 1807. They are written on half sheets foolscap paper, folded in four, making a small octavo. On one of the fly leaves was a proclamation for a general fast, including an invitation to a funeral, and the usual present of hatband and gloves, in which the writing of the undertakers was carefully erased with the pen, and the clean part used by the clerical scribe. It is rather remarkable he used stenography to a great extent, and there were few sentences in plain writing. Some account who this parson was and his history is desirable. I find in 1857 the Rev Matthew Freeman was incumbent.

ANTIQUARY.

THE EARLY WATCHES.—Edward VI. appears to have been the first Englishman to wear a watch, and this consisted of "onne larum or watch of iron, the case being likewise of iron gilt, with two plumetts of lead"—that is to say, it was driven by weights. This is supposed to have been received by the king as a present from Nuremburg, and was playfully called a Nuremburg animated egg. An Italian sonnet, written by Gasper Visconti in 1490, makes mention of watches, and Shakespeare refers to one in "Twelfth Night," when he makes "Malvolio" say, "I frown awhile and perchance wind up my watch." Queen Elizabeth had a watch in shape exactly like a duck, with chased feathers, the lower part of which opened, and the face or dial was of silver, ornamented with a gilt design. The outer case was of brass, and that in its turn was covered with black leather ornamented with silver studs. Mary, Queen of Scots, gave a curious token of her affection to her faithful maid of honour, Mary Seaton, in the shape of a watch in the form of a skull, the dial occupying the place of the palate and the works that of the brains. The hours were marked in Roman letters. A bell in the hollow of the skull received the works and a hammer struck the hours. Striking watches were uncommon, and in the time of Louis XI. a stolen watch was discovered in possession of the thief by its striking. Guy Fawkes and his associates had a watch when they intended to blow up the Houses of Parliament, "to try conclusions for the long and short burning of the fusee." All these early watches had but one hand and required wind-up twice a day, until, in 1850, springs were substituted for weights.

SATURDAY, JUNE 16TH, 1883.

Notes.

THE BROOKLYN BRIDGE.

[1403.] The recent catastrophe at New York has caused a great sensation throughout the civilised world, and people feel an interest in ascertaining the dimensions of this vast structure, that connects the chief city of the Union with its sister city. The following information is taken from the *New York Sun*:—Construction commenced Jan. 3, 1870. Size of New York caisson, 172 feet by 102 feet. Size of Brooklyn caisson, 168 feet by 102 feet. Timber and iron in caisson, 5,253 cubic yards. Concrete in well holes, chambers, &c., 5669 cubic feet. Weight of New York caisson about 7000 tons. Weight of concrete filling, 8000 tons. New York tower contains 46,945 cubic yards of masonry. Brooklyn tower contains 38,214 cubic yards of masonry. Length of river span, 1595 feet 6 inches. Length of each land span, 930, 1860 feet. Length of Brooklyn approach, 971 feet. Length of New York approach, 1562 feet 6 inches. Total length of bridge, 5989 feet. Width of bridge, 85 feet. Number of cables, 4. Diameter of each cable, 15 1-4 inches. First wire was run out May 29, 1877. Cable making really commenced June 11, 1877. Length of each single wire in cables, 3579 feet. Length of wire in four cables, exclusive of wrapping wire, 14,361 miles. Weight of four cables, inclusive of wrapping wire, 3538 1-2 tons. Ultimate strength of each cable, 12,200 tons. Weight of wire, nearly 11 feet per pound. Each cable contains 5296 parallel, not twisted, galvanized steel oil-coated wires, closely wrapped to a solid cylinder 15 3-4 inches in diameter. Depth of tower foundation below high water, Brooklyn, 45 feet. Depth of tower foundation below high water, New York, 78 feet. Size of towers at high water line, 136 feet by 59 feet. Size of towers at roof course, 140 feet by 53 feet. Total height of towers above high water, 278 feet. Clear height of bridge in centre of river span above high water at 90 degrees F., 135 feet. Height of floor at towers above high water, 119 feet 6 inches. Grade of roadway, 3 1-4 feet in 100 feet. Height of towers above roadway, 159 feet. Size of anchorages at base, 129 feet by 119 feet. Size of anchorages at top, 117 feet by 104 feet. Height of anchorages, 89 feet front, 85 feet rear. Weight of each anchor plate, 23 tons. Engineer, Colonel W. A. Roebling.

J. HADFIELD.

THE TOWER HILL SCAFFOLD.

[1404.] A writer in *Land* says:—A railway ventilating shaft could hardly be considered a suitable memorial of an important historical site even by a railway director. Yet that is the present monument on Tower Hill, marking the site of the scaffold which, in its day, was dyed by some of the best blood of England, from 1461 down to 1745, when the unfortunate adherents of the old dynasty suffered the penalty of their fated devotion. This "approved institution" stood 30 yards in front of No. 14, then the Transport Office. In 1797 an Act of Parliament was passed for enclosing Tower Hill, and also for cleansing, improving and maintaining it, and the area became a grass covered square. The ground having been taken up by the railway company's operations, the trustees of the square took the opportunity of verifying the statement by searching for the remains of the scaffold. The made ground was about two feet deep, and had been turfed over. When this was removed, and the workmen dug down, they came upon four posts forming the points of a parallelogram about 14 feet by 10 feet, with one post midway pushed further out. The posts had been roughly broken short off when the scaffold was last used. The ground has now been replaced, and the site marked by pegs. "The 30 paces" were a diagonal walk bearing to the left of No. 14, and the railway ventilating shaft is within a few paces southwards.

A. J. WARTON.

LONGEVITY IN DERBYSHIRE.

[1405.] There are numerous instances in this county of a prolonged extension of human existence. In the reign of Edward the Second, Sir Ralph Vernon, who was styled the long liver of Sudbury, died at the advanced age of 150 years. 1640. William Cooke, of Barlborough, aged 100. 1657. Adam Nooley, of Allen Hill, near Matlock, aged 100. 1669. Grace Wooley, the wife of the before-named Adam Wooley, aged 110. 1718. November 19, in Taddington Churchyard, William Howard, aged 118. 1789. Cornelius Crich, of Ashover, aged 101. 1792. Mary Bate, of Beighton, aged 105. 1795. Mary Gratton, of Taddington, aged 105. 1820. Sarah Hollins, of Semmercotes, aged 102. 1821. Alice Buckley, of Taddington, aged 106. 1827. May 3, Thomas Withers, of Heath, near Chesterfield, aged 102. 1827. December 4, Mrs Turner, of Moorwood Moor, aged 103. In the *Derbyshire Chronicle*, for the 18th of July, 1845, will be found notices of 15 persons living at Blackwell, whose united ages amounted to the surprising number of 1249 years, averaging 83 years each; and in the village of Eyam

there were three persons whose united ages amounted to 264 years. There is another curious circumstance connected with this county. At the census of 1831 the county of Derby contained 189 persons who were 90 years old, and 28 persons who were 100 years old and upwards. Taking Taddington as above-named we have the following ages, 118, 105, and 106, which gives a total of 329. In addition to the above, I have been enabled to glean from copies of parish registers additional particulars. In the church registers of Chaddesdon, 2½ miles east from Derby, is an entry from which it appears that Thomas Harris, aged 107 years, was buried 29th of February, 1593. It is also said John Pick died in May, 1666, at the advanced age of 105. At Locke Hall, near Spondon, in 1846, there resided Mrs Drury Lowe, who had just completed her 100 year. In the records of Ashover township I find the family of Crich had for many generations been resident there and had large possessions. The last of the family died in very reduced circumstances at the great age of 101 in the year 1789, and lies buried in Ashover Church. Until within a few months of his death he frequently attended Chesterfield Market. No doubt many records of the same kind remain which have not been noticed, but may be brought forward at an early opportunity.

R.R.

CURIOUS EPITAPHS IN PRESTBURY CHURCHYARD.

[1406.] The following remarkable inscription may be seen on the south side of Prestbury Church, near the town of Macclesfield. The stone is near the chancel door: "Sarah Pickford, sister to the above said James Pickford, was here interred August ye 17, anno dom 1705, and died a bachelour in the 48th year of her age." The employment of the word bachelour for our more modern term spinster is of rare occurrence, even in the writings of ancient English authors, and, although rarely used, Ben Jonson himself has, certainly, used it. Could anyone versed in obituary literature point out a similar use of the word? An entirely different explanation has been given to me by a friend at Alderley Edge. It is to the effect that her real name was Sarah Bachelour, and she was the sister-in-law of James Pickford; but, being resident with the family, was known in the village by the name of Pickford. In close proximity to that above given is another of a stone-cutter:

Beneath this stone lies Edward Green,
Who, for cutting stone, famous was seen;
But he was sent to apprehend
One Joseph Clark at Kerridge End,
For stealing deer of Esquire Downs,
Where he was shot, and dyd o'h' wounds.

How happy must be the shade of that man whose heroic sacrifice has been immortalised. The double "t" in shott may be a pithy and emphatic indication that the man was well shot. E.H.

FOLK-LORE OF LANCASHIRE AND CHESHIRE.—THE ROBIN REDBREAST OR RUDDOCK.

[1407.] In order to illustrate the tradition of the popular belief that the robin redbreast covers dead bodies with leaves, I may quote two or three passages from some of our most popular poets. Shakspeare, whom nothing escapes, has the following :

With fairest flowers,
While summer lasts, and I live here, Fiddle,
I'll sweeten thy sad grave. Thou shalt not lack
The flowers that like thy face pale primrose; nor
The azure harebell, like thy veins; no, nor
The leaf of eglantine, whom not to slander,
Out-sweetened not thy breath; the ruddock would,
With charitable bill (O bird! she shaming
Those rich-vested birds that let their fathers lie
Without a monument!) bring thee all this;
Yea and furred musbuds when flowers are none,
In winter ground thy grave. — *Cymbeline*, act 4, s. 5.

The ruddock, of course, is the old English countryside name for the robin redbreast. In the well-known and familiar ballad of the "Children of the wood," his kind care for the dead is thus alluded to—

No burial these pretty babes
Of any man receive,
Till robin redbreast painfully
Did cover them with leaves.

Horace, the Roman poet, also mentions this office having been performed for him when asleep, and having, as a boy, strayed from home, yet not by the robin, but by the wood pigeon, or, perhaps, the ring dove.

*Me fabulosae vulture la Apullo
Natrix ex ra limen Apulice,
Ludo fatigatumque somno
Fronde nova . uerum palumbes
Texere mihi quid foret omnibus.*

—*Od.*, lib. 8, 4, v. 9.

It would, no doubt, be possible to multiply poetic instances of this kind. STUDENT.

Replies.

BENEFACTIONS TO CHURCHES.

(Nos. 199, 210, 218.)

[1408.] The following is a slight addition to the valuable list supplied by Mr I. A. Finney, of Macclesfield, on the above subject:—In the records of Stanley, a township chapelry, six miles N.E. from Derby, amongst the charities there is one which provides for the supply of sacramental bread and wine. It appears there is in existence a book without date, but written more than 80 years ago, which states that three roods of land lying in Samuel Richardson's Little Butter

were left to buy bread and wine for the holy sacrament for ever for Stanley Chapelry. The field, in 1846, was called Samuel's Buttery, and the residue of it belonged to Richard Bateman, Esq., whose tenant purchases the bread and wine, which is estimated to cost annually the fair rent of this plot of land.

R.I.P.

TUNE THE OLD COW DIED OF.

(No. 1401)

[1409.] In answer to your querist, the following is the popular version of the doggerel asked for :

There was an old man, and he had an old cow,
But no fodder had he to give her.
So he took up his fiddle and played her this tune—
"Consider, good cow consider,
This isn't the time for grass to grow,
Consider, good cow, consider."

AUTOLYCUS.

THE OLD WOMAN OF BERKELEY.

(No. 1392.)

[1410.] According to tradition, this was a woman whose life had been very wicked. On her death-bed she sent for her son, who was a monk, and for her daughter, who was a nun, and bade them put her in a strong stone coffin, and to fasten the coffin to the ground with strong bands of iron. Fifty priests and 50 choristers were to pray and sing over her for three days, and the bell was to toll without ceasing. The first night passed without much disturbance. The second night the candles burnt blue, and dreadful yells were heard outside the church. But the third night the devil broke into the church, and carried off the old woman on his black horse. AUTOLYCUS.

HEIGHTS OF ABRAHAM.

(No. 1065)

[1411.] The heights of Abraham means, in country slang, that a person has become very impudent from ignorance, and makes himself hateful. I have also heard respectable people use the words regarding a lady or gentleman who had excelled in any good way, and appeared to be getting all they desired. They would say such a person had climbed the heights of Abraham. Both phrases are used in the neighbourhood of Nantwich, in Cheshire; also in the neighbourhood of Newcastle, in Staffordshire. W.G.

Queries.

[1412.] CROSSING THE EQUATOR.—Old sea dogs are generally fond of relating some incident connected with the crossing of the line when, according to Marryat, the ship was *en carnaval*. Can any of your readers say how this piece of horse-play originated, and whether it is still kept up? LANDHARK.

SATURDAY, JUNE 28RD, 1883.

Notes.**ENSILAGE.**

[1413.] A contributor to *Chamber's Journal* writing on the above subject says:—"Ensilage may be defined in a few words as simply the placing of green herbage in a pit, which is termed a silo, and in such position and circumstances as will first get rid of, and permanently exclude the destroying and corroding oxygen of the atmosphere. The silo is made either above or below the ground, or partly in and partly out of the ground. It ought to be as far as possible water and air tight, and must be so constructed as to admit of great superincumbent pressure on the contents of the silo, this pressure being absolutely necessary to get rid of the enclosed air. The silo is intended for the storage and preservation of green forage, which may be either wet or dry; and if properly constructed, it allows of the least possible change in substance of that which is packed in it. The object of its construction is to supply the stockfeeder and dairy farmer with nutritious food for his stock, which can be secured independently of the state of the weather, and be convenient of access at all seasons. Though the subject of ensilage has but recently come prominently before the public in its application to the conservation of green food for cattle, the principle on which it is founded is of old date. The *sauerkraut* of the German is but cabbage ensilaged. The writer, 40 years ago, ensilaged green gooseberries by placing them in stone jars and glass bottles. When the bottles were full of the gooseberries, they were placed in saucepans of boiling water, without their stoppers for a couple of minutes; this rarefied and expelled the greater part of the air from amongst the berries, and just as the jars were taken out of the hot water, they were stopped by means of glass stoppers, and waxed round the edges, so as to seal them up hermetically. When the air in them cooled to its normal state, the fruit was practically *in vacuo*, and there was but little of the destructive oxygen gas present. The bottles were then buried in the earth, to keep them cool during the summer and autumn, and at Christmas they afforded green gooseberry tarts. The jar here was the silo, and heat took the place of pressure, to get rid of the oxygen, as is necessary in the ordinary silo." A. BARLOW.

BATH OLD AND NEW.

[1414.] The following cutting from a contemporary

no doubt will be read with interest by many of your readers:—"Some remarkable archaeological discoveries have lately been made in the once-renowned city of Bath. It had been long known that during the Roman settlement there was abundant use of the hot springs and that remains of large baths were buried in the locality. A few years ago, in the progress of some works connected with the springs, the workmen found, 20ft. below the surface, unmistakable indications of one of those baths. Massive pillars, long ranges of steps, leaden lining all of the solid character which marked the work of the Roman builders, proved beyond doubt that this was part of the aquarium in which the settlers had enjoyed their accustomed luxury 1800 years ago. Of course the people of Bath saw it was a duty to push the discoveries as far as possible. The Society of Antiquaries were consulted, and at once offered pecuniary aid for completely uncovering the bath. The Corporation also assisted by giving up a house which stood over it and affording other facilities for the work. After excavations extending through nearly two years the greater part of the base of a magnificent structure has been uncovered, corresponding in size and grandeur to the far-famed baths of Rome itself. And this, it appears, is only one of the structures which existed in *Aquæ Salis*; the remains of others, all immediately adjoining the springs, are buried below the lofty houses and the venerable Abbey Church which now occupy the space. It is a curious coincidence that these discoveries are contemporaneous with a decided revival of the reputation of the Bath waters. Q.C.

**THE RIGHTS AND PRIVILEGES OF THE BURGESSES OF
THE BOROUGH OF STOCKPORT, UNDER THE OLD
CHARTER.**

[1415.] There can be no doubt the granting of the annexed charter to Stockport was considered a privilege of some importance. As information has been asked concerning it by several of your correspondents I now send a copy which came into my possession almost twenty years ago. I believe the original was published in the Rev. John Watson's "*Memoirs of the Ancient Earls of Warren and Surrey*," some time during the reign of Henry III., and it is supposed about the year 1260, Sir Robert de Stokeport, Knight, who at that time was seized of the manor and barony of Stockport, made the town of Stockport a free borough by the following charter. Before giving this with notes to explain the various quaint terms used, it is very desirable to explain the force and virtue of a charter. The word is derived

from the French *chartres*, and is the written evidence of things done, between man and man, and they are divided into those of the King and those of private persons. The King's charters are those whereby the King passeth any grant to any person or body politic; as a charter of exemption of privilege, pardon, or the like. Charters of private persons are deeds and instruments for the conveyance of lands, &c. It is a curious fact that the word charterer in Cheshire signifies a freeholder. The charter in question reads as follows:—

To all men present and to come, who shall see or hear this present charter, Sir Robert de Stokeport sendeth greeting. Know ye that I have given, granted, and by this my present deed confirmed, that the Vill of Stokeport shall be a free borough, (a) according to the charter which I have obtained from the Lord of Cheshire, and that the burgesses inhabiting therein shall have and enjoy all the liberties underwritten. First, that every burgess shall have one perch of land to his manse, and one acre in the field, and that there be paid for every burgage twelvenpence (b) yearly for all rents belonging to the said burgage. But if any chief officer of the Vill shall implead (c) any burgess, if the plea and the accused does not come at the day, nor any one for him within the portranismote, (d) he shall forfeit to me twelvenpence. Also if any burgess shall sue another burgess for debt, and he acknowledges the debt, the chief officer shall set him a day, namely the eighth, and if he come not at that day he shall pay twelvenpence for the forfeiture of the day, and pay the debt and fourpence to the officer. Also if any burgess shall in anger strike or wound another burgess without shedding of blood in the borough he shall make his peace by inquisition of the burgesses saving my right of twelvenpence. Also if any be pleaded in the borough of any plea he shall not answer any burgess or any bailiff or any other person except in the porturanismote, namely, concerning the pleas which belong to the borough. Also if any bur-

a A borough was anciently considered a place of safety and protection. According to Sumner, in the reign of King Henry II., burghs had great privileges, for if a bondsman or servant remained in a borough a year and a day he was by that residence made a freeman. This is the reason they were called free burghs, and the tradesmen in them free burgesses, with a freedom to buy and sell without disturbance, exempt from toll and granted by charter.

b A burgage is a tenure proper to cities, boroughs, or towns, whereby the burghers, citizens, or townsmen hold their lands or tenements of the King or other Lord of the Manor for a certain yearly rent. In primitive times a dwelling-house in a borough town was called a burgage.

c To implead is to sue, arrest, or prosecute.

d Porturanismote is a court kept not only in haven towns or ports, as generally rendered, but in inland towns, the word port in Saxon signifying the same as city.

gess or other person accuse a burgess of theft, the chief officer shall attach him to answer, and stand judgment thereupon in the porturanismote saving my right. Also if anyone be impleaded of his neighbour, or of any other person of such things as belong to the borough, and shall prosecute it for three days, if he have witness of the chief officer and of his neighbours that his adversary hath made default for those three days, he shall not give him any other answer concerning that plea, and the other shall fall into the amercement of the lord. (e) Also the aforesaid burgesses may choose a chief officer (f) out of their own body, whom they will, and remove him at the end of the year, by the advice of the lord or his bailiff. Also any burgess may give in pledge or sell his burgage to any he will, except to the capital lords, Jews, or religious men, but the next heir shall be at liberty to buy it, saving my right. Also the burgesses may distrain their debtors for their debt in the borough if the debtor acknowledge the debt, unless they are tenants of the Borough. Chattels of burgesses ought not to be distrained for any debt but those of the owners. Also, the aforesaid burgesses, of whomsoever they shall buy or sell, wheresoever they shall be in the county of Chester, either in fairs or markets, shall be quit from toll, except in the Wyches for toll of salt. Also, the aforesaid burgesses ought to grind all their corn growing upon their land within the bounds of Stokeport, or corn remaining within the Vill of Stokeport, at my mill or mills for the sixteenth dish, if I have a mill or mills within the division of Stokeport. Also, if the aforesaid burgesses will bake bread to sell they ought to bake it at my oven, if I have any oven in the Vill of Stokeport, and if I have not, let them bake where they will. Also, whoever shall break the assize of the Vill, either in bread or ale, shall forfeit to me twelvenpence for three times, but the fourth time shall be obliged to keep the assize of the Vill. The burgesses shall have common of pasture, and be free in wood, in plain, in turbary, in heath, in pasture, and in all common easments belonging to the Vill of Stokeport, and the aforesaid burgesses shall take in a reasonable way from the aforesaid

e Amercement, from the French *Merci*, signifies the pecuniary punishment of an offender against the King, or other lord in his court, i.e., that he has offended, and to stand at the mercy of the king or lord. (*Cowell. Blount*) It is properly a penalty assessed by the peers or equals of the party amerced for an offence done as for want of suit of court, or for not amending something that he was appointed to redress by a certain time, before or for such like cause; in which case the party who offends puts himself in the mercy of the king or lord.

f The chief officer was in recent times called mayor, but in these days anciently he was called portgreve or chief magistrate. Camden's definition is somewhat different.

woods all their necessities to burn and build with. (g) Also anyone may be at plea for his wife and family; and the wife, or anyone may pay her rent to the chief officer, and do what ought to be done, and follow the plea for her husband if he happens to be absent. Also, a burgess, if he have no heir, may bequeath his burgage and chattels at his death to whomsoever he pleases, saving my right, namely, of fourpence, and saving the service belonging to that burgage, so that it be not alienated to religious persons or Jews. Also, when a person dies, his wife may live in the house with the heir, and shall have necessities there as long as she is without husband, and if she will be married she shall depart freely without dower, and the heir or lord shall remain in the house. Also, when a burgess dies, his heir shall give me no other relief than a sword, a bow, and a lance. No person within my land, as shoe maker, leather seller, dyer, or any such, shall exercise his trade, unless it be in the borough. (h) Also, the aforesaid burgesses shall pay the rent of their burgages at the feast of "All Saints." All the aforesaid pleas shall be determined by the view of the burgesses and my bailiff. Whosoever shall sell his burgage, and depart from the Vill shall pay me fourpence and go freely wherever he will with all his chattels. And I and my heirs grant all the aforesaid liberties and customs to the aforesaid burgesses, and their heirs against all nations will for ever warrant, saving to me and my heirs reasonable tallages (i) when our

g This is a very important clause in the charter, showing the rights and immunities which were enjoyed by burgesses. From previous clauses it will also be seen how burgesses are to be sued. They are not to be impleaded but in their own courts, and stringent regulations are provided to prevent injustice being done. These provisions appear in almost all the ancient charters granted by the Earls of Chester and other Counties Palatine. To be free through Cheshire by land and water from toll passage, frontage, pallage, lastage (or ballast), and all customs except tolls for salt at the Wiche was a very great privilege. Free passage, that is feeding cattle on the commons, housebote—the right to get timber for repairing tenements, and also for burning as fuel. Also, haybote. This word is of Saxon origin, and signifies a recompense, satisfaction, or amendment. Bote is used as synonymous with the French estovers, and, therefore, housebote is as I have already shown, a sufficient allowance of wood to repair or to burn in the house. The latter is sometimes called firebote. There was also ploughbote and cartbote, which means an allowance of wood to be employed in making all instruments of husbandry; and haybote, or hedgebote, is wood for repairing of hay, fences, or hedges. The burgesses are also free in turbarry and pasture, that is the right to dig turf and pasture cattle on common lands. They are also allowed in a reasonable way to take timber for building, etc.

h This system of restricting the trade to the town or burgh is of great antiquity, and was no doubt intended to protect those who held under this lord from interlopers.

i This word is from the French, and is metaphorically used for a part or a share of a man's substance, carved out of the whole, and paid by way of tribute or tax. There are other words which occur in this charter which require explanation. The word vill occurs frequently. It is sometimes taken to signify a manor, or for a parish, or part of it. Taken in its most common acceptation, it means the out-part of a parish, consisting of

lord the King of England shall cause his boroughs throughout England to be talliated. In witness I have put my seal to this present writing, there being witnesses, Sir Hugh de Spencer, Sir Hanson de Massey, Sir William de Massey, Robert de Hyde, Geoffrey de Cheville, Geoffrey de Pownall, Hamou de Brinnington, Robert de Godley, Henry de Worth, and others."

Thus ends the Charter which remained in force until the passing of the Municipal Reform Act.

R.H.

Queries.

[1416.] BIRDS OF ILL-OMEN.—Can any contributor supply me with a list, or tell me where I can procure a list, of birds of ill-omen? In addition to the many that are known throughout the country as birds of evil influence, there are many that are only peculiar in the traditions of a particular district or county. It is of these I more particularly desire information about.

ORNITHOLOGIST.

a few houses, as it were separated from it. It is a part of the old feudal system, and the word vill is derived from villain, a man of base or servile degree, a bondaman, or a servant. A villain regardant to a manor being bound to his lord.

"I tell you, my fat friend, you have no business in that boat," said Theodore Hook, one day, to a fat man in a dingy on the Thames. "No business in this boat, sir. What d'ye mean?" "I mean what I say," coolly responded Hook; "you have no business in it, and I will prove it." "I think, sir, you will prove no such thing," said the navigator; perhaps you don't know, sir, this is my own pleasure boat." "That's it," said Hook, "now you have it; no man can have any business in a pleasure boat. Good day, sir."

THE HASTINGS MILKMAN.—Jinks, the Hastings milkman, one morning forgot to water his milk. In the hall of the first customer on his rounds the sad omission flashed upon Jink's wounded feelings. A large tub of fine clear water stood on the floor by his side, no eye was upon him, and thrice did Jinks dilute his milk with a large measure filled from the tub before the maid brought up the jugs. Jinks served her and went on. While he was bellowing down the next area his first customer's footman beckoned him to the door. Jinks returned and was immediately ushered into the library. There sat my lord, who had just tasted the milk. "Jinks," said his lordship. "My lord," replied Jinks. "Jinks," continued his lordship, "I would feel particularly obliged if you would, from now, bring me the milk and water separately, and allow me the favour of mixing them." "Well, my lord, it's useless to deny the thing, for I suppose your lordship watched me while"—"No," interrupted the nobleman; "the fact is, my children bathe at home, Jinks, and the tub in the hall was full of sea water, Jinks."

SATURDAY, JUNE 30TH, 1883.

Notes.**ORIGIN AND BEGINNING OF THE BARONY OF STOCKPORT.**

[1417.] Immediately connected with the subject of the Stockport Charter is another M.S. document, probably derived from the same source, which is entitled 'A view and account which states and sets forth the original and beginning of the Barony of Stockport, together with the original and continuation of the office of mayor there, and the authority, power, and trust of the said mayor in his office within the said town and barony.' For the original and beginning of the barony it is grounded upon and derived by grant from the Earl of Chester, given by the earl to Robert de Stockport, who was thereby made baron of the Barony of Stockport, and one of the said earl's Barons of Cheshire. My Lord Coke, in his 4th Institutes Title, County Palatine, fol. 21, saith that the Earls of Chester have held this County of Chester as a County Palatine from William the First's time, the Conqueror, until it was annexed and returned again to the Crown, together with the principality of Wales. Hugh Lupus being Earl of Chester was the first created Earl of England by the Conqueror, in these words:—" *Dodi hinc totum comitatum Cestrie tenendum sibi et here diti suis ita libere ut gladium sicut Rex ipse tenebat Angliam ad Coronam,*" upon which saith my Lord Coke likewise, Cheshire is the most ancient and most honourable County Palatine in England, at this day; with which dignity the king's eldest son hath been of long time honoured by the aforesaid grant (according to the same author). Hugh, the said Earl of Chester, had *Jura Regalia* within the county, and consequently County Palatine. (a) Under the authority of the County Palatine so placed in the Earl of Chester, the Chamberlain of the Court of Exchequer began and derived his authority and jurisdiction in which court all matters of equity (b) arising within the county of Chester received decrees and determinations. The chief justice of

Chester was likewise created and began by the said earl, and was the Earl's Chief Justice, before whom all pleas and titles of land within the county have always heretofore been and still are determined, these jurisdictions being allowed to have a legal title and foundation from the beginning and derivation. This appears at large, according to the opinion of my Lord Chief Justice Dyer and the rest of the judges in the resolution of Thomas Radford's case, and for what authority, power, and jurisdiction have been derived and granted from the said earl unto the Barony of Stockport, and the mayor and other officers do stand and have been granted upon the same foundation, with the said Courts of Common Pleas and Exchequer of the said County Palatine. My Lord Coke, in his said title, County Palatine, further sets forth that by virtue of the fore-recited grant from the King to the Earl of Chester, he created eight barons within his county, which says he was the first visible mark of a County Palatine; and saith these barons were of the Earl's Chief Privy Council, and men of the most considerable estates in the county. The number and names of the said barons are reckoned thus by my Lord Coke (to wit):—Thomas Fitz Hugh, Baron of Malpas; Richard de Vernon, Baron of Shipbroke; William Malbanch, Baron of Nantwich; William Fitz Nigill, Baron of Halton; Hammond de Massey, Baron of Dunham Massey; Gilbert de Venables, Baron of Kinderton; Hugh, the son of Norman, Baron of Haweden; and Nicholas Stockport, Baron of Stockport. Stockport being, as before set forth, one of the said earl's baronies, by that relation thereby unto the said Earl of Chester, Robert de Stokeport, baron of the same place, obtained a very large grant and charter to him and his heirs from the earl of incorporating and appointing his officers within the said town and Barony of Stockport, and of divers other privileges and jurisdictions as appears by the original grant from the earl, and divers other confirmations, given from succeeding earls to this and the other baronies. Robert de Stockport, reciting the power, authority, and charter, before mentioned, granted from the earl, he grants a charter before the time of date to his burgesses of Stockport by the words of *Burgeniibus meis de Stockport*; and grants them, amongst other things, that they should yearly, with consent of him or his bailiff, choose of themselves præposition which officer hath been always styled in the Court Rolls, and other records, mayor; and so elected yearly according to the said charter ever since for anything appears to the contrary, and thence the said had officer his original. For the mayor's continuance

^a The word *Jura Regalia* signifies the Royal right of a king.

^b Equity, in its true and genuine meaning, is the soul and spirit of all law, positive law is construed, and rational law is made by it. In this equity is synonymous to justice; in that to the true sense, and sound interpretation to the rule. But the very terms of a Court of Equity and a Court of Law, as contrasted to each other, are apt to confound and mislead us; as if the one judged without equity, and the other was bound by any law. Whereas every definition or illustration to be met with, which now draws a line between the jurisdictions, by setting law and equity in opposition to each other, will be found either totally erroneous or erroneous to a certain degree. 3 Blac., Com. 429.

it is likewise to be proved by ancient deeds and other evidences which are now extant; (c) hat in Richard II's time being near 300 years ago; (d) in Henry IV's time, and other subsequent reigns, the same office was herein being styled by the name of Mayor billo de Stockport. For his authority he is and always hath been *Conservator Pacis* in this town, which before the statute was justice of the peace at common law, and so his authority continues the same still as before the statute, there being no negative words in the same to alter or take away the authority that was in force before the said statute was enacted. He hath always been the chief and head officer of the town, taking precedency before all other officers and persons of the town. Before the mayor for the time being all disturbers and breakers of the peace, and offenders against good order and manners within the said town have been convened and brought by the constable and other inferior officers, and the said offenders have been still punished by the said mayor's authority with the several punishments provided by the law within the said town according to the nature of their several offences. The said mayor in this place and authority is supported by good grounds and warrant of law to do and put into execution what hath been ever used, and by custom appertaining to his office for time beyond all memory or proof to the contrary; the prescription and usage of this office as the continuance of the aforesaid Courts of Exchequer and Common Pleas of Chester being now as strong in law as if they were by grant or Letters Patent from the king at this day granted. (e) This usage for the mayor here, as also all other, the ancient usages, privileges, liberties, and customs within the town, have been confirmed under the great seal of England from the old king in his time and likewise formerly. The mayor here is also an officer of trust for the whole town, and their concernments, as to all their public moneys to receive, secure, put forth, and dispose the same in his name to represent the town upon all their occasions to consult with his brethren, the aldermen, for the making and setting down orders and bye-laws within

c Mayor præfectis urbis. anciently, Meyr comes from the British miret, i.e., custo dire, or from the old English word "maior," namely, potestas, and not from the Latin mayor, is considered to be the chief governor or magistrate of a city or town, as the Mayor of London, the Mayor of Southampton. 4 Blac. Com. 418.

d Richard II began to reign 1377, and reigned 23 years, so it is now 540 years ago.

e It must be remembered this was written before the passing of the Municipal Corporation Reform Bill.

the town upon all occasions for the town's good. For the mayor's election at Leet Court, the mayor is chosen there by the jury of the leet, consisting of aldermen and burgesses who are all to be persons holding lands and burgages of inheritance in the town. The persons they are to make their election of are four burgesses whose names are given to the said jury by the lord of the barony or his steward of the court for that time. After the said election, at the next adjournment of the court, the mayor elected receives his oath from the steward for the year following—according as ever hath been accustomed. When the mayor elected hath received his oath and his staff the mayor who held the peace the year precedent is discharged, and takes his name and place of alderman all his lifetime after, and so it appears by the ancient books and court rolls ever since the office hath been. The aldermen take their place according to their seniority before any other burgesses who have not been in the office of mayor.

E.H.

ANCIENT OAKS.

[1418.] In an article on ancient oaks in the *Newcastle Chronicle* for May 19th, 1883, occurs the following notice:—"The *St. James's Chronicle* states that an oak was felled at Morley, in Cheshire, which produced upwards of a thousand measurable feet of timber. Its girth was 14 yards, and it was supposed to be the largest tree in England. The trunk has been used for some years for housing cattle; and it is said that Edward the Black Prince, once dined under its shade." This tree grew at Morley, in the parish of Wilmslow, in the farmyard called, I believe, the Oak Farm, and now occupied by Mr Thomas Wych. Mr Thomas Wych married a daughter of the late William Oakes, of Morley, and this was the home of the Oakes family 50 years back. I was brought up in Morley, with my grandfather, and have often heard him and others speak of this great oak, and of the inside of it being used for stacking turf, housing cattle, &c. I should like to know if there be any foundation for the tradition of the Black Prince dining under it. The largest oak in Wilmslow Parish in modern times grew in Pownall Carrs, just below the hall. It was felled by the late Hugh Shaw, Esq., of Pownall Hall, about 30 years back, and was bought by the late Richard Barlow, Esq., of Dean Row, Wilmslow. This tree was called the "King Tree," and it was a fine, bonny, healthy tree, like enough to have lived 500 years. It was a piece of vandalism to cut down this fine tree, for money could not replace it. WILLIAM NORBURY.

Replies.BIRDS OF ILL-OMEN.
(No. 1416.)

[1419.] The reputation of all night birds, great or small, is bad, but southern imagination has discovered a remedy to all their spells, which consists of throwing a pinch of salt into the fire as soon as they are heard. The crow, which, in the south of Germany, bespeaks good luck, is anything but that in France, if seen in the morning. The same with the magpie—ill-luck if it flies on your left; if, on the contrary, on the right, you may be assured that the day will be a fortunate one. Could anyone suppose the joyous little songster, the chaffinch, in the list of birds of ill-omen? In the province of Maine and Angoumois, if he perches on the window-sill, it indicates treachery. The Manceaux are not more indulgent for another pretty little bird poetised in legend, the Robin Red-breast; according to these people, he has an evil eye; make quickly the sign of the cross, and turn your head. In Germany, on the contrary, if he is killed, the cows will yield red milk. The wryneck is servant and provider to the cuckoo; he travels post-haste before his master, and arrives exactly 12 days before him. As to the cuckoo, his mysterious ways have always given ample food for the rustic mind. In the Canton of Vaud his arrival announces a recrudescence of cold. If you have money in your pocket the day you hear the cuckoo for the first time, it is a good omen, and you will have your pockets well lined during the year; if, on the contrary, you have none, try and flatter your friends, for you may be in need of their assistance before long. There is also a process to charm away the fatal catastrophe of all diseases; and this consists to lay the patient on a bed made of the feathers of the wings of partridges. The blackbird which crosses your road brings good luck. The inhabitants of Solonge say that if this bird does not live to an old age, it is on account of the habit he has of perking up his tail to the wind, another example of the fatal influence of currents of air.

J. HARDY.

TOADS IN ROCKS.

[1420.] The communications which Mr Goss has made on this subject have caused notes to appear in many papers, in various parts of England, from a cloud of witnesses, confirming the popular tradition that live toads are really found embedded in rocks. Besides notes from Scotland, Northumberland, Shropshire, and Hampshire, letters from Derbyshire speak positively of the discovery of toads embedded in the

mountain limestone of that county. The contributor to Notes and Queries in the *Advertiser* signing himself "Collier, Hazel Grove" (1364), declares he has seen the perfect half matrix of a frog in a slab of coal taken from the famous Oaks Colliery, near Barnsley. Mr Goss inquires if the famous *Hoax* Colliery is not meant, and says that such a matrix would be of great geological value, as a new and important addition to the fossil fauna of the carboniferous period. He states that geologists are familiar with traces of what are conjectured to have been leaping amphibia, or batrachians, of that period, differing from any existing genera, but that the perfect matrix or half matrix of a common frog in coal would be quite new, and very valuable to the science. In regard to the numerous witnesses which Mr Goss's notes have brought forward he writes thus:—"These are all only so many proofs that toads are really found imprisoned in the rocks according to popular belief, but in not one instance has a strict search been made for the small crack or passage through which the little infant may originally have crept into its prison, to outgrow there the possibility of self-release. Let us briefly reason on the question of the toad-in-the-hole of the mountain limestone. That formation is called "mountain" limestone, because it is a great constituent of our mountain scenery. It is also called carboniferous limestone, because it is a member of the geological group of deposits laid down during and immediately prior to what is called the Carboniferous Period. The carboniferous limestone of Derbyshire was not laid down at the bottom of a frog-pond, but at the bottom of the ocean. It was deposited in clear water—that is to say, clear but for its own occasional calcareous cloudiness when precipitating its lime—beyond the reach of the sediments of estuaries and of the detritus of the attacks of the tides and tempests upon the coasts. Otherwise it could not have been so pure a limestone as we find it. The chert which interleaves it has nothing to do with the detritus of the land; that is not a mechanical but a chemical deposit, being silica precipitated from solution in the water above, in the same way as, and in company with, the lime. This carboniferous limestone of Derbyshire is the grave of the lilies of the sea, and of corals, whose habitat was clear water. It contains, also, abundance of marine shells, which, with the stems of the beautiful stone lilies and the fragments of various corals, were cast to the lower depths of the ocean, and buried beneath the carbonate of lime which was intermittently being precipitated from the

waters in clouds of calcareous mud. For, be it observed, these broken stone lilies and corals are not buried in the place of their growth, which would be shallow water, but have been torn by the tempests from the upper rocks, where they had flourished, and cast down here in fragments to the deep sea bottom. To have buried himself in this calcareous mud, in this cemetery of sea-shells, sea-lilies, and corals, our toad must have taken a strange sea voyage of considerable distance beyond the muddy waters of the estuaries, and beyond the sandy and shingly tidal waters of the coasts. It is true there were plenty of argonauts afloat in those days, but it is by no means clear that they carried passengers. In fact, the nautilian craft of those days was constructed to carry the owner only. But suppose our interesting but insane little friend had got out to sea, in spite of the troops of strange carnivorous fishes which then swarmed in those waters, and the dangerous sharks, some of which were from 20 to 30 feet long, he would then have to take a dive through all these dangers down to the bottom of the dark blue deep; which dive, regardless of all dangers, would prove a physical impossibility for a toad to take. And, after all, had there been no impossibilities in the case, it would have remained vastly curious that every little prisoner which has ever been liberated from these rocks of geologic ages of antiquity, rocks not merely antediluvian and pre-Adamite, which are terms of extreme recency of meaning in geology, but rocks antemammalian—of incalculable age—whose types of life differed from the types of life of to-day, yet all these little prisoners turn out, and turn out to be, simply and exactly our common English toads and frogs, who, with a little training, may be taught to recognise and accept the English name of Jack, and follow at its call.”

W. J. HARPER.

THE GIBBET.

(No. 1867.)

[1421.] In answer to a correspondent as to “how criminals were gibbeted in the olden times, and what difference there was between that death and our present mode of execution,” I may state that I remember several cases where persons were hung and gibbeted, and a few lines may be interesting. Some years ago there was a man brought from Chester, hung, and gibbeted on Stockport Moor. There was another brought from Derby, and gibbeted near Tideswell, for the murder of a toll-bar keeper. He was hung and gibbeted near to the scene of the murder. The last hung and gibbeted was a man named Cook, for the murder of a travelling stationer

named Pass. The traveller called upon Cook in the way of business, and Cook told him to call again in the afternoon. Cook gave his office boy a holiday, and when Mr Pass called again, he was struck with a printer's hammer and killed. His body was put under the counter till night, and then the body was cut up, the entrails being thrown into the ashpit. Cook began to burn the body, but such a stench was created in the neighbourhood that the inhabitants surrounded the premises. Cook managed to escape, and got on board a vessel at Liverpool. The officers found him on the vessel, but as soon as he saw them he jumped overboard, but he was finally secured. He was then brought through Liverpool to Leicester, and passed *en route* through Macclesfield. At the latter place cars were changed at a person's house named Shufflebottom, in Chester Road. (Shufflebottom became collector of the highway rates at Macclesfield subsequently, and was transported for seven years for defaulting his accounts.) When Cook was gibbeted, such were the abominable proceedings which were carried on under the gibbet—booths were erected, and card playing and other games carried on—that the authorities communicated with the Secretary of State, who ordered Cook's body to be taken down and buried in Leicester Gaol. Cook was, therefore, the first man ever interred in a prison. It was the custom for a blacksmith to go into the room where the prisoners were confined to measure the criminals for the gibbet. Criminals were first hung and then gibbeted. RICHARD STUBBS, Macclesfield.

“THOSE EVENING BELLS.”

(No 1400.)

[1422.] It was of Ashbourne Church bells, a small market town in Derbyshire (and not in Cheshire), that Moore wrote the above poem. Tom Moore's cottage, where he resided some time, is still in existence, and is pointed out to the numerous visitors who frequent that lovely neighbourhood. E. A. B.

ENGLISH PLURAL TERMINATIONS.

Remember, though box in the plural makes boxes,
The plural of ox should be oxen not oxes;
And remember, though fleece in the plural is fleeces,
That the plural for goose isn't geese nor geeses.
And remember, though house in the plural is houses,
The plural of mouse should be mice and not mouses;
Mouse, it is true, in the plural is mice,
But the plural of house should be houses not hices;
And foot, it is true, in the plural is feet,
But the plural of root should be roots and not reet.

SATURDAY, JULY 7TH, 1883.

Notes.

THE WILL OF MRS ELIZABETH MATHER.

[1423.] The following full abstract of a local will, which I recently met with in examining a large collection of family papers, may have an interest for some of your readers. Mrs Elizabeth Mather is described as the widow of Henry Mather, gentleman, deceased, and at the time of her death she was living at Overford co., Lancaster, which I take to be Orford, near Warrington. Of her parentage I can at present give no particulars and must leave that to others, but, as will be seen from her will, she had a large circle of relations and friends. It is not unlikely that she was a Poole by birth, as she speaks of her brothers German and Richard Poole. Her husband, Henry Mather, is stated to have died intestate, and in her will she speaks of the effects belonging to him, which might come to her executor's hands "out of Flanders," so that it is probable that he died there, and that he may have been in the army then engaged in that country.

J. P. EARWAKER.

Pensarn, Abergele, N. Wales.

"In the Name of God, Amen, I, Elizabeth Mather, widdow, relict of Henry Mather, gentleman, deceased, do make this my last Will and Testament in manner following:—My bodie I commit to the earth to be decently interred at the discretion of my Executors, they themselves haveing gloves and hatbands of all a mode and giveing the like to as many more bearers as they shall appoint, but if possible I would not have above £17 or £18 spent on my funerall. And as for my temporall estate, I dispose of the same as followeth, first I will that my just debts, funeral expences, and other contingent charges about this, my will, be payd and discharged in the first place.

Item, I give to Sister Alice Farmer, of Normington, in Lecestershire, widdow, my best Cloaths and the box they are made up in, and £10 in moneys.

Item, I give to my sister fford's daughter £10.

Item, I give to my nephew. John fford, £10.

Item, I give to Edmund Jodrell, of Yeardsley, Esq., one of my Executors hereafter named, £60. And to Thomas Swettenham, the elder, of Heaviley (near Stockport), gentleman, the other of my Executors, £20 and one guinea, and to his eldest sonne two guineas, and to Mrs Swettenham, his wife, one guinea.

Item, I give to Anne Arderne, the relict and widdow of John Arderne, Esq., £20, and to her eldest daughter £20, and to her younger daughter £10.

Item, I give to the eldest and youngest sonnes (to witt) to Mr ffances and Mr Robert of the said Edmund Jodrell, 20s apeece. Item, I give to the six younger children of Edmund Jodrell the elder, of Twemlow, Esq., £60, to be equally divided amongst them.

Item, I give to Ralph Arderne, Esq., and to his brother, Henry Arderne, each of them a broad peece of gold.

Item, I give to my two brothers, German and Richard Poole, each a guinea.

Item, I give to my neece, Katherine, Whelpdale, three broad peeces of gold.

Item, I give to my Landlord's wife, Mrs Blackburne, a broad peece of gold.

Item, I give to the Rev. Mr Nicols, in case he preach my Funeral sermon, one guinea.

Item, I give to the poor of Overford 40s, and to the poor of the town where I die 20s.

Item, I give to Mrs Alice Beeley, of Stockport, a guinea.

Item, I do give unto my cosens, Mr Thos. Mather, Mr Thomas Heywood, and Mrs Elizabeth Arrowsmith, widow, £10 apeece, upon condition that they made no claim to any dividend of my late husband's effects, nor sue or trouble my executors about the same. And upon condition likewise that they upon their receipt of the said legacies do execute at their own proper cost such releases of all further claims to my said late husband's or my personality as they shall require. And in case they give any trouble to my executors for any dividend of my late husband's effects, that then the legacies of £10 apeece before given or intended them shall be void. And as for the rest and residue of my personal estate over and besides the payments of my debts, funerals, and legacies, I do give and devise the same (such goods only excepted as I shall by a note direct my executors to dispose of) to Mr John Jodrell, second son of the said Edmund Jodrell, the younger of Yeardsley, aforesaid. And I do make and constitute the said Edmund Jodrell, the younger, and Thomas Swettenham, the elder, executors of this my last will and testament, and do revoke all former wills by me made, and declare this to be my last will. In witness whereof I have hereunto set my hand and seal the 5th Aug., 2 Anne, 1703.

(Signed) ELIZABETH MATHER.

Signed, sealed, &c., in presence of
ffances Arderne.

Mar. Garnett, the mark of Elizabeth Cleaton.

I, Elizabeth Mather, widdow, relict of Henry

Mather, gent., deceased, do by this codicil, annexed to my last will, bearing date 5th Aug., declare that it is my will that my cosen, Mr Thos. Mather's, two eldest sons and two eldest daughters shall have £20 (to witt) £5 apiece, as a legacy from me, and that if it happen that any effects belonging to my late dear husband come to my executors' hands out of fflanders over and besides discharging such debts, &c., as shall be required, then my will is that the same shall be divided amongst my said husband's three relictions, the said Mr Thos. Mather, Mr Thos. Heywood, and Mrs Arrowsmith, equally, share and share alike. And I do in all things (save as to the legacies before-menconed) ratify and confirm my said will, desiring this codicill may be attested and taken as part of the same. Witness my hand and seale hereunto sett, 7th day of August, Anno Dni 1703.

(Signed) ELIZABETH MATHER.

Signed, sealed, &c., in the presence of

Mar. Garnett.

Elizabeth Cleaton.

Proved 26 May, 1704, as the will of Elizabeth Mather, late of Overford, in co. Lanc. and Diocese of Chester, widow, by Edmund Jodrell, junior, and Thomas Swettenham, senior, gentlemen.

The receipts of the respective legatees, all on one parchment, are dated 29 March, 1704.

Mr Henry Mather, her husband, is said in the release given by the legatees to have died intestate.

It is signed as follows:—

Hen. Arden. Red seal, the Arderne arms.

Tho. Swettenham, junr. A red seal, a wolf's
(? porcupine's) head, erased, gorged with a collar.

Tho. Mather. Ann Arden. Eliz. Jodrell

Tho. Heywood. Richd. Arderne. Mary Jodrell.

Elizabeth E. Arrowsmith, her marke. Dorothy Jodrell.
frances Whittraine (?). Tho. Jodrell.

John fford. Small red seal, a chevron between 3
escallop shells, a crescent on the chevron for differ-
ence.

Alice Farmer.

German Pole. Small red seal, a chevron between 3
crescents.

Richard Pole. Small red seal, a chevron between 3
crescents."

The foregoing is taken from *Lancashire and Cheshire
Antiquarian Notes*. Ed.

PLACE NAMES IN SOUTH-EAST AND EAST AND MID-
CHESHIRE.

(No 1880.)

[1424.] In an article already contributed allusion

was made to Didsbury ea Park ea, &c. It may be worth while, for the benefit of those who seek to find out the etymology of the word "ea," to mention the local corruptions it has undergone. On the west side of Manchester, the word, with its Anglo-Saxon meaning, water, occurs in several places. The pronunciation is "e," like the word used for the ocular orb in a dialectal sense, hence has arisen the corruption into eye. Urmston eas, in its plural form, like "Cheshire Waters," is now written Urmston eyes. At Barton-upon-Irwell, Saltea is corrupted into Salteye, and in the village of Barton there was a short road in 1876 which lead from the present highway to the Irwell and the site of the ancient ford, locally Ea Lone, now falsely written Ey Lane. This just reminds me of a lane, a portion of which still exists, leading from Heaton Moor in Heaton Norris, called Eddyey Lane, corrupted into Teddyeye Lane. It takes a westerly direction, and then there is a bend. A ditch on one side carries a stream of water which 50 years ago was very considerable. No doubt many instances of the same kind could be adduced if pains were taken to look them out. In the vicinity of Stretford the word ea is preserved in its original form. As the word eye has, from a misconception, been inserted in some of our modern maps, it is thought necessary to say a few words to prevent the repetition of this absurdity. Most of the places which have been named are in the vicinity of Trafford. Is it not probable that this vexed and misused word is derived from the "eaford," which would be equivalent to the word Stopford, one of the old names of Stockport, or Waterford in Ireland. The transition is not greater than in eye for "ea." If this is admitted a goodly crop of fords present themselves for elucidation and comment in the counties of Lancashire, Cheshire, Yorkshire, and Derbyshire.

E. H.

ORIGIN OF SOME POPULAR MELODIES.

[1425.] The American Chief Justice Daly, in a recent lecture on songs and song-writers, said that none of the great composers of music, Handel excepted, had been a great song-writer, and Handel had said that he would rather be the author of the sweet Irish melody of "Eileen Aroon," now known as "Robin Adair," than all the other songs in the world. The speaker told a story of the origin of "Robin Adair." A young Irish physician of the name of Robin Adair, walking to London, stopped at an inn where there was a countess whose leg had been broken by the overturning of a stage-coach. His proffered services were accepted, and he performed his work so skil-

fully that she insisted on his not leaving her. Ultimately she took him to London and introduced him to the best social circles. He became enamoured of an earl's daughter, and taught her to sing "Eileen Aroon." Afterwards he was parted from her by a cruel fate. She connected his name with the song, using it for the refrain; and at length the song, as thus changed, was picked up and carried by a celebrated tenor upon the English stage, where it met with the same instantaneous success as did "Home, Sweet Home." Justice Daly said that the tune of "Auld Lang Syne" had its origin in a Catholic vesper hymn, that "Yankee Doodle" was originally a sword-dance, and that "John Anderson, my Jo John" and "Cruiskeen Lawn" were the same tune written in a different time. This tune was that of an older tune than either, which ran to this effect, "There was a little man who loved a little maid;" and before that, in the time of Queen Elizabeth, it was a dance.

AUTOLYCUS.

Queries.

[1426.] SUNDAY SCHOOL GATHERING ON ARDWICK GREEN.—There is a tradition of a very large gathering of Sunday schools, on Ardwick Green. Can anyone furnish particulars thereof how it originated, and what was the object of such gathering? Did the schools in this town and neighbourhood take any part in it, and when and why was it discontinued?

STUDENT.

[1427.] REGISTER ST. MARIE DE LANCASTER.—Where are the MSS. which are mentioned in Simpson's "History of Lancaster" as Registers St. Marie de Lancaster? It has been ascertained the registers of the Parish Church of Lancaster only go back to about 1500. The occurrences referred to are more than 200 years before this. Information concerning this matter is earnestly desired.

JACQUES.

[1428.] THE LOSS OF THE "EMMA."—Some time since, it may be a generation ago, there was a tragic termination to rejoicings which attended the launching on the river Irwell, in Manchester, of a boat called the "Emma." What were the circumstances respecting this accident, and were any Stockport people involved in the accident, by which many lives were lost? There was a ballad written on the occasion—is it still extant?

S.O.G.

[1429.] A WESLEYAN EPITAPH.—I have accidentally met with the following copy of an inscription placed over the remains of a person whose husband was highly esteemed by that body. It may prove interesting and

welcome to many of your readers. It is copied from a headstone in the Moorland Church Yard, Kersal:—"Sacred to the memory of Mrs Mary Crowther, widow of the Rev. Jonathan Crowther, who was president of the Wesleyan Methodist Conference in 1819. She received her first ticket of membership from the hands of the Rev. John Wesley himself in 1790, and died in Higher Broughton, March 15th, 1869, aged 95 years." This interesting link broken 15 years ago in our immediate neighbourhood must be interesting. Would it be the last that bound the present generation to the great religious reformer of whom we have heard so much, who died in 1791, only one year after he had handed to the future Mrs Crowther her ticket of admission to his society. A few more facts respecting this worthy couple are very desirable. We had a family in Stockport who originally erected a silk mill in Stuart-street, which was taken down when required for railway purposes some years ago. Was there any connection between the two families?

E.H.

HARD-EARNED WAGES.—An artist, employed in repairing the properties of an old church in Ireland, being refused payment in a lump, was asked for details, and sent in his bill as follows:—

	£	s.	d.
Correcting the Ten Commandments...	0	5	6
Embellished Pontius Pilate and put new ribbon on his bonnet...	0	5	6
Put a new tail on the rooster of St. Peter and mended his comb...	0	10	0
Re-varnished and gilded the left wing of the guardian angel...	0	4	9
Washed the servant of the High Priest and put carmine on his cheeks...	0	5	6
Renewed Heaven; adjusted two stars; and cleaned the moon...	0	7	10
Put five additional rays to the sun...	0	3	4
Re-animated the flames of purgatory and restored some souls...	0	5	4
Revived the flames of hell; put a new tail on the Devil, mended his hoof, and did several little jobs for the damned...	0	7	10
Re-borded the robe of Herod and re-adjusting his wig...	0	4	0
Put new spotted dashes on the son of Tobias and dressing his sack...	0	2	0
Cleaned the ears of Balaam's ass and shod him...	0	3	2
Put new earrings in the ears of Sarah...	0	2	4
Put new stones in David's sling; enlarged the head of Goliath, and extended his legs...	0	3	0
Decorated Noah's Ark...	0	3	0
Mended the shirt of the Prodigal Son, and washed his face and hands...	0	3	0
	3	16	1

SATURDAY, JULY 14TH, 1883.

Notes.**SALE OF THE BREDBURY ESTATES.—No 1.**

[1430.] It is now 58 years since the Bredbury estates were offered for sale, and a few facts concerning this matter may prove interesting to the readers of Notes and Queries. It comprised the extensive and capital manor of Bredbury-cum-Goite, together with sundry valuable estates and building land, compact and fertile farms, with the houses and buildings thereon, including 1600 acres of woodland, the whole being in the immediate vicinity of several manufacturing and market towns, with excellent roads in every direction, powerful streams and falls of water on the rivers Goite and Tame, capital water corn mill, various chief rents, a moiety of the adjoining manor of Romiley, several valuable farms of upwards of 200 acres, also an estate in the township of Werneth, and another in the township of Haughton, pews in the Parish Church, &c. The sale was conducted by Mr Cauty, at the Warren-Bulkeley Arms Inn, Stockport, May 31st, 1825, and two following days. The full description of the property is contained in a large foolscap volume of 34 pages, illustrated with 33 plans of the various lots. From this volume much interesting information may be derived. The conditions of sale contain some strict clauses. On a bidding, if the lot was knocked down, the purchaser was required to pay a deposit of £20 per cent. on the amount of the purchase money, where it was under £1000, and £10 per cent. "where the same shall exceed that sum." They were also required to pay the value of the timber and underwood. The original deeds were not delivered up, but the vendors entered into covenants to produce them when required. The vendors also reserved the right to all mines, beds and seams of coal, cannel coal, smut and slack, iron, ironstone, and all other mines and minerals of whatever description (quarries of common stone excepted) in and under all the estates, together with full power and liberty for them and their lessees, agents, workmen and servants to have, hold, win, work, and take and carry away the said minerals, with the privilege, of enjoying the use of the roads, &c., an annual rent to be paid to the respective proprietors. There is also provision made for arbitration in cases of dispute. If any error occurred in the quantities describing each lot, a compensation or equivalent was to be given, as the case required, the matter to be

referred to Mr Samuel Jowett, of Wood Hall, near Stockport. Crookedly Woods occur in several lots, and, from a rough computation of the contents, would be over 14 acres; and Timperley Woods would cover an area of more than one acre. There are a few facts which should be noted. The first lot is described as lying close to the town of Stockport, and bounded on the western side by the river Mersey or Goit, and on the south by the Stockport and Ashton turnpike road. The fence on the easterly side from the turnpike road to Crookedly Brook to be kept in repair by the tenant. The first day's sale closed with lot 29, but before going into that it may be remarked that Brierley Woods extended over more than three acres, and Tame Wood covered more than six acres. In making these computations I have taken the statute measure. Lot 29 contained a considerable amount of moorland, which would be over 53 acres. Harden Hall Woods contained over 14 acres, and Handley Woods two roods 32 perches, and the Park Wood 13 acres and 20 perches. This lot contained the ancient mansion house of Harden Hall, partly converted into a commodious farmhouse, with every requisite convenience. The outbuildings consist of stabling, shippens for 30 cows, two barns, and large and commodious corn and hay sheds, built of substantial brickwork, and in good repair, the meadow and pasture lands are of good quality, and the whole of this lot is most eligibly situated, intersected by good roads lying within a ring fence on the north side of the river Tame, half of which belongs to the estate, and runs along the same a distance of 2200 yards, upon which there is a most valuable fall, and constant supply of water of several feet. The hall and demesne lands were let on lease for 21 years, which expired in the spring of 1845. The Woodlands are described as being full of fine, well-grown timber, highly ornamental to the estate. The hall and demesne lands are subject to a quit rent of 3s 4d yearly, payable to the King.

E. H.

MR THOMAS HALL, OF WILMSLOW, CHESHIRE.

[1431.] In *East Cheshire*, page 83, note m, Mr Earwaker, speaking of Mrs Catherine Hall, of Parsonage Green, Wilmslow, says "her son, Thomas Hall, Esq., bequeathed the sum of £1000 to the poor of Bollin Fee, by his will, dated December 4, 1819." This is not quite correct, as although Mr Hall was living at the same time as Mrs Catherine Hall, he was, as far as I know, in no way related to her. Thomas Hall, the testator, was uncle to my grandmother, with whom I lived until I was 24 years of age. I have often heard

her speak of her Uncle Hall, who came to Wilmslow as an exciseman. I have been intimately acquainted with many persons who knew Thomas Hall well; indeed I am intimately acquainted now with many persons who knew him, among whom may be mentioned Mr John Booth, of Cheadle, formerly of Wilmslow; Dr. Moore, of Swan-street, Wilmslow; and Mr John Worthington, formerly of Styall Green, now of Fulshaw. Thomas Hall was not a man of means, but he got the £1000, and much more, from his wife's brothers, Joseph and William Holmes, one or both of whom lie in an altar tomb at the steeple end of Wilmslow Church. I speak positively, because, being interested therein, I copied the will under which he got the money. He had no issue, and apparently not much honour or gratitude; for he willed the money he got by his wife to anyone rather than to his wife's relations, of whom there were plenty. The poor got £1000 and it was well they had it; the rest went to other persons, some of whom were related neither to him nor his wife. He is buried in an altar tomb, near the north door of Wilmslow Church, and the inscription thereon sets forth his "virtues," and "lies like an epitaph." My grandfather and grandmother are buried in the next vault. I was not born when he died; but I doubt not that an aunt, my father, and my mother, now living, remember their great uncle Hall. He was the last man in Wilmslow who wore a "pig-tail."

WILLIAM NORBURY.

THE GREAT SEAL.

[1432.] The most important duty belonging to the Lord Chancellor's office is that which is connected with the custody and use of the Great Seal. The crown, which in popular estimation is the peculiar emblem of sovereignty, may be moved from one place to another without any official record being made of its whereabouts, but the Great Seal has hardly ever been placed by the Sovereign in the hands of the Chancellor, or those of any other person, for a single day, without the fact being duly recorded. The Great Seal is the constitutional emblem of sovereignty; and it is the only instrument by which, on solemn occasions, the will of the sovereign can be expressed. Every document purporting to be under the Great Seal is received with absolute faith as duly authenticated by Royal authority, and no "Royal grants" or "letters patent" without that are valid or of any force whatever, even if all other formalities have been complied with. A man might plead his Sovereign's oft-expressed intention, and produce royal letters under the signet, or a warrant of privy

seal, in support of his claim to a peerage, for example, but all to no purpose if the Great Seal were wanting. Lord Chancellor Yorke had his patent of peerage prepared and passed through all the forms required, but as he died before the Great Seal had been affixed, the peerage intended for him and his heirs was absolutely lost. The Lord Chancellor, as Custodian of the Great Seal, is at once the representative of both the Sovereign and the Nation. Since the Revolution of 1688, it has been an acknowledged principle that, in order to prevent the Crown from acting without the consent of its responsible advisers, the Great Seal can only be constitutionally made use of by the proper officer to whom it has been entrusted—viz., the Lord Chancellor. He is held personally responsible, therefore, for every occasion on which the Great Seal is affixed to any document; and though, with few exceptions, the Great Seal cannot be used without the express command of the Sovereign, yet the Chancellor cannot plead the Sovereign's command as sufficient justification apart from his own agreement to the act. In ancient times the King occasionally delivered to the Lord Keeper several seals, of different materials but with similar impressions, and to be used for the same purpose, but for a long period now only one Great Seal has been in existence at a time. The Great Seal of the present reign is a silver mould of two parts, designed by the late Benjamin Wynn, R.A., Chief Engraver of Her Majesty's Mint. When an impression or cast is required, the two parts are placed together and melted wax is poured through an opening at the top of the seal. The wax cast is usually attached to a "patent" or other document by a ribbon or a strip of parchment, the ends of which are put into the seal before the wax is poured in, so that when the hard impression is taken from the dies, the ribbon is firmly embedded in it. The wax cast when it leaves the mould is six inches in diameter, and three-quarters of an inch in thickness. The Lord Chancellor claims the Great Seal which goes out of use on the death of a sovereign as one of his perquisites. Formerly the "Old Seal" was broken into fragments, but the ceremony of "breaking," or "damasking," is now performed by the Sovereign giving it a gentle blow with a hammer, after which it is regarded as "broken," and cannot be used again. A curious dispute over the ownership of the "Old Seal" arose at the accession of William IV. Lord Lyndhurst was Chancellor when the new seal was ordered to be prepared, but when it was finished and ordered to be used, Lord Brougham had succeeded to the wool-

sack. Each of their lordships having claimed the Old Great Seal, the matter was submitted to the King. His Majesty wisely adjudged that the Seal should be divided between the noble and learned litigants, and graciously ordered that each part should be set in a splendid silver salver with appropriate devices, and presented, the one to the ex-Chancellor and the other to the presiding Chancellor, as a mark of the King's personal regard. The Lord Chancellor used to wear the Great Seal on his left side, but now he merely carries the bag or purse in which he receives the Seal from the Sovereign. When he appears in his official capacity in the Queen's presence, or receives messengers of the House of Commons, he bears this purse in his hand. On other occasions it is carried by his "Purse-Bearer," and lies before him, as the emblem of his authority, when he presides in the House of Lords or in the Court of Chancery. The purse containing (or supposed to contain) the Great Seal is about 12 inches square, made of rich crimson silk-velvet, embroidered with the royal arms on both sides, and fringed with gold bullion. This bag was formerly renewed every year, and the wife of Lord Chancellor Hardwicke is reported to have saved so many of the old purses that she had velvet enough for the hangings of one of the old state-rooms at Wimpole.—The above is taken from *Cassell's Magazine*. AUTOLYCUS.

Replies.

PREVIOUS QUESTION.

(No. 1859.)

[1433.] According to Dod, when a motion has been made upon which the House happens to be unwilling to come to a vote, there are certain modes of *avoiding* a decision, among which are moving "that the orders of the day be now read," and moving "the previous question." The former means that the House should, casting aside and taking no further notice of the matter then before it, proceed to the other business appointed for that day; the latter, that a vote be previously taken as to the expediency of coming to any decision on the question raised. If the previous question of expediency be negatived, the motion to which it referred is set aside only for the time; whereas a direct negative to the motion itself would be a proscription of it for the remainder of the session, as well as a denial of its principles.

CROSS BENCHES.

AGES OF MAN BEFORE THE FLOOD. (No. 1860.)

[1431.] In reply to the above query, which appeared in your columns some months ago, I beg to submit the following as the opinion of an eminent American writer on this subject. The writer referred to is Charles S. Bryant, and in a recent issue of the *Popular Science Monthly* offers the following considerations to show that there was no real disparity between the ages of the patriarchs and those of men of later time. He says that a very slight error in the translation of the Hebrew numbers has led to all the apparent disparity, and insists, on the authority of Genesis vi. 3, that the age of the antediluvian was not to exceed 120 years. The passage reads: "And the Lord said, My spirit shall not always strive with man, for that he also is flesh, yet his days shall be an hundred and twenty years." Mr Bryant ascribes the errors, in the ages as given in the Bible, to the improper rendering of concrete numerals by the translators. He says that Genesis, v. 3 is properly rendered. "Adam lived a hundred and thirty years and begat a son," etc., but that if this verse had been translated as the fifth is in the authorized version, it would read thus: "Adam lived thirty hundred years and begat a son." In the fifth verse the authorized version reads: "And all the days that Adam lived were nine hundred and thirty years, and he died." The true reading by the rule, Mr Bryant says, would be, "And all the days of Adam which he lived, were a hundred years, and thirty and nine years and he died," making the entire age of Adam 139 years instead of 93 years. The writer further says that at the date of the writing of Genesis the Hebrews had no means of writing nine hundred, or any number of hundreds above one, without repetition or circumlocution. He gives the following as the ages of the patriarchs before the Noachian deluge, remarking that they are subject to a few uncertainties in the number below one hundred:—

	Correct age.	Age as given in Bible.
1 Adam.....	139	930
2 Seth	121	912
3 Enos	114	905
4 Cainan	119	910
5 Mahalabel.....	122	895
6 Jared	117	962
7 Enoch	114	365
8 Methuselah	124	969
9 Lamech.....	117	777
10 Noah	159	950
Average.....	120½	858

WARREN-BULKELEY.

SATURDAY, JULY 21ST, 1883.

Notes.**ST. SWITHIN AND RAINMAKERS.**

[1435.] The legend of St. Swithin, as a rain-saint, or deity, is only imperfectly known in its relation to a period of heavy and continuous rain, which is supposed to be probable at certain periods of the year. As to the origin of the legend, still less is known. Several able writers have from time to time endeavoured to trace its source, but so far without any definite results. Mr F. E. Sawyer, F.M.S., writing to the July number of the *Folk-lore Journal*, has a very readable article on this subject, from which we make the following extracts:—In the earliest periods, the phenomena of nature—always mysterious, terrible, and awe-inspiring—were at once deified, and we find Storm-gods, Thunder-gods, and Rain-gods. In time, anthropomorphic conceptions of deity arose, and then the phenomena of nature became attributes of deity. It is in this stage that they present to the folk-lore student features of peculiar interest, namely, in the primitive conceptions of the causes of meteorological (or natural) phenomena. At a still later period, sanctity itself, or rather, saintship, is invested with the control over nature, and is thought to possess phenomena-producing powers, which are even extended to the remains of saints. The story of St. Swithin belongs to the latter group. In support of this theory, the writer quotes the Rev. J. Earle's *Legends of St. Swithin*, who says, "the real origin appears to have been the habit of attaching to the saints of Christendom any remnants of traditional and mythological lore, which, by the extinction of heathendom, had lost their centre and principle of cohesion, and were drifting about in search of new connections." In a comparatively limited district of North-western Europe, there are "a host of raining saints," amongst whom we find, in Great Britain the days of SS. Simon and Jude (Oct 28); Bullion's Day (Scotland, July 4); St. John the Baptist (June 24); St. Vitus, Translation of St. Martin, Cewydd-y-gylaw (Cewydd of the rain, a Welsh saint, July 1); Flanders, St. Godeliève; Germany, the Seven Sleepers (July 27); Tuscany, St. Galla's Day (Oct 5), and Italy, St. Bibiana (December 2). When it is remembered that the dates range over a period of five months in this section of North-west Europe, the idea of a rainy period appears untenable, and bears out the opinion quoted above. In a further reference to the legend of

St. Swithin, the essence of which seems to be that interference with the bones of the saint caused an excessive rainfall, the writer says it is somewhat remarkable to find the important part dead men's bones occupy with professional rain makers, and, in support, quotes a number of instances. A letter from a native teacher at the Island of Maré (Western Polynesia), to the Rev. Mr Bozzacott (London Missionary Society) describes an interview with a rain maker of that island. "I again requested him to do his best to procure rain at once, that I might be his witness. He then answered, 'I do not my work openly, but secretly, because the instruments I use are in the bush.' I asked, 'What kind of instruments are they?' He answered, 'Dead men's bones; but not anybody's, but those of my own relatives.'" Similar customs also prevail in New Caledonia. According to the Rev. Robert Moffatt, the rain makers of South Africa are a most important class, possessing an influence over the minds of the people superior even to that of their King, who is likewise compelled to yield to this arch-official. In Mexico, in seasons of drought, at the festival of the insatiable Tlaloc, the god of rain, children, for the most part infants, were (1843) offered up. In conclusion, the writer says these facts seem to indicate that there is some widespread myth or story, as to the connection of human remains with rain-fall, and that in this the true explanation of the story of St. Swithin, should be sought.

ED.

THE DISSOLUTION OF THE MONASTERIES IN LANCASHIRE.

[1436.] In the 26th year of the reign of Henry VIII., a commission was issued which appointed and authorised commissioners to ascertain the value of all the ecclesiastical property and the amount of all the benefices in the kingdom. The book which contains the latter of these returns is named "*Liber Regis*." It is a beautiful M.S., and it is said it was transcribed by a monk of Westminster, to be placed in the King's Library. From this antiquarians have derived a fund of very useful information respecting the value of the Church livings in Lancashire. The office for the receipt of tenths or first fruits was originally instituted upon the visitations of these commissioners, whereby the Decimos Decimurum was appointed to be paid to the King of England instead of filling the coffers of the Pope. This was so thoroughly done that it formed a kind of ecclesiastical Domesday Book. Some years were occupied in its compilation, and the necessities of the King induced him to suppress all the lesser

White Lion with clear heads, unless we except the occupants of the second table, who, as we see, were the most thirsty of the party. ED.

Replies.

SUNDAY SCHOOL GATHERING ON ARDWICK GREEN.

(No. 1426)

[1442.] In reply to your question, 1426, and signed "Student," I remember, when I was a boy at school, between the years 1825 and 1830, there was a large meeting of Sunday school children on Ardwick Green, on a particular day in Whit-week—I think Friday. They were, I believe, principally Wesleyans; they met in the town, and walked in procession to the Green. They covered a large space on the contrary side to the high road. I should think there were many thousands present. Old Mr Wilkinson, who was connected with Oldham-street Chapel (now pulled down) was mounted on a table, and while the children sang a few hymns, he beat the time with a small flag. My father, for a many years, always took my brother and myself to see the extraordinary sight. I have been told there were upwards of 20,000 children present. It has been discontinued a many years, but cannot say, how long, but should think ever since old Mr Wilkinson died. Mr Wilkinson was father to Mr W. Wilkinson, the organist of St. Peter's Church, in the olden time, when old "Daddy" Isherwood, Mr Walton, Miss Hardman, and Mr Barlow were members of the choir. GEORGE MOUNTAIN.

Queries.

PARSONAGE LANE, HEATON NORRIS.

[1443.] Is anything known concerning the origin of the name of this lane, now known as Parsonage Road. Over 60 years ago I remember it much in the same state it is now, green and pleasant in summer, and in winter dirty and almost impassable. At the end nearest the town where Green Lane branched off, and just above the bottom of Parsonage Lane, were a cluster of old cottages known as Hopwood's cottages, which are still standing. There were no more houses until you came to a few cottages on the left-hand side, in one of which Mr Hooley lived. Then a little further on was a small farmstead, in a portion of which one of the Boardman family resided. Opposite is a good-looking house which in my early days was occupied by Mr Giles Walmsley, who was a farmer and grazier of considerable notoriety, and who held the surround-

ing fields under Wilbraham Egerton, Esq., father of the late Lord Egerton. It has been said this was formerly a parsonage house, and has given the name to the long lane indicated. Can any further information be obtained about this? These were the only houses built there 60 years ago. E.H.

SOMETHING LIKE A QUARTER'S WAGES.—The late Earl of Dysart led a curious life. Like the Duke of Portland, he was averse to be seen. He had lodgings in Norfolk Street; no one was ever admitted into his room, and all correspondence with the outer world was carried on by means of a small slit cut in the door, through which messages and their answers were passed. As he was rich and penurious, he managed to accumulate an enormous sum of money, a large portion of which he had invested in the debentures of the London and South-Western Railway Company. He made his investments through an aged domestic servant. One day an old lady walked into the South-Western Railway Company's office, and asked whether there was not an issue of some sort of guaranteed stock. The clerk said that there was. "Quite safe?" said she. "Oh, yes, old lady, you need not be afraid of your money; do you want to put your quarter's wages in it?"—"Well," she answered, "if you please, be good enough to give me £60,00 worth of it, and here's the money;" and with that she untied a big pocket from under her dress, containing notes to that amount, and presented the pocket to the clerk.

THE POPE AS A FARMER.—How many people are there who know that the Pope is a farmer? Such is the fact, however, and there is reason to believe that his holiness makes a good thing of it. Leo XIII. goes in, however, neither for the growing of cereals nor the raising of stock, but for the breeding of fish. The lagoons of Commachio are thus turned to profitable use. Eels are the staple food, and several tons of cooked eels are sent to the lagoons every Lent. The fish come up in immense shoals from the Adriatic, and are fed on other fish provided for them, until they are nicely fattened, when they are killed and cooked in a vast kitchen.

A YORKSHIRE SAYING.—"THE SADDLER OF BAWTRY."—A Bawtry saddler was accused of a crime he had not committed, tried, and sentenced to death. On the way to the gallows a glass of ale was offered to the supposed culprit, in order that he might not lose heart; but he had already done so to such an extent that with averted head and down-cast eyes he declined the proffered draught. This little incident necessarily delayed the procession; and, had the ale been drunk, of course more time would have been consumed. All had been over about five minutes, when a breathless messenger rode up with a reprieve, just too late to be of service; whence arose the saying that the saddler of Bawtry was hanged for leaving his ale.

SATURDAY, JULY 28TH, 1883.

Notes.

THE PLAGUE IN STOCKPORT, MANCHESTER, AND THE SURROUNDING DISTRICTS.

[1444.] The earliest record I can find at present of this dreadful scourge is in the year 1348. It broke out in Dorchester and soon spread itself all over England. The consequence of this was the labours of industry were neglected, the courts of justice were not opened, the Parliament was prorogued; and men were intent only on their own safety, for they fled from the air of the infected, and slighted every call of honour and duty, and even the dictates of humanity were set at naught. The town of Manchester and also the towns and villages which surrounded it, suffered very severely. This occurred in the month of August. How many persons died of the plague is not known, no record having been kept. It must have been a very terrible and desolating visitation. According to Hollingworth, Manchester and its vicinity was visited by the plague, for in the year 1352 a commission was granted by the Bishop of Lichfield, then the diocesan of Lancashire for the dedication of the chapel yard at Didsbury, in the parish of Manchester, to the burial of such as died by the plague or pestilence. Whether the influx of strangers into England at this time from the continent had introduced the prevailing malady it is difficult to determine, but it is known that the emigration from the low countries were then immense. In 1558 there was another visitation of the plague, particulars of which are given in Mr J. A. Picton's memorials of Liverpool, in which he shows Manchester and the locality were plague-stricken in 1558. He gives the following extract from the Corporation records:—"This year and the year before was great sickness in Liverpool, as was all the country in these parts of Lancashire, and especially a great plague in Manchester, by reason whereof the town was in dread and fear, and on St. Lawrence's Day was buried Mr Roger Walker, and also a child of Nicholas Braye's at the Pool House, the new house that Robert Corbett made. At the death of the said Braye, there was great murmuring and noise that the plague should be brought into that house, by an Irishman, one John Hughes, coming sickly from Manchester, and brought his linen clothes thither to be washed; which after, could not be found true, by no probation before Mr Mayor then being,

nor Mr Mayor then next; after which was Mr Corbett. But for all that, ever after that day the whole town suspected it for the very plague and pestilence of God, because there was out of the same house buried within five or six days late before (here a defect in the MS. occurs) persons, and so after that it increased daily and daily to a great number that died between the said St. Lawrence's Day and Martlemas, then next after the whole number of 240 and odd persons, under thirteen score, and that year was no fair kept at St. Martin's Day nor Market till after the Christmas next." It is not at all probable the suburbs would escape the infection. These frequent visitations of the plague are one of the striking features of the good old times. A reference to the registers of the Parish Church of Stockport reveals the fact that the large number of burials recorded in some years would indicate that Stockport must have been visited on several occasions with pestilence. In the year 1584 the deaths recorded are 56, for 1593-75, and for 1594, 43. There are 151 entered for 1587, 111 for 1588, 121 for 1591, and 109 for 1592. Unfortunately the registers have not been so full and explanatory as they ought to have been, for there is no reason assigned therein for the excessive mortality in the course of four of the years above-mentioned. The historical records of the period and other sources of information, enable the searcher to find out the real cause. During the year 1587, and for several years afterwards, a great dearth and scarcity of provisions occurred in Manchester, a penny white loaf weighing only six or eight ounces; and in the same year Camden describes Manchester as surpassing the neighbouring towns in elegance and populousness. There is, says he, "a woollen manufactory, a market, a church, and a college." The distress for want of food was greatly aggravated by the visitation of a dreadful epidemic. In 1590 there came another visitation, "a sore pestilence;" there died of the parishicners in one month of April near 70 persons. Hollingworth which reappeared in 1594, for in the Manchester registers we have the following entries:—"1594, April 7, Mary, daughter of Rauffe Clough, of Haylesworth, being 18 weeks old before it came to baptism for yet the plague was very contagious in Clough House. I omitted to mention that in the early part of the year Manchester and its neighbourhood, the sweating sickness, which carried off its victims in 24 hours, was very prevalent in this locality, and also in Manchester. It seemed not to be propagated by contagious infection, but to arise from the peculiar state

of the air and of the human body. A similar malady broke out afterwards in the reign of Edward the 6th, and was extremely fatal in these northern parts of England. The first manifestation of it was a sudden chilliness, succeeded by a profuse perspiration, from which it took its name, and the sweating so much weakened the patient as to bring on profound sleep, which generally terminated in death. From 1604 to 1606 an epidemic like the plague carried off nearly 1000 persons. A plot of ground in Collyhurst to bury the dead was given by Rowland Moseley, Esq. 1078 burials are recorded in the Manchester registers that year; about one-fifth of the entire population. In the registers at Stockport 51 deaths are entered as caused by the plague between October 9th, 1605, and August 14th, 1606. Amongst the entries relating to this visitation is:—"1605, October, Bur. Mad'd Marye was buried the 9th of the plague. This was the first death. October, Bur. Oulde Wydau Holme, of the churchyard, suspected to die of the plague, was buried the 29th. August, Bur. John Oldham, of Stockport, Belman, dyed of the plague, and was buried the 14th." In the year 1623 a plague prevailed throughout the county of Chester, during which the mortality in Stockport was excessive, 256 deaths being recorded.

E. H.

AN HISTORIC MILL.

[1445.] A property which has attained celebrity by a single occurrence recently came into the market. This is the Evelith Estate, in Shropshire. The story centres round Evelith water mill. There has been a mill at Evelith from the earliest times, and one is there still, and will be included in the sale. The night after King Charles II. made his escape from the disastrous field of Worcester—September 4th, 1651—he crept stealthily through Brewood Forest, accompanied by a trusty adherent, on his way to Madeley, in what events proved to be a fruitless attempt to get into Wales. The fugitives had to pass Evelith Mill, and, as they neared it at a late hour, they were startled at the sound of voices within the building. The miller, Roger Bushell, was a cross-grained person, and suspected of being a Roundhead, and the situation was therefore somewhat critical. After waiting a short time, the voices, which the King and his companion took to be those of Roundheads, ceased, the lights were extinguished, and the two, screwing up their courage, passed on. They had reckoned without the miller, however, who challenged them in a loud voice as they passed. Bushell threatened to knock them down unless they halted; but, deeming discretion to

be the better part of valour in their awkward situation, they took to their heels and beat a retreat. The miller pursued them for some distance, but the superior agility of Charles and his companion saved them from the quarter-staff of their fancied enemy. On their enforced return, a day or two later, to their hiding-place on the borders of Staffordshire, the pair forded a stream rather than again venture into the neighbourhood of the dreaded Bushell. It turned out, however, afterwards, that this ferocious personage was a very good Royalist, and was entertaining a number of fugitives from Worcester when he was alarmed by the approach of the King and his escort, whom he took to be two of Cromwell's soldiers.

Q.C.

ORIGIN OF THE SAYING: "THE DEVIL AMONGST THE TAILORS."

[1446.] In a book called "Providence Improved," by the Rev. Edward Burghall, vicar of Acton, Cheshire, the following supernatural story occurs:—"Mrs Crewe, of Utkinton, says he, related to me a memorable case. It was thus:—A tailor in Manchester going abroad with his yard in his hand, was met by a man, as he thought, having cloth under his arm, who asked him to make a suit of clothes for him of it, which he assented to do, and as he was taking measure of him he discovered something that made him think he was the devil that appeared to him, whereupon he was much troubled in his mind, and went immediately to Mr Bourne, a minister in Manchester, who advised him when he cut the cloth to lay a sheet on the table, that none of the shreds might be lost, which he did accordingly; and having made the clothes, and Mr Bourne having kept a day of humiliation before, went with the man towards the place where he was appointed to bring the clothes, but stayed at a distance, and bade the man be of good courage. The devil, in the likeness of a man, came according to promise; and the tailor delivering him the clothes, he replied thus, Oh! yonder is Bourne, thy holy father, who hath instructed thee what to do, and so vanished out of his sight, without doing the man any harm at all. This, Mrs Crewe had from a known and approved witness. The Mr Bourne in the anecdote above recited was the Rev. William Bourne, Fellow of the College, Manchester, who died in 1643. The book alluded to, Burghall's "Providence Improved," is a record of the occurrences of the time, chiefly derived from his own neighbourhood, and of the events of his own life. It contains also an account of the siege of

Nantwich, which was published by Mr Barlow, some years ago, in his "Cheshire Biographies."

STUDENT.

THE AMAZONS OF DAHOMY.

[1447.] Perhaps the most extraordinary feature in Dahoman economy is the corps of Amazons or female warriors. The word has got incorporated into the English language as expressing a masculine woman, but what the Amazons really are is not so generally known. Their origin dates from 1728, when the exigencies of war compelled the then king to organise a regiment of women, with whom he attacked and defeated the old Whydahs. Since then they have been a marked feature in the military establishment of the Dahoman kingdom. Under Gèzu the corps attained its maximum of greatness. With that acuteness which distinguished him, he raised the Amazonian body from being merely a subordinate establishment to an equal level with the male soldiers, and created female officers, so that, by surrounding himself with a band of female viragos, bound to him by all the ties of gratitude and interest, he could at once put a check on too ambitious subjects, and nip in the bud the first signs of rebellion. On a certain day—once in three years—every subject must present himself, with his daughters above a certain age, before the king. The most promising of those belonging to the higher classes he selects as officers, the poorer ones being chosen as soldiers; while the children of slaves become the servants of the Amazons who reside within the palace. This done, the other daughters are returned to their parents to be disposed of as they may find proper. Some of the selected girls are "dashed" or presented to the most meritorious soldiers as wives, while all the female children of these Amazonian wives are Amazons by birthright. With these exceptions, every Amazon is a celibate; but as military discipline is not always equal to preserving the little god from his mischievous work, a fetish—the Demen—is erected over one of the palace gates, which, by its power, at once discovers any Amazon who is unfaithful to her military oath in the matter of celibacy. The informers also—who in these cases are generally jealous of the culprits—are never backward in causing the misdemeanour of the erring soldieress to reach the ears of the king, and, her fears being worked on, she almost invariably confesses the name of her lover. The result is that both are punished—he assuredly by a cruel death, and she in all likelihood by the hands of her comrades. The king has several Amazons as concubines, under the name of "leopard-wives," who

enjoy many privileges. Though the flower of the corps perished under the walls of Abeokeuta in 1864, their number may be yet about 4000. They are divided into three brigades, each of which has a peculiar head-dress or method of dressing the hair. Each of these brigades is commanded by female officers and sub-officers, and is again divided in Agbaraya, or Blunderbuss-women, the veterans of the army—only called into action in case of urgent need; the Gbeto, or Elephant-huntresses, one of the most celebrated corps in the army, and who on hunting expeditions are exposed to great danger from the infuriated animals; the Nyekpleh-hentoh, or Razor women, of whom there are only a few to each wing. Their special object of aversion is the king of the enemy, and the huge razor which they carry is especially intended for the decapitation of this monarch. Lastly, there are the Gulonentoh, or Musketeers, and the Gohento, or Archeresses, who are all young girls, and more of a show corps, their weapons being of comparatively little use in active warfare. In addition there are troops of camp-followers, hewers of wood and drawers of water. Even they enjoy certain privileges. If met within the pathway, headed by a beldame ringing a bell, every man—unless bearing the "king's stick," an insignium of rank—must instantly disappear to the right or left; to look upon them would be a crime. Accordingly they are exceedingly important, and arrogantly jealous of their prerogatives. All the corps of Amazons—with the exception of the Archeresses—are armed with muskets or blunderbusses, kept scrupulously clean, but though these female warriors are brave to ferocity, yet they are poor markswomen, Mr Skertchly considering that hitting a haystack would be about the sum of their accomplishments in this respect.

B. T.

WEATHER WISDOM.

[1448.] In the Netherlands they have this proverb:—

Een kring om de maan	(A ring round the moon
Die kan vergaan :	May pass away soon ;
Maar een kring om de son	But a ring round the sun ;
Geft water in de ton.	Brings water in the tun.)

An old astrologer, referring to St. Paul's Day, Jan. 25th, says:—

If St. Paul be fair and clear,
It promises then a happy year ;
But if it chance to snow or rain,
Then will be dear all sorts of grain ;
Or if the wind do blow aloft,
Great stirs will vex the world full oft ;
And if dark clouds do muff the sky,
Then fowl and cattle eft will die.

Another, alluding to the Ember-day in December, says:—

When Ember-day is cold and clear,
There'll be two winters in that year

AUTOLYCUS.

Queries.

[1449.] BARNABY.—What is the origin or derivation of this name as applied to the annual holiday at Macclesfield? CESTRIAN.

[1450] What is the origin of the word "Sanjam," used in reference to a fair at Altrincham? CESTRIAN.

FLOWERY.—The greatest politeness is observed between Mongolian fashionables. It consists in addressing to one's friend the most high-flown compliments, which he is expected to receive with a similarly exaggerated humility. Mr. Cooper the traveller jotted down the following colloquy he overheard between a citizen of Ki-zan-ki and his friend Chang: "How does the illustrious and most glorious Chang?" "My miserable carcass is as well as can be expected." "And where have you built your superb and magnificent palace?" "My wretched mud-hut is at Luchan." "Your divinely beautiful family must have increased since we met?" "I have but five ugly deformed brats." "I trust that the inestimably precious health of your exquisitely charming lady is all you could wish?" "Well, indeed, the disgusting old hag is full of health!"

A HOWLING MONKEY.—These are the largest found in America, and are celebrated for the loud voice of the males. Often in the great forests of the Amazon, or Orinoco, a tremendous noise is heard in the night or early morning, as if a great assemblage of wild beasts were all roaring and screaming together. The noise may be heard for miles, and it is louder and more piercing than that of any other animals, yet it is all produced by a single male howler sitting on the branches of a lofty tree. They are enabled to make this extraordinary noise by means of an organ that is possessed by no other animal. The lower jaw is unusually deep, and this makes room for a hollow, bony vessel about the size of a large walnut, situated under the root of the tongue, and having an opening into the windpipe by which the animal can force air into it. This increases the power of its voice, acting something like the hollow case of a violin and producing those marvellous rolling and reverberating sounds which caused the celebrated traveller Waterton to declare that they were such as might have had their origin in the infernal regions. The howlers are large and stout-bodied monkeys with bearded faces, and very strong and powerful grasping tails. They inhabit the wildest forests; they are very shy, and are seldom taken captive, though they are less active than many other American Monkeys.

SATURDAY, AUGUST 4TH, 1883.

Notes.

CHARMS.

(No. 1014.)

[1451.] In No. 1435 of Notes and Queries a few remarks were offered on St. Swithin and Rain-makers, in which it was shown what an important part the dead took in old time traditions and legends. We have before us an interesting volume, by W. G. Black, on Folk-Medicine, wherein one chapter is devoted to charms connected with death and the grave, in which is detailed the sayings and doings of our ancestors when practising the healing art. One of the most important articles of their belief in this matter lay in charms, and it is to this subject we wish to draw our readers' attention. There were charms and charms in those days. For instance, in Devonshire it was held that the ague could be given to a neighbour by the simple process of burying the hair of a dead man under his threshold, while in New England mere walking over graves will cause incurable cramp in the foot. In the present article, however, we will consider the other side of the question, consider how disease can, according to popular belief, be cured through contact with the victims of mortality, or their relics. It would seem to be a hidden belief that life is buried with man, and that that life can be taken, in some cases, back again, to those whose supply of vital flame is small, still among the living. In November, 1876, a correspondent of a Manchester newspaper related that he had lately been requested by a respectable tradesman to allow his man to assist in taking a young man, much afflicted with fits, to the parish church of Warmingham, near Sandbach, at midnight, for if the young man could fetch a handful of earth off the grave most recently made, when the clock was striking twelve, it was believed it would cure him. The ceremony was actually gone through, but with what results we are not informed. So, too, in Launceston, it is said that a swelling on the neck may be cured by the patient going before sunrise, on the 1st of May, to the grave of the last young man who has been buried, if the patient is a woman; and if a man, to the grave of the young woman who has last been buried, and applying the dew gathered by passing the hand three times from the head to the foot of the grave, to the part affected. A similar procedure was known in Devonshire. A friend of the patient was directed to go into a church-

yard on a *dark* night (the darkness was imperative) and to the grave of a person who had been interred the day previous, walk six times round the grave, and crawl across it three times. A woman had to do it if the patient was a man, and if a woman the duty devolved upon a man. The grass in the churchyard of St. Edrins, in South Wales, in the year 1848, was eaten by a woman bitten by a dog, for it was believed to be an antidote to hydrophobia. Henderson, quoting from the Wilkie M.S., tells us that the blacksmith of Yarrowfoot's younger apprentice "was at last restored to health by eating butter made from the milk of cows fed in kirkyards. A sovereign remedy for consumption brought on through being witch-ridden." The powder of a man's bones, burnt, and particularly that made from a skull found in the earth, was esteemed in Scotland as a cure for epilepsy. For fits, 20 years ago, a collier's wife applied to the sexton of Ruabon Church for "ever so small a portion of human skull for the purpose of grating it similar to ginger." She intended to add the powder to a mixture she proposed giving her daughter, who was afflicted. An Irish love charm was made from a strip of skin taken with a black-handled knife from a male corpse, which has been nine days buried. Premature decease has a peculiar power of imparting life-giving powers to inanimate objects. As Dalyell says in his *Darker Superstitions of Scotland*, there seems to be "some indistinct notion of absorption of life by the instrument of death" involved in the principle. In China a knife that has been used to kill a fellow-creature is regarded as a sovereign charm. A halter with which one had been hanged was regarded within recent times in England as a cure for headache, if tied round the head; and the chips of a gallows worn in a bag round the neck were reputed to cure ague. Earth taken from the spot where a man had been slain was prescribed in Scotland for an ulcer or a hurt. Kerchiefs dipped in King Charles's blood were found to have as much efficacy in curing the king's evil as had the living touch. Was not a girl of 14 or 15 years of age, who lived at Deptford, cured thereby in 1649? All physicians had been in vain; the girl had become quite blind, but at the touch of the handkerchief stained with the martyr's blood she at once regained sight, and hundreds went to see this "miracle of miracles," as it was called. So, in China, after an execution, with the same faith, large pith-balls were steeped in the blood of the criminal, and sold to the people as a cure for consumption, under the name of

blood bread. Lepers there, some four years ago, attacked and ate healthy men, that they might drink their blood, under the belief that thus they would be cured of their disease. The touch of the dead was, however, regarded with more universal respect. Hunt, in his *Romances*, says he once saw a young woman led on to the scaffold in the Old Bailey for the purpose of having a wen touched with the hand of a man who had just been executed, and at Northampton, formerly, numbers of sufferers used to congregate round the gallows, in order to receive the "dead stroke." The fee demanded for the privilege went to the hangman. Numerous references are also made to the cures performed by using the water found in the hollows of graves or rocks, and the writer then proceeds to enumerate some of the wells—sanctified by the Church or the common consent of the people—which became celebrated as means of cure. Insane patients were dipped in Cornwall in St. Nun's Well; in the presbytery of Sterling they were taken to Struthill. To St. John's Well, in the parish of Wembdon, more than 600 years ago, in the reign of Edward IV., an immense concourse resorted, who were restored to the health they sought. Those who drank of the Chader Well, in the island of Lewis, two hundred years afterwards, made a bold experiment, for if convalescence did not immediately follow the draught, death would do so. It was kill or cure. So, too, there was a well in Dumfriesshire, the water of which, if too strong for those who had been enfeebled by illness, would cause death. Probably the best known of these wells at the present day is that of Holywell. When St. Winifred's head, as the legend goes, was struck off by Prince Caradoc, it rolled into the church of St. Beuno, the uncle of the pious maiden, and where it rested a wonderful spring came forth. The approach to the vault is by stairs, trodden in their time by many feet, but the vault itself is not inviting, nay, even depressing; the carvings are chipped and broken, and one cannot but think that the visitors of to-day are neither so anxious nor so reverent as those of old, who for hours were to be seen up to their chins in water, praying devoutly. Hither came William the Conqueror, his grandson Henry II., and the first Edward; here, too, came many of the Gunpowder Plot Conspirators, and, later, James II. The Duke of Westminster, in 1876, leased the well to the Corporation of Holywell for a thousand years, at a sovereign a year. The flow is always at the same rate, and, although the water is extremely cold, it never freezes. At the date of a recent visit, the

following, left by patients who had gone away cured, might have been seen by the curious: Thirty-nine crutches, six hand-sticks, a hand-hearse, and a pair of boots. A holy well in Ireland, round which the whole night a circle of pilgrims sat on May-eve, was said to be a south-running spring of common water. According to the "Exmoor Scolding," sciatica, known in the neighbourhood of Exmoor as "boneshave," may be cured by the patient lying on his back by the side of a river or brook, with a stick between him and the water, while one repeats over him:—

"Boneshave right,
Boneshave straight,
As the water runs by the stave,
Good for boneshave. ED.

ORIGIN OF THE TERM "UNDER THE ROSE."

[1452.] The phrase sub-rosa is said to have had its origin at the time of the Wars of the Roses. In the county of Yorkshire each colour of rose had its adherents, and when the partisans of the red held secret conclave one of their adopted mottoes or pass-words was "sub-rosa." For this end a room, in many instances to be found in many hostalries existing in 1846, particularly in the North and East Ridings, was set aside for such purpose, and distinguished by the name of "Rose," but not denoting the colour. But in the larger number of instances it is to be found in old private houses, generally having a secret entrance, the moulding on the ceiling denoting its purpose, the evidence of colouring now very faintly determined by scraping, except in three instances, to be found in Boroughbridge, Pickering, and Pontefract.

ANTIQUARY.

LANCASHIRE EPITAPHS.

[1453.] The epitaph now introduced to the reader tells of the melancholy ending of the career of a village fiddler. The following memorial is copied from a gravestone in Flixton Churchyard:—To the memory of John Booth, of Flixton, who died 16th March, 1778, aged 43 years, on the same day and within a few hours of the death of his wife Hannah, who was buried with him in the same grave, leaving seven children behind them:

Reader, have patience, for a moment stay,
Nor grudge the tribute of a friendly tear;
For John, who once made all our village gay,
Has taken up his clay-cold lodgings here.
Suspended now his fiddle lies asleep,
That once with music us'd to charm the ear;
Not for his Hannah long reserved to weep,
John yields to fate with his companion dear.

The following memorial of these worthies who have passed from amongst us have been culled from the 'Churchyards of Lancashire.' Though of humble birth

and "To fortune and to fame unknown," some recorded in books and family memorials, and others on the stone which covers them, are gathered together for the purpose of the preservation of some of the Lancashire memorials of the past:—

So tenderly he loved his dearer part,
His fondness could not bear a stay behind,
And death, through kindness, seemed to throw the dart
To ease his sorrow as he knew his mind.

In cheerful labours all their time they spent,
Their happy lives in length of days acquired;
But hand in hand to Nature's goal they went,
And just lay down to sleep when they were tired.

The relics of this faithful, honest pair,
One little space of mother earth contain,
Let earth protect them with a mother's care,
And constant verdure grace her for her pain.

The pledges of their tender love remain,
For seven fine children bless'd their angel state;
Behold them neighbours! nor behold in vain,
But heal their sorrows and their lost estate.

Experienced fidelity of the deceased John and Hannah. Thomas Jones wrote the above memorial. You may, perhaps, care to preserve it.

STUDENT.

THE ANTIQUITY OF PROVERBS.

[1454.] The casual reader of literature of almost every kind, especially Chaucer, Shakspeare, and the works of our earlier poets and dramatists, cannot fail to be struck with the frequent occurrence of sayings in daily use at the present time; and in like manner, those who take a wider range of reading, and go back to the time when our English language was in its infancy, find again and again that proverbs which were then in daily use are still familiar in our mouths as household words. Just by way of example of this, I submit the following examples of the 14th century literature:—

"Though it abide a year, or two, or three,
Murder will out; this is my conclusion."

Chaucer.

"The pottle may goo so longe to water, that at laste it is broken."

Knight of La Tour Landry.

"He will be drunken lyke ane sow."

Ane Satyre of Thrie Estaitis.

"To make vertu of necessite."

Chaucer.

"So was his joly whistel wel y met."

Chaucer.

"And ded as a dore nayl."

The Vision of Piers Plowman.

"Therfor behoveth him a ful longe spoon,
That schal ete with a feend."

Chaucer.

"Eke Plato sayeth, whoso can him read,
The wordes must be the cousin to the deed."

Chaucer.

Like the last proverb, no doubt there is many "an old saw" which can be traced back to a Greek or Latin author; but my object in this short note is not to show the origin but the antiquity of some of

our English proverbs. The 16th century appears to be particularly rich in this kind of language. I hope at some future time to further elucidate this subject.
J.S.

REFUGEES IN MANCHESTER DURING THE CIVIL WARS.

[1455.] By the courtesy of my antiquarian friend Mr J. Owen, from his MS., I have been enabled to furnish the following, in which several of our Lancashire and Cheshire gentry of the period are mentioned:—In the Manchester parish registers I find recorded the baptism of children of the following persons, some of whom were probably located here, owing to the unsettled state of the times during the Civil Wars:—1642-3, March 19, John, son of William Carrington, gentleman; 1743, April 10, John, son of ye Worrel Captain Boothe, of Dun-hulme; 1643, August 18, Richard, son of Captaine Richard Radcliffe, of Manchester, gentleman; 1643-4, January 20, Suzan, daughter of Mr Jeffrey Wilbraham, of Chester; 1643-4, February 14, Benjamin, son of Randle Richardson, of Chester; 1644, Maye 7, Elizabeth, daughter to ye Woril, James Chauntrell; 1644, June 8, Ickabodd, son of William Boulton, of Boulton; 1644, June 8, John son of Lawrance Pymley, of Boulton; 1644, June 10, Marye, daughter of Thomas Smythe, of Boulton; 1644, June 13, William, son of Arthur Smythe, of ye parish of Boulton; 1644, June 14, Abraham, son of Abraham Seddon, of ye parish of Boulton; 1644, June 16, Marye, daughter of James Twheite, of Boulton; June 25, Abegail, daughter of Roger Roscoe of the parish of Foulton. The following burials also took place:—1644, October 12, Mr H. Baxter deceased at Widow Haighe's, in Manchester, and came from Chester; 1644, June 25, Jane, wife of John Wynne, of Westchester. It is difficult, except on the ground stated above, to account for their presence here.
E. H.

Two costermongers claiming proprietorship of one donkey, went to the Westminster County Court to get the dispute decided. After hearing a part of the evidence, the judge said they had better settle the case out of court during the adjournment for luncheon. Upon the court re-opening, the defendant told his Honour it was all right, the donkey was his. Turning to the plaintiff, the judge saw his personal appearance was altered for the worse; but before he could put any questions, the defendant went on to say that they had found a quiet yard to settle it in, as his Honour had suggested. He had been rather rough on the plaintiff, but couldn't help it; they had only half an hour to pull it off in, and plaintiff was a much tougher customer than he looked to be. The explanation was conclusive, if not quite satisfactory to the Court, and the donkey became the prize of the victor in the fight.

SATURDAY, AUGUST 11TH, 1888.

Notes.

THE REV. JOHN WHITTAKER AS A LOCAL HISTORIAN.

[1456.] This gentleman was an author of note in his day, and a short memoir of his life and writings may not be unacceptable. That learned author, Dr Thomas Percival, wrote a review of some of the literary celebrities of Manchester, which may be found in the "Moral Poem," published in 1788, the first to come under review being the subject of this notice, the deeply learned author of the "History of Manchester and its neighbourhood," Dr Whittaker also wrote "Mary Queen of Scots Vindicated," 1787, "Sermons on Death, Judgment, Heaven, and Hell," 1783, and "The Genuine History of the Britons asserted." Some years ago the sermons became very rare, a copy of which was sold in 1877, at the auction of the Rev. Mr Corser's books, lot 416. This lot was sold at a high price. The "History of Manchester" has now become a rare book, not easy to be met with. Mr Whittaker left Manchester in 1777, having been presented by his college (Corpus Christi, Oxford) to a valuable Cornish rectory, Ruan Lanyhorn. The lines of the poem alluded to above are as follows:—

A ponderous mass of huge unwieldy size,
In dark confusion like a chaos lies;
The rust of ages had eclipsed in scorn
And rendered every pleasing hope forlorn;
Till famed Mancunium giving birth to thee,
The cloud dispersed, and set thy genius free.
Unrival'd in thy art thy learned pages shew,
In sterling worth, how nervous periods flow.
What time, eff'ced, thy genius brought to view,
Clear as the sun that melts the morning dew.
Truth now appears; and noble was thy aim
To rescue female innocence from injured fame.
To Mary's worth, thy pen devoted gives,
And in the deathless queen the martyr lies,
Whether we view thy varied powers, unfold
In deep research the fragments left of old;
Or in thy sacred pages trace the plan,
Which hangs suspended o'er the race of man,
Or whether in the great historian's page,
We trace thy conquest o'er Macpherson's rage:
Still we perceive in every nervous line
How brilliant genius different powers combine.
To worth superior we now could ascend,
In father, brother, and convivial friend;
Tracing affection to its native source,
Merit will follow as a thing of course.
Pleased with the object, we the friend reverse,
And doubly pleas'd when friendship proves sincere.

There are several notices of Mr Whittaker, full of appreciation of his literary character and merits. In the first volume of the admission register of the Manchester Free Grammar School it is found he was one of the first of the celebrated scholars on the existing register. The notice given by Mr Smith is

supposed to have been gathered from the memoir given by Poluhele. An obituary notice of him appeared in the "Gentleman's Magazine," vol. 78, p. 1035, and is said to have been written by a poet and divine who was resident in Cornwall. Further information may be obtained by consulting "Nichol's Literary Anecdotes," vol. 3, p. 101, edit. 1812, and Temperley's "History of Printing," p. 893, but the most copious and complete sketch on record is in vol. 3 of a rare and now scarce book, "Biographical Sketches in Cornwall" (3 vols., 8vo., Truro, 1831), by the Rev. R. Poluhele, vicar of Manaccan. There are several letters of Mr Whittaker's quoted in that work, which contain references to the questions which were agitated in Manchester society during his residence there, and, from the remarks made, it is very plain he was one who was greatly interested in the local government of the town. E.H.

A LANCASHIRE WORTHY: JOSEPH EVANS.

[1457.] On the 23rd of June, 1874, passed away the spirit of one of those Lancashire worthies who have perpetuated the fame of the two counties of Lancashire and Cheshire, as a student of science, in humble life. Joseph Evans was the son of a member of the old Botanical Society, which, in times past, met at the old Manchester Grammar School. His father was a hand-loom weaver, living at Astley, near Leigh, and Joseph was brought up to the same trade; but the knowledge of his skill in the healing properties herbs getting abroad, he was compelled to give up the whole of his time to the curative art, and to the study of botany. In his later years, the bent form of the old man, with his hat a little on one side, his eyes cast on the ground, and an umbrella under his arm, might be seen in the fields or roadways, wending quickly and pensively along on errands of mercy and relief. On Sundays his cottage was besieged from five o'clock in the morning, and often until the shades of a summer's night had begun to fall, and the dark cloudy curtains of night were closing around him, there might be seen in the fields or roadways a crowd of seeking salve and other nostrums. His botanical excursions were chiefly pedestrian, and extended to the borders of several counties. He was familiar with the hills of Westmoreland, the mosses of Lancashire, the forests of Cheshire, and the moors of Yorkshire. When the keen hunt after plants had come to an end he was a most genial companion, narrating pleasant adventures and reciting good stories of the olden time. He is said to be the founder of a great number of the local

botanical societies which hold their meetings on Sunday evenings. He contributed largely to several works on botany, and his name is mentioned frequently in Grindon's "Manchester Flora." As a testimony to the high estimation in which he was held by those whom he had so assiduously laboured to benefit, we record the fact that upwards of 2000 persons followed his remains to the grave, on Saturday, June 27th, 1874, at Worsley Church. For many years he occupied a thatched cottage at Boothtown, a small village in the township of Worsley, about eight miles west of Manchester, on the northern border of Chat Moss. A plain but elegant monument was erected to his memory in June, 1875, at Worsley Church. The cost was defrayed by subscriptions amounting to the sum of £160, chiefly the loving gifts of the working-men amongst whom he sought to do good.

J. BENNETT.

SKETCHES IN THE MANCHESTER GALLERY.

[1458.] An essay on the above-named subject, by a young lady, appeared in one of your Manchester contemporaries somewhere about the year 1838. The Manchester Gallery was the title of some pictures which at that time were the property of Mr William Townend. A selection from this collection was afterwards sold by auction. Eleven of them were purchased by one gentleman. It would be very interesting to know if the authoress wrote anything beside this, and also fulfilled the promises of her early youth. The titles of the eleven pictures were as follows:—1, Head of Christ, Guido; 2, The Angel Gabriel, Agnes Dolci; 3, The Holy Family, Parmegiano; 4, The Three Marys, Annibal Caracci; 5, a Landscape, Claud Lorrain; 6, Christ and the Seven Penitents, Reubens and Vandyke; 7, Napoleon in his Imperial Robes (the painter's name is not given); 8, Love in the Wilderness, N. Poussin; 9, a Swiss Landscape, Ruysdael; 10, the Penitent Magdalen attended by Angels, Guido; 11, Adoration of the Magi, Rembrandt. Any information as to what became of the remainder of that magnificent collection will be considered a favour. It is not improbable they were all sold, and thus got into the possession of various owners. In early youth I had a vivid impression of them having viewed the collection. STUDENT.

SALE BY CANDLE.

[1459.] Sale by candle is a method of auction that was at one time common throughout England and Scotland, and that still survives in some places north of the Tweed. In a form slightly differing from that which used to be almost universal in this country, it

may to this day be witnessed in Bremen, although the municipal authorities of that city have decided to abolish it at the end of the year. Every Friday afternoon in a room in the old Exchange a judge and his secretary take their seats, attended by a crier and a servant dressed in a flame-coloured coat and supplied with a box of tiny candles, each of which is intended to burn for one minute. At a given signal a candle is lighted, and the bidding for whatever happens to be on sale begins. At each offer from a would-be purchaser the burning candle is extinguished and a new one is lighted; and the property is only disposed of when a candle burns itself out ere a fresh bid has been announced by the crier. This custom dates from mediæval times, and it is said in Bremen that for five hundred years sales have been held and candles have been burned every Friday without interruption.

AUTOLYCUS.

Replies.

THE GATHERING OF SUNDAY SCHOLARS ON ARDWICK GREEN.

(Nos. 1426, 1442.)

[1461.] The jubilee of Sunday schools was to have taken place of the 14th of September, in 1830, and was to be celebrated at Ardwick Green, but it was postponed on account of the death of George the Fourth, and was celebrated at the coronation of William the Fourth. The medals that were struck bore the impress of Raikes on one side and William and Adelaide on the other. The coronation took place in the summer of 1831. There were thousands of children of all denominations there to celebrate the great event. Ardwick was a pond of water supplied by springs, and there were stumps put round, placed at certain distances from each other, with ropes attached to prevent the children getting too near the water. The Dissenters always met there every Whit-week, but not the Church of England; but all met in one common cause. On that day there was a miniature man-of-war put upon the water, and a balloon inflated, made in the form of a sailor, which capered about in mid air. All Manchester was astir, and laughter pervaded everywhere to see the sailor king.

ELIZABETH GARDNER, Sale.

PALMISTRY.

(Nos. 1214, 1221.)

[1262.] Some time ago one of your correspondents asked for information relating to the above science. Not having seen any reply I beg to submit the following:—The principal lines of the hand are easily

remembered: The life line, which runs round the base of the thumb; the line of the head, which begins alongside of the line of life (sometimes joining it), and crossing the middle of the palm; and the line of the heart, which goes from one side of the hand to the other at the base of the fingers. If the line of life is of a ruddy colour, long and unbroken, extending nearly or quite down to the wrist line, it foretells good health and long life; if it be broken in any point it denotes severe sickness; if short, early death; if double, it shows remarkable strength and vitality. The lines encircling the wrist number the years of life, one line marking thirty years. If a character like the sun occurs on the life line, it denotes loss of an eye or blindness; and each cross or knot means some misfortune or difficulty, great or small according to the size of the mark. The little lines are the lesser cares and troubles. Wavy lines in the end of the fingers or elsewhere, foretell death by drowning. A crescent-shaped mark below the little finger and below the line of the heart denotes insanity. A well-defined short line joining the life line indicates marriage. If no such line appears, the person will remain single, unless there be a short line or lines on the side of the hand below the little finger, as these also denote the number of times married. The lines extending down between the third or ring finger and the little finger to the line of the heart, number the loves of a lifetime. If but a single line is visible, and that is deep and clear, the person will love faithfully and warmly. A long and well-defined line of the head promises intellectual power, but it may be too long; as, if it extends quite to the edge of the hand it indicates too much calculation, craft, meanness. It should end under the third finger or thereabouts. If it is forked or double toward the end it denotes deception and double-dealing, though in a hand otherwise good, it may mean only extreme reticence or shyness. When this line is very short and faint it shows stupidity, foolishness. If the line of the heart is long, extending from the edge of the hand below the little finger up between the first and second fingers, it indicates an affectionate disposition, and, also, promises well for the happiness of the possessor. If it sends down short lines toward the head line, it shows that affection must be founded upon respect; but if these small lines go upward, love is more a passion and impulse. When the line of the heart is broken, it denotes inconsistency. But judgment must not be formed from any one appearance or line of the hand, as there are many things to be considered. We should look in the left hand chiefly for honours, riches, loves, and misfortunes, and in the

right for whatever pertains to health and length of days. All lines, if pale and wide, tell the absence of the quality attributed to that line, or the existence of the opposite quality. For instance, a pale, wide line of the heart indicates coldness or even cruelty. When the lines of the left hand are clearest and ruddiest its possessor resembles his mother, both mentally and physically. In the practice of the art of palmistry some knowledge of physiognomy is of great advantage; indeed, the two sciences go hand in hand, one supplementing the other. This is why the shrewd gipsy fortune teller scans the face almost more closely than the hand of her patron. A few set rules in regard to the features and characteristics of the human face may well be added in this connection. And first of all, the soul dwells in the eye; and the ability to understand its language is inborn with most people without having to study it; but a few words in regard to it may not be amiss. Very quiet eyes that impress and embarrass one with their great repose signify self-command, but also great complacency and conceit. Eyes that rove hither and thither while their possessor speaks denote a deceitful, designing mind. Eyes in which the white has a yellowish tinge, and is streaked with reddish veins denote strong passions. Very blue eyes bespeak a mind inclined to coquetry; gray eyes signify intelligence; greenish, falsehood and a liking for scandal; black eyes, a passionate, lively temperament; and brown, a kind, happy disposition. Of the nose—a Roman nose denotes an enterprising, business-like character; a long nose is a sign of good sense; a perfectly straight nose indicates a pure and noble soul, unless the eyes contradict it; a *nez retroussé* signifies a spirit of mischief, wit and dash; a large nose, generally indicates good mind and heart; a very small nose, good nature, but lack of energy. Thick lips indicate either great genius or great stupidity; very thin lips, cruelty and falsehood, particularly if they are habitually compressed. Dimples in the cheek signify roguery; in the chin, love and coquetry. A lean face is an indication of intelligence; a fat face shows a person inclined to falsehood. Irascibility is accompanied by an erect posture, open nostrils, moist temples, displaying superficial veins, which stand out and throb under the least excitement, large, unequal, ill-ranged eyes, and equal use of both hands. A good genius may be expected from middle stature, blue or gray eyes, large prominent forehead, with temples a little hollow, a fixed, attentive look and habitual inclination of the head.

Q.C.

Queries.

[1463.] A MACCLESFIELD WORTHY.—Can any of your readers or correspondents furnish an account of John Brunswere, a Macclesfield worthy? I have been referred to Cooper's "Athenæ Cantabrigienses," vol. 2, page 45. Perhaps some of your readers can furnish the particulars from this book, or give information where a copy is accessible. E.O.

A CAPITAL "SELL."—A few days since, a spruce looking girl who was tripping along through the park at a moderate pace, with a small bundle under her arm, was accosted by a gentleman, who asked permission to accompany her. "Certainly," said she, "just hold my bundle while I tie my stocking," and presenting it to him as she spoke, instantly ran off at full speed. The gentleman felt a slight movement in the bundle, and in great trepidation trotted after her, repeatedly bawling out, "Here, you woman, come back and take your baby." Soon a crowd gathered to learn the nature of his distress. "A woman gave me her baby to hold, and then ran off," piteously exclaimed the man of burden. "Take it off to the almshouse," shouted some half-a-dozen voices. "Let us see it first," cried one, more sagacious than the rest, and, as a large coarse towel was unfolded, out jumped a full grown cat, that scampered off amid the vociferous shouts and laughter of all present, save one who looked awfully sad. It seems that a lady, desiring to rid her house of one of these animals, whose petty larcencies in the kitchen were a source of great annoyance, had commissioned the servant girl to take it out of the neighbourhood, and drop it.

CLERICAL WIT.—The facetious Watty Morrison, as he was commonly called, was entreating the commanding officer of a regiment at Port George to pardon a poor fellow sent to the halberds. The officer granted his petition on condition that Mr Morrison should accord with the first favour he asked; the favour was to perform the ceremony of baptism for a young puppy. A merry party of gentlemen were invited to the christening. Mr Morrison desired Major — to hold up the dog. "As I am a minister of the Kirk of Scotland," said Mr Morrison, "I must proceed accordingly." Major — said he asked no more. "Well, then, Major, I begin with the usual question. You acknowledge yourself the father of this puppy?" The Major understood the joke, and threw away the animal. Thus did Mr Morrison turn the laugh against the ensnarer, who intended to deride a sacred ordinance.—On another occasion, a young officer scoffed at the parade of study to which clergymen assigned their right to remuneration for labour, and he offered to take a bet he would preach half an hour upon any verse, or section of a verse, in the Old or New Testament. Mr Morrison took the bet, and pointed out, "And the ass opened his mouth, and he spoke." The officer declined employing his eloquence on that text, Mr Morrison won the wager, and silenced the scorner.

SATURDAY, AUGUST 18TH, 1883.

Notes.

A CURIOUS LEASE OF THE LAST CENTURY.

[1464.] Mr J. P. Earwaker, writing to the *Cheshire Sheaf*, gives the following interesting particulars of a last-century lease, which has, in addition to the ordinary covenants in vogue at the time it was drawn up, one or two of rather singular character, as will be seen on perusal:—"This indenture, made on the 26th November, 1724, between Thomas Swettenham, of Swettenham, co. Chester, Esq., of the one part, and Thomas Norbury, of Lower Withington, in the said county, yeoman, of the other part. Witnesseth that the said Thomas Swettenham, in consideration of the surrender of a certain indenture of lease bearing date the 4th October, 4 George [1717], which lease was made by William Swettenham, Esq., deceased (late father of the said Thomas Swettenham), to the said Thomas Norbury, for the lives of him the said Thomas Norbury, Ellen his wife, and John Kinsey, son of Peter Kinsey, of Barnshaw, co. Chester, yeoman (since the making of which lease the said John Kinsey is dead, but the said Thomas and Ellen are now living and in good health), and also in consideration of the sum of £70,—Hath granted and to farm let to the said Thomas Norbury all that messuage situate in the said township of Lower Withington, late in the holding of William Oakes, and now in the possession of the said Thomas Norbury, with the appurtenances; To have and to hold, for the lives of him the said Thomas Norbury, Ellen his wife, and Peter Kinsey the younger, butcher (son of Peter Kinsey the elder, of Barnshaw, co. Chester, yeoman, at the yearly rent of 20s, and four rent hens,—and a mucking present which shall be worth 2s yearly,—with a sufficient draught, or 2s in money; one day's plowing yearly with the like draught, or 2s in money, four days' reaping of corn with a sufficient reaper,—and also the best beast, or good, or £5 at the decease of every person dying tenant of the said premises, in the name of a herriot. And the said Thomas Norbury covenants that he will grind all his corn at the mill of the said Thomas Swettenham, in Swettenham, or pay 2s 6d for every bushel of corn (Winchester measure) which they shall grind from the said mill; and also, if any extraordinary breach shall happen in the weir or dam at Swettenham Mill-pool, shall send a sufficient workman with a shovel to

assist and help in repairing the same so many days (not exceeding four) as shall be necessary. or pay 3s 4d to the said Thomas Swettenham in lieu thereof. He, the said Thomas Swettenham, shall find the said workman with meat and drink during the time he shall be so working; and also that the said Thomas Norbury, or his undertenants shall come himself or send some one or more of his family to the Anniversary Funeral Sermon of Mr Laurence Swettenham, deceased, which is to be preached in Swettenham Church yearly; or in default thereof shall pay 1s for every such neglect to the use of the poor of the said township of Swettenham. And also he the said Thomas Norbury shall keep a beagle, if required, for the said Thomas Swettenham and his heirs, at the house in Lower Withington aforesaid, during the term hereby granted." With a clause of distraint in case of non-fulfilment of any of the said services and payments. "The said Thomas Norbury to keep the buildings, &c., in sufficient and proper repair; and he shall have liberty to get sufficient "hedgeboot, ploughboot, houseboot, cartboot, and fireboot," to be spent on the said premises." (Signed) THO: SWETTENHAM. (Small red seal—Swettenham arms and crest—"on a bend, three spades:" crest—"a tree, having on the sinister side a lion rampant," and motto—*Ex sudore vultus*.) The most curious covenant in the above is that of compulsory attendance at "the Anniversary Funeral sermon of Mr Laurence Swettenham." The only Laurence Swettenham who appears to have left money for an annual sermon at Swettenham Church was a Mr Laurence Swettenham, of Bradwall, in Sandbach parish, a younger son of Thomas Swettenham, of Swettenham. In his will, dated 26th June, 1632, and proved at Chester 19th December, 1632, is the following bequest:—"To the parish of Swettenham, £20: the use of one half to the poore, to bee distributed yearly at Christmas; and the use of the other half for the makinge of a sermon yearly uppon Wednesdays in the Rogation weeke, being the daye of my nativitie." This birthday sermon would appear to have become, in the course of rather more than a hundred years later, an anniversary funeral sermon.

Ed.

LANCASHIRE WITCHES.

[1465.] The following account of the county of Lancashire is copied from an old black letter book in the Bodleian Library, printed in the year 1603:—"The manners of the inhabitants," says John de Brentford, "are similar to those of the neighbouring counties, excepting the men always rat with prong forks. The

men are masculine, and, in general, well made. They ride out and hunt the same as in the most southern parts, but not with that grace, owing to the whip being carried in the left hand. The women are mostly handsome, their eyes brown, black, hazel, blue, or grey; their noses, if not inclined to the aquiline, are mostly of the Grecian form, which gives a most beautiful archness to the countenance, such indeed as is not easily to be described. Their fascinating manners have long procured them the name of Lancashire witches." Q.C.

CHARMS.

(Nos. 1014. 1451.)

[1466.] Superstitious and empirical remedies for whooping cough appear to be very generally believed, and the matter is more deeply rooted than many would suppose, on account in the majority of cases being those of tender years, which excites sympathy for the little sufferers. Notwithstanding the march of education and religious feeling these things appear to be very generally believed in even at the present day, especially by people who toil for their daily bread. Sometime ago I had occasion to go into Staffordshire to see some friends, and whilst there a child was brought in about four years old. It soon became painfully apparent the child was ill with whooping cough. When the fit of coughing had subsided the child asked for a "buttercake" (or butty). Thereupon the father cut the bread without speaking and handed it to his wife, who spread the butter and then gave it to the child, who sat down on the floor and eat it. This completed the ceremony, and it was said a cure would follow. It is curious, the prefix, "If you please," is strictly forbidden to be used. It is quite essential the names of the parties should be Joseph and Mary, as in the instance given, lawfully married, and persons of good repute. Without these essentials the charm is said to be weakened or rendered invalid. Amongst a bundle of old papers containing many curious things, and said to have been once the property of a celebrated old man in Stockport, there was a collection of modes to cure this complaint gathered some years ago. I also find the following are mentioned. The first says:—Let the child be brought to the stable or hovel where a she-ass, which has only had one foal, is kept, and passed nine times under it by the father and mother using the following words:—

- 1 is a number of strength and power,
- 2 keeps us safe in danger's hour;
- 3 makes the blessed Trinity,
- 4 our strength and stay must be.
- 5 shall our drooping spirits cheer,

6 will be there when danger's near,
7 is a power of number and might,
8 is the symbol of glorious light,
9 makes complete the mystic charm
To guard our darling child from harm.

The same custom has been practised in other parts of England under a piebald pony. Another mode of cure is to ask a man riding a piebald horse to point out a remedy, and by following out his directions the cure is said to be effected. Charmed beads of coral are said to be a protection to children, and are considered efficacious in this case. The last remedy savours less of superstition than the others. It is to take the child to the gasworks when the purifiers are being emptied and let it breathe the fumes usually found there—viz., chlorine, gas, ammonia, &c. Passing along one of the streets of Stockport one summer evening, I saw the apparatus used for asphaltting the streets. A woman was holding a child which was coughing violently, its mouth and nose being held close to the open lid of one of the steaming tar boilers used by the Corporation when the streets are repaired. The child appeared to be almost suffocated with the fumes. The mother, full of faith, said it would soon be better now, and having deposited a penny under the seat of the cabin she departed. STUDENT.

THE BELLS AT FLIXTON CHURCH.

[1467.] I have been enabled to obtain from a friend the following information with regard to the bells at Flixton, and to those who feel interested in bell-lore it may prove satisfactory. The original memorandum is written by the Rev. J. Yates, the then rector of the church, in one of two MS. books which contain valuable information relating to Flixton and neighbourhood:—"Flixton bells came January 11, 1808, and cost £10 10s per cwt., or 1s 10d per pound.

	C.	Q.	LBS.	Price.		
				£	s.	d.
Richard Yates	8	1	8	87	7	6
Richard Owen	8	1	10	87	11	3
Young Men	9	1	23	99	5	7½
Ralph Wright, Esq	9	2	20	101	12	6
Union Society	14	2	24	154	10	0
William Harrison and Greaves	7	2	15	79	7	6
Parishioners Bell	11	0	8	110	6	8

720 1 0½

CAMPANOLOGIAN.

ON THE LANCASHIRE WORD "CLEM."

[1468.] It has been admitted there are certain words in the Lancashire dialect, and also in the neighbouring county of Chester, whose currency contracts and expands like that of the precious metals. Clem was very prevalent in these localities, and was much

used in those periods of our local history when bad trade and scarcity placed the ordinary necessities of life at very high prices and during turn-outs. At other times it almost passed out of use. It means, to starve, or to be pinched and obliged to make half a meal or less stand for a meal. During the cotton famine the word was very much used. In Waugh's "Lancashire Cotton Famine" one of the sextons says—"Well, thae sees poverty seldom dees. There's far more kilt wi o'er heyting and o'er drinkin nor there is wi bein' pinched." Clemmed might stand for pinched in this passage. The word is of Teutonic origin, and has its nearest counterpart in high German, a fact which brings to mind Max Müller's remark that the speech of the northern Angles contained high German elements. Goethe uses it in this sense when he puts the word "klemmt" in the mouth of Faust. In the relative use of the word in the Dutch, Anglo-Saxon, and Scandinavian, we approach the original. Its use and application could be traced much further. There can be no doubt it is an interesting word, and may well be preserved in our local glossary, but it has unpleasant associations, and yet we may rejoice if it disappears altogether from the Lancashire and Cheshire folk-speech. E.H.

Queries.

THE ENGLISH AGGRESSION IN WALES.

[1469.] There is a sort of traditional belief existing that the Anglo-Normans had gained a very sure footing upon the northern side of North Wales long before the final conquest of the Principality by Edward I.; and it is believed by many that, the English interest, as it was called, had met with some very sturdy advocates, even among the members of the princely families of Gwynedd. Owen ab Edwyn, a descendant of the Princes of Powys, is mentioned in the Welsh records as "Lord of Englefield," a district lying between Chester and Flint—or more properly, perhaps, upon the confines of Northop, Flint, and Holywell—and his daughter, Angharad, married Griffith ap Cynan, the North Walian prince, who won the celebrated battle of Carno, in Montgomeryshire. This prince was born in 1047, and succeeded to the crown of North Wales in 1079; and it is supposed that he married Angharad about that time. It is known, and admitted by all our critics, that he was betrayed into the hands of the English king by his own countrymen, and that he was confined at Chester Castle for the long period of twelve years; but I have failed to

ascertain with any certainty when that happened, and should be glad if some of your readers could tell me, and also give me the authority upon which they rely, as to the year in which the Welsh prince was carried into captivity. There are two facts—or, at least, statements—generally accepted by our writers, that may be of some value in tracing this matter to a reliable source. First, that Owen Gwynedd, the eldest son of Griffith ap Cynan and Angharad, was born at her father's house in the year 1080; and second, that immediately upon Owen's captivity the English overran and ravaged the whole of North Wales. But in 1096, we are told, Angharad met her husband for the first time after the birth of their son, in the Island of Anglesea, which was the only remnant of his dominions left to him; and that when he was struggling to hold it against his enemies, his own father-in-law, Owen ab Edwyn, and other North Walian chiefs, joined the English forces under the Earls of Chester and of Shrewsbury, and so compelled him, his wife, and son, to fly to Ireland for refuge, and it is added, "they remained there for the space of two years." A sort of peace was then patched up between the contending parties, but, inasmuch as Griffith is known to have pre-deceased Henry I. by a year or two, and that the English sovereign had been strengthening his interest in North Wales continuously since the accession of the prince to the sovereignty, and down to the date of his own death in 1135, it is natural to inquire what kingly power Griffith could possibly exercise in his own country under such circumstances, notwithstanding the "peace" of 1098? Owen Gwynedd certainly, in his own reign, avenged the wrongs inflicted upon his country by the English, and I can very well understand, therefore, how studiously the old Welsh families of note endeavour to trace back their lineage to so gallant and renowned a prince. In very many instances the tables of descent which I have examined do appear to be fairly well authenticated, and to display a semblance of historic truth; but, on that very account, it becomes the more desirable that the annals of the period between 1080 and 1135 should be rigidly examined, so as to verify the correctness of the genealogical records of the time, and, if possible, so clearly to explain the facts to the general reader that "all who run" may comprehend them, and rely upon them as faithful records of great events in which Cheshire men took a part. If it be true that Hugh Lupus acquired the Earldom of Chester in 1070, and that he and his successors, Earl Richard and Earls Randal the First and

Second, held sway there between 1070 and 1153, it is manifest that, they and their followers must have been actively engaged in the Welsh aggressions between 1080 and 1135. Cheshire antiquarians are supposed to have studied and mastered the history of all the military affairs in which these great earls had taken a part, and the learned correspondents of "Notes and Queries," therefore, may be able without much difficulty to make that plain which at present is somewhat dark to the common students of Cestrian and North Walian history during the period I have alluded to. I may also state that there hangs upon all this a chapter in English history relating to the Mortimers and their title to the British Crown, which is very interesting to genealogical students; for Sir Ralph Mortimer, who married the Princess Gwladys Dhu, was father to Roger Mortimer, who was active in the English interest against Prince Llewelyn ab Griffith, his maternal uncle; and that his son, Edmund Mortimer, commanded the army which defeated that brave man at Irvon, in Brecknockshire, in the eighth year of King Edward I., and so led to the final triumph of that sovereign in Wales. The story of English aggression in Wales is full of interest to Cestrians, and this is my apology for calling attention to this subject.

MANFRED.

BREAD FROM BARK.—It is well known to the botanists that many plants beside those commonly used for food, contain nutritive elements. Nearly all plants contain starch. The barks of several aspens and pine trees contain so much of this substance that it can be extracted from them as from potatoes by trituration with water. It exists also in the roots and other parts of perennial plants to such an extent as to have been employed in the preparation of bread in families. In illustration of this we quote the following directions, given by Professor Autenrieth, for preparing a very palatable and nutritious bread from the beech and other woods destitute of turpentine:—"Everything soluble in water is first removed by frequent maceration and boiling; the wood is then to be reduced to a minute division, not merely into fine fibres, but actual powder; and after being repeatedly subjected to heat in an oven is ground in the usual manner of corn. Wood thus prepared, according to the author, acquires the smell and taste of corn flour. It is, however, quite white. It also agrees with corn flour in not fermenting without the addition of leaven, and in this case some leaven of corn flour is found to answer best. With this it makes a perfectly uniform and spongy bread, and when it is thoroughly baked and has much crust it has a much better taste of bread than what in time of scarcity is prepared from the bran and husks of corn."

SATURDAY, AUGUST 25TH, 1883.

Notes.

INACCURACIES OF WELSH HISTORIANS.

[1470.] When searching for information upon the aggressions of the English in Wales, I fell in with a very interesting account of Owen Glendower, by the Rev. Thomas Thomas, rector of Aberforth, South Wales. The book was published in the year 1822, at Haverfordwest, in Pembrokeshire, and it is, I am told, accepted as a good authority by Welsh scholars. In page 172 of the volume Mr Thomas says:—"Glyndwr's manor of Glyndwrwy, upon his attainder and forfeiture thereof, was sold by Henry IV. to a second son of the Salesburys of Bachymbyd, a younger branch of Llywenic." Henry the Fourth died in the year 1413, and the very first Salesbury who settled at Bachymbyd did so in the reign of Edward the Fourth. He was John, third son of old Thomas Salesbury, of Llywenic (ancestor to the present Lord Bagot), and he acquired the property by marrying the heiress of Robert ap Meredith, ap Tudor, whose family had owned the property for seven generations. A considerable estate at Glyndwrwy did afterwards come to Piers Salesbury, son of the above named John, through his marrying with Margaret, daughter of Jowan ap Rees, a descendant of the great Welsh chief, Owain Brogyntyn; but that was during the Tudor dynasty, so that Mr Thomas must be altogether wrong in his facts in this particular instance. That story, however, has been accepted as true by later writers, nor has it—so far as I have seen—been corrected by anyone. For a time, the two estates—Bachymbyd and Rûg—continued to be owned by one lord; it was so, I believe, in the days of Charles the First, but they afterwards passed into different branches of the same family, and eventually, either by marriage or devise, to other families. Bachymbyd being vested in the Bagots through the marriage of Walter Bagot to the heiress of Charles Salesbury, and Rûg by devise to the Vaughans of Nannan, under the will of the last Salesbury who dwelt there. I am surprised to find that Mr Thomas's statement was not corrected in the notes to Lewis Dwnn's "Welsh Pedigrees," for Sir Samuel Meyrick was a careful antiquary, and he had the advantage of being assisted in some parts of that great work by the late Mr Wynne, of Penarth, who undoubtedly stood very high in public esteem, both as a herald and antiquary. I shall be glad if any competent authority can show that I have

been misled in my present efforts to correct the history of Owen Glendower's campaigns.

MANFRED.

CUTTING FINGER-NAILS.

[1471.] The following scrap of domestic folk-lore, culled from an old periodical, may perhaps be deemed worthy of re-production in your Notes and Queries:—Many have their particular days for cutting their nails. Of the numerous rhymes on this subject, we may quote the following as a specimen, from which it will be seen that every day has its peculiar virtue:

Cut them on Monday, you cut them for health;
Cut them on Tuesday, you cut them for wealth;
Cut them on Wednesday, you cut them for news;
Cut them on Thursday, a new pair of shoes;
Cut them on Friday, you cut them for sorrow;
Cut them on Saturday, see your true love to-morrow;
Cut them on Sunday, the devil will be with you all the week.

J.D., Stockport.

QUEER TAXES.

[1472.] Just about a century ago there was a proposal to tax funerals, and it gave rise to the following epigram, addressed to George III.:—

Taxed to the bone, thy loving subjects see!
But still supposed when dead, from taxes free;
Now to complete, Great George thy glorious reign,
Exis'd to death, we're then exis'd again.

With the proposed tax on death may be coupled the tax which was once actually levied on births. It lasted thirteen years, dating from 1695. Every person not in receipt of alms was required to pay two shillings for every "little stranger" that came into existence; but the nobility and gentry were subjected to heavier payments in addition, ranging from £30 for the eldest son of a duke down to ten shillings for persons having a real estate of £50 per annum, or personal estate of £600 or upwards. An old tax on bachelors, which existed contemporaneously with the last-named, was not heavy, and was possibly intended not so much as a reminder of their duty, as a means of "raising the wind," which William III. so often stood in need of. As soon as a man reached the age of twenty-five he was liable to the tax, which was one shilling yearly until he took to himself a spouse. Widowers without children were also liable, and, besides the shilling, every person had to pay an amount according to his rank for the luxury (or otherwise) of single-blessedness; thus a duke or an archbishop was amerced in the yearly sum of £12 10s; a marquis £10; an esquire £2 5s; a gentleman five shillings. Social distinctions were nicely drawn then. Now-a-days, probably there are not a few who would not mind being assessed at five shillings, or even a much larger sum, if it would give them the enviable distinction of a "gentleman."

Q.C.

ANTIQUE MARKET LAWS.

[1473.] Recently, at Broughton-in-Furness, in conjunction with the annual cattle fair there, was read the following customary declaration:—"O yes! O yes! O yes! The Lord of the Manor of Broughton, and of his fair and market, strictly chargeth and commandeth, on her Majesty's behalf, that all manner of persons repairing to this fair and market do keep her Majesty's peace upon pain of £5 to be forfeited to her Majesty, and their bodies to be imprisoned during the lord's pleasure. Also, that no manner of persons within this fair and market do bear any bill, battle-axe, or any such prohibited weapons, but such as be appointed by the lord's officers to keep this fair or market, upon pain of forfeiture of all such weapons, and further imprisonment of their bodies. Also that no manner of persons do pick any quarrel, matter, or cause for any old grudge or malice, to make any perturbation or trouble within this present fair or market, upon pain of £5 to be forfeited to the lord, and their bodies to be imprisoned during the lord's pleasure. Also that none buy or sell in corners, back sides, or hidden places, but in open fair or market, upon pain of forfeiture of all such goods and merchandise so bought and sold, and their bodies to be imprisoned during the lord's pleasure. Also that no manner of persons shall sell any goods with unlawful mete or measure, yards or weights; but such as be lawful, and keep the true assize upon pain of forfeiture of all such goods, and further imprisonment of their bodies. Lastly, if any manner of persons within this fair or market do find themselves grieved, or have any injuries or wrong committed or done against them, let them repair to the lord or his officers, and there they shall be heard according to right, equity, and justice. God save the Queen! and the lord of this manor." As may be expected, the proclamation is usually heard by a numerous company—more out of curiosity, perhaps, than reverence.

CESTRIAN.

A WOMAN BURNED AT THE STAKE FOR MURDER.

[1474.] Mr Thos. Hughes contributes the following interesting article to the *Cheshire Sheaf* on the above subject:—At what particular date the punishment of "Burning at the Stake" for murder was abolished by statute I am unable to state with any certainty. But I have it upon record that the last instance within our own county of Chester occurred about 120 years ago, at Gallows Hill, Boughton, in this city, when Mary Heald, a Quakeress, suffered that extreme penalty of the law for the murder of her husband.

The first official information I find of it is in the *Chester Courant* for October, 1762, where it is recorded that "Mary Heald, of Mere, charged upon oath of having poisoned Samuel Heald, her husband, was committed to Chester Castle, by George Heron, Esq., on the 23rd of October, 1762." The affair created intense interest and excitement at Chester; and hundreds of persons, through the winter of 1762, sought and obtained permission to visit the dungeon in our old Castle in which the unhappy woman was confined—the gaolers, &c., taking large amounts as largesse for permitting the wretched exhibition. And this sort of thing (and worse still I fear) went on and was winked at by the authorities, until the Easter of 1763, when the County Assizes came on at Chester Castle. I again take up my parable from the *Chester Courant*, where I read as follows under date Chester, April 19, 1763:—"Last week ended the assize here, when Mary Heald, widow of Samuel Heald, late of Mere, near Knutsford, in this county, yeoman (both of the people called Quakers), was convicted of Petit Treason, in killing her said husband, after twenty years' cohabitation; by giving him a certain quantity of arsenick, in a mess of fleetings, on the nineteenth day of October last: of which poison he died, in about four days after taking the same. For which crime she was condemned to be burned, on the day after sentence; but upon application to the judges, they were pleased to respite her execution until Saturday, the 23'd of this instant." I suppose in this interval of only four days certain benevolent efforts were put forth to try and save the life of the convict; but if so, and whatever they were, they failed: for on the Market Day following the two Sheriffs of Chester City had most uncongenial work upon their hands, as the following paragraph from the *Courant* of April 26, gravely assures us:—"In our last *Courant* were mentioned the trial and condemnation of Mary Heald; as also, that the judges had been pleased to respite her execution until Saturday the 23rd inst. Accordingly, soon after ten of the clock in the forenoon of that day, the sheriffs of Chester, with their attendants, came to Gloverstone, where the gaoler of the Castle delivered to them the said Mary Heald; who, pursuant to sentence, was drawn from thence in a sledge, through the city to Spital Boughton; where, after due time having been allowed for her private devotion, she was affixed to a stake, on the north side of the great road, almost opposite to the gallows: and having been first strangled, faggots, pitch barrels, and other combus-

tibles, were properly placed all around her, and the fire being lighted up her body was consumed to ashes. This unhappy woman behaved with much decency and left an authentick written declaration, confessing her crime, and expressing much penitence and contrition." The *Gentleman's Magazine* for April 1763, has a paragraph to the same effect, but much less full than the local report given above. The same paper contains a letter from a respectable tradesman of Chester, who I doubt not was an eye-witness to the whole affair, and whose testimony to the humanity of the Sheriffs in the performance of their distressing duty is worth reproducing here:—"To the Mayor, Recorder, Justices of the Peace, and Sheriffs of the City of Chester.—Your tender regard relating to the execution of the unfortunate Mary Heald on the 23rd instant, justly merits an acknowledgment in a public manner. Be pleased to accept it in such. The concern of many of you at the poor criminal's unhappy fate, and the care you took in preserving the peace, is highly commendable in the eye of every impartial spectator. The stillness and decency wherewith the execution was conducted by the Sheriffs, will continue on many minds, an instance of their candour and great humanity. I am, on this particular occasion, with great regard and esteem, your much obliged friend, PETER LEADBETTER.—April, 26, 1763." Mr Leadbetter was in error in addressing this laudatory letter to the Mayor, Recorder, and Justices; for they had no authority whatever in the matter. It was the duty of the Sheriffs alone to see execution done; and they would have resented any interference with their prerogative, by either Mayor or Justices. Even the executioner, the guard accompanying the convict, and keeping the peace round the gallows, were all the Sheriffs' officers for the time being, and were paid by them. This questionable privilege of our Shrieval forefathers has now ceased and the High Sheriff of the County is solely responsible for vindicating, in that sense, the majesty of the law. I close this lamentable narrative with the reprint of a hand-bill of the period, and now in my collection, in which the "authentick written" confession of the poor woman, shortly prior to her execution, is given at length:—"The confession of Mary Heald, late of Mere Town, in Cheshire, who was burned at Chester, the 23rd day of April, 1763, for poisoning her husband.—"I was born in the parish of Alderley, in Cheshire. My parents at the time of my birth (and for some years afterwards) were members of the Church of England. In my childhood my parents

went amongst the people called Quakers, and educated me and their other children in that way. Amongst the people I was married to my late husband, Samuel Heald; but, unhappily, in a short time after our marriage, uneasiness grew between us, and, for want of watchfulness, it increased to a very great degree. Several of the Society from time to time visited, and advised us to a better conduct. I am now very sensible of their care and kindness therein, and happy it had been for me if I had duly regarded their good advice and council, and the convictions of divine grace in my own heart. But alas! I disregarded them, and having given myself up to rage and passion against my husband, was tempted to take away his life; into which dreadful temptation I was suffered to fall, after this manner. One day, going into his desk to take a little sugar, I found some poison in a little paper, which I took, and intended to burn it, but did not, but kept it in my custody some weeks; when one day, having a strong temptation to give it my husband, I put it into a mess of fleetings, which, he eating of, caused his death, for which horrible cruelty and wickedness I am now justly to suffer death. I am now deeply sensible of the heinousness of the crime I have been guilty of, which no one was concerned [in], or knew of, but myself; and I desire no reflections may be cast on any persons after I am dead, as it was my own act! I have grievously sinned against God and man: may my dreadful example be a caution and warning to all (especially married people), that they guard against the first entrance of anger and passion into their minds one against another! Oh, may the God of Mercy, who regarded the Thief on the Cross, grant unto me the grace of sincere repentance, thro' the mediation and intercession of His beloved Son, Jesus Christ, for this heinous sin, and all my other trespasses and sins that I have committed against Him, that when my sentence is executed, my soul may be received into rest!—The 'M' mark of Mary Heald."

Ed.

Queries.

[1475.] MIND YOUR P.'s AND Q.'s.—Here is one of those curious sayings that is puzzling to most people, including myself, as to its origination. Perhaps someone better versed in folk-lore could supply us with its origin? Its meaning and application is much the same wherever it is used, namely, as a caution to anyone who has evoked displeasure, or who

have followed their own inclination without regard to the recognised rule or duty in such case. X.

[1476.] THE NAME "CLEGG." — The Rev. John Davies, in his "Races of Lancashire," supposes this word to be derived from the Welsh *clagg*, a rock or cliff. He adds, "This word, as a personal name, was as common in very ancient times as it is in Lancashire at the present day. Syr Clegius was a famous knight, according to old legends, at King Arthur's Court, and as such he figures in the *Morte de Arthur*, and in the three metrical romances, published by the Camden Society." This is an interesting subject. There are various Arthurian legends connected with this locality. If any of your readers can give a reference to any work in which they have been collected or critically treated, I should be glad to be informed about the matter. R.I.G.

[1477.] AUTHORSHIP OF LINES.—Can any correspondent give the name of the author of the song containing the following verse:—

Cold winter is come with his cold chilly breath,
And the leaves are all fallen from the trees,
All nature seems touched by the finger of death,
And the streams are beginning to freeze.

And if they can, will they kindly give the song complete? T.J.

THE BAYONET IN THE BRITISH ARMY.—The bayonet, invented first at Bayonne in 1670, was used with the firelock, but in the form of a long dagger, the handle of which was fixed as a plug into the muzzle. The history of the bayonet as a weapon of war would almost employ a treatise of its own, and its importance may be allowed and estimated when we remember that no troops in the world have ever made of it more terrible use than our own. The weapon is first mentioned in England in a Royal warrant of Charles II., dated April 2, 1672. It is called a bayonet or "great knife," but is only ordered to be supplied to a certain number of men per troop of a newly-raised regiment of horse. At Killicrankie, fought in 1689, the English soldiers had the old-fashioned plug bayonets, and it was thought that the battle was lost in consequence of the slowness of the men in fixing these weapons in the muzzles of their firelocks, the Highlanders thus being enabled to close with and kill or disable them with the claymore. The best authorities assign the year 1793 as the date when the present ring bayonet was universally used in our army. With the introduction of the bayonet, the proportion of pikes in a regiment gradually decreased, until, in the time of Marlborough, they were finally discarded, although the sergeants retained the halberd, and the officers carried, as well as their swords, a new half-pike or spontoon, seven feet long. The formation was in ranks three deep.

SATURDAY, SEPTEMBER 1ST, 1888.

Notes.**HEATON CHAPEL.**

[1478.] For a long period of time the Parish of Stockport was the nearest place of worship for the inhabitants of Heaton Norris. The Old Parish Church of Manchester had the spiritual jurisdiction, and Didsbury and Gorton churches were the two nearest. At the time the idea of erecting a chapel-of-ease was first mooted, the surrounding country presented a very different aspect than at present. There was a wide expanse of moorland, and the dwellings of the farmers and inhabitants far apart. In fact, the bulk of the village was near Stockport. In 1429 a mesuage of $11\frac{1}{2}$ perches of land in Heaton Norris lying between lands in the tenure of William Hanson de Heaton on the west and east, and the public road there on the north, was conveyed to the wardens and fellows of Manchester. It is supposed a small chapel or chantry stood here; others say it was a tythe barn which occupied the site. When Heaton Chapel was erected the then wardens and fellows of the Collegiate Church of Manchester set about the matter in good earnest, and they were liberally assisted by the inhabitants, who desired to have a place of worship. The site was a close or field, called the Yarn Croft, containing altogether 1712 square yards, which was given by Thomas Collier, of Heaton Norris, yeoman, October 8th, 1758. It was a plain brick building, very unpretending in its appearance, with three rounded windows on the north-easterly side of the building, and a small projecting chancel, which served as a place for the communion table, which was lighted by means of a long round-headed window, with two long square windows on each side. At the northerly end there was a small belfry of wood, from which the little bell sounded its softening summons to the house of prayer. The gallery at the north end of the building was approached by a flight of stone steps outside, lighted by two large square windows resembling those of a cottage of the period. The windows throughout the church were all plain glass and diamond shaped. There was a door at the north-westerly end of the church, giving access to the north-west aisle, the aisle on the easterly side of the church being approached at the north-easterly side of the building. The chancel end sands south by east. The interior of the building was very plain, the roof being flat and plastered. At the northerly end was the gallery, with its old-

fashioned high-backed pews at the bottom of the north aisle, against the southerly-west end was placed a large clumsy-looking iron stove, which warmed the building in winter. The reading-desk, clerk's desk, and pulpit were in three tiers, one above another, surmounted by a large sounding board, and they were placed at the south-easterly end of the church at the bottom of the aisle. The vestry was a small box of wood placed near the pulpit. In the communion recess were two very good large oil paintings of Moses and Aaron habited in their ecclesiastical garments. A little aisle across the south end connected the two aisles together. Such is a description of the little village church where the rude forefathers of the village assembled to worship when George the Third was king. The village choir occupied two or three of the pews in front of the old gallery. The musical instruments being a bass and treble violin, a bassoon, fife, and flute, and other instruments, and several men and women singers. On the petition of John Sidebotham, of Levenshulme, yeoman, and the principle inhabitants and landowners in Heaton Norris, consisting of 24 persons, it was licensed for the celebration of divine service. It was originally 17 yards long and 13 in width outside the walls. It was consecrated on Monday, July 29th, 1765, by the name of St. Thomas's, Heaton Norris, the patronage being vested in the wardens and fellows of the Collegiate Church of Manchester, and half of all the dues went there until it became a rectory. To the ecclesiastical district was assigned the whole of the townships of Heaton Norris, Levenshulme, and Reddish, which continued until the erection of other churches, for which from this area, other ecclesiastical districts have been carved out. On several pews in the church were brass plates with inscriptions. These remained until the last alteration was made in the church, when all the old pews were swept away. The churchyard was then much less than it is now, and was enclosed by means of a brick wall with stone copings, against which at the front a number of trees grew very luxuriantly. It is painful to record that the churchyard was frequently desecrated by what were called at that time resurrection men, the followers of the infamous Burk and his associates. A letter was published in the year 1828 in the *Morning Herald*, entitled "A walk to London, September 11th," in which he mentions the chapel and the chapel house. He was recommended to the Bull's Head, but an exhibition there made it very disagreeable, and he retired to the George and Dragon, but sorrow was in this house also. The landlord had only buried his

wife the week previously, and his feelings had been outraged by an attempt of some resurrectionists to disinter her. They were frustrated in consequence of a heavy stone belonging to an adjoining grave falling upon them. The following morning a shocking spectacle presented itself. The body was discovered partly disinterred.

E. H.

ANTIMONY.

[1479.] A monk named Basil Valentin, who dabbled in chemistry, with a hope, perhaps, of discovering the Elixir of Life, tried the effect on pigs of a peculiar preparation which he had composed. The result was most encouraging. After a preliminary cleansing out of their system, the gruntings attained brilliant health and respectable corpulence. Valentin then administered the drug to every one of the monks in his convent, as a remedy for the sick, and a prophylactic for the healthy. But all his patients proved that they were not pigs, by falling desperately ill when they did not die. Antimony turned out to be a real monks-bane—a powerful anti-moine, or anti-monk. Such is the origin assigned to the word, which need not be accepted without reservation.

X.

£10,000 FOR FUNERAL EXPENSES.

[1480.] In Moscow, as in other parts of Russia, dissenters are met with, and amongst them we have the "Old Believers," who conduct their worship according to the rites of the ancient Greek Church, not admitting the various changes adopted by Nikon and others, and now carried out in the Russian Greek Church. These dissenters go to great expense whenever death enters their dwellings; and just recently—March, 1883—there has been in Moscow a very important example of this fact. In a Russian merchant's family in that city, consisting of father, mother, two marriageable daughters, and one son, the eldest daughter, about twenty years of age, has just died; and an outline of the proceedings consequent thereon will be interesting. Certainly the social position of the family was of the middle class—wealthy; and their living was of fair style for such folks. On the day of the daughter's death, immediate preparations were made for the burial, which in Russia must be at once, dead bodies not being allowed to remain amongst the living for more than twenty-four hours. The coffin was made of thin boards, but covered with silk velvet, having Hall-marked silver handles, and "coffin" furniture, costing over a thousand roubles (a hundred pounds); and in the hands of the corpse was placed a small painting of the Virgin, having a silver frame and covering, costing another hundred

pounds, and which became the property of the church where the funeral prayers were recited at burial. The body was dressed as a bride—she had become the bride of heaven; and these robes and the dressing involved, the first, two hundred pounds; and the latter one hundred pounds. First, she was dressed in a fine linen chemise, trimmed with costly lace; over this, a chemisette; and then a short tunic in white satin, embroidered with gold and silver thread, called a "sarafan." Then the head-dress was the usual Russian hat with pearls. But the greatest expenses were incurred in prayers and masses. In forty churches of the city of Moscow, prayers were ordered to be said for her, morning and evening, for forty days, for which sixteen thousand roubles were charged, or at the rate of ten shillings per service—sixteen hundred pounds being paid for three thousand two hundred services; and at each service some one attended and distributed bread and alms to the poor—the bread being to each person a "calatch," something more than a penny loaf. Such loaves were also sent for forty days to all prisoners in Moscow. For several days in the "bazaars" the bakers were authorised to distribute bread to all poor people applying who asked for it in the name of the dead girl and engaged to pray for her. But even this did not suffice. To other cities of Russia, and also to such cities as Vienna, Pesth, Athens, where churches of the sect exist, money was sent, and prayers ordered to be said for forty days. The funeral took place in the church of the well-known Holy Cemetery of Ragoshka, where only Old Believers are buried, and where a wooden building was put up capable of dining a hundred and fifty guests—the leading members of the sect around Moscow. The dinner was served from the leading hotel in Moscow, at a cost of about sixteen shillings per person, to which the expense of the fruit and the wine had to be added, the fruit in Russia in early spring costing fabulous prices. It is calculated by some of the most intimate friends of the family known to the writer, that a sum of not less than ten thousand pounds were spent over the ceremony, and none of the co-religionists look upon this as at all extravagant.

F.F.

GO TO JERICHO.

[1481.] Essex is full of historic houses. In that slandered and misunderstood county almost every farm has a history and every acre a romance. Several of these interesting places are just now—August, 1883—to let. Perhaps the most interesting is Blackmore Priory, which was founded about the end of

twelfth century for Augustinian canons. The Priory was dissolved in 1527, and its revenues granted to Cardinal Wolsey. After the Cardinal's fall Henry VIII. resumed possession, and became a frequent visitor at the mansion of Jericho House, which adjoined the Priory, and was the manorial house of the manor of Blackmore. It may not be generally known that the phrase, "Go to Jericho," had its origin in Henry's visits to this Essex bower, and it is a fact that the "oldest inhabitants" still call the river Cam, which flows through the village, the Jordan. In this house dwelt Lady Tailbois, one of the King's mistresses, and beneath its roof was born one of his natural sons, whom he created Duke of Richmond and Somerset. The house is still standing, but has been much altered and modernised. Blackmore Priory is now the picturesque homestead of a farm for which a tenant is being sought. THE WIZARD.

Replies.

"MIND YOUR P's AND Q's."

(No. 1475.)

[1482.] Several explanations have been suggested as to the origin of the well-known phrase, "Mind your P's and Q's." The following seems the most likely:—In the reign of Louis XIV., when wigs of unusual size were worn, and bows were made with very great formality, two things were especially required—a "step" with the feet and a low bend of the body. In the latter the wig would be very apt to get deranged, and even to fall off. The constant caution, therefore, of the French schoolmaster to his pupils was "Mind your P's (*i.e.* *pieds*, feet) and Q's (*i.e.* *queues*, wigs.)" Another solution is:—Children are very apt to confound the P and Q; this was especially the case when they were taught from a horn-book, and the old dame had to warn her child-scholar many and many a time to "mind his P's and Q's." Another suggestion is:—When scores were kept in public-houses with a tally, P was set down for "pints" and Q for "quarts." Mine host would then say to the person sent out to make the score, "Mind your P's and Q's," and not unfrequently would the customer also give the same caution, that he might not be charged for quarts instead of pints. GERTRUDE A. FETTER.

[1483.] The origin of this phrase is not generally known. In all houses where chalk scores were formerly marked upon the wall or behind the door of the tap-room, it was customary to put these initial

letters at the head of every man's account, to show the number of pints and quarts for which he was in arrears; and one may presume many a friendly rustic to have tapped his neighbour on the shoulder when he was indulging too freely in his potations, and to pointed to the score and exclaimed, "Giles, Giles, mind your P's and Q's." This is the explanation generally accepted by antiquarians. Q.C.

Queries.

[1484.] FOX-GLOVE. — Can any reader give the origin of the name of this flower? Its Latin name is *digitalis*, signifying something connected with the hand; but whence comes the first half of the name?

A YOUNG BOTANIST.

[1485.] "I'LL COOK YOUR GOOSE FOR YOU."—This is a common expression, to be heard almost every day, and in all parts of the kingdom. It would be interesting to know how it originated, or what circumstance gave rise to its birth, if any of your readers can supply it. D. BESWICK.

[1486.] FLEETINGS.—In an article in last week's "Notes and Queries," giving particulars of a woman being burned at the stake, I find this sentence:—"Mary Heald, widow of Samuel Heald . . . was convicted of petit treason, in killing her said husband, after twenty years' cohabitation, by giving him a certain quantity of arsenick, in a mess of fleetings." Can any reader inform me what these consisted of?

QUERIST.

TOO FAMILIAR.—Sydney Smith was complaining to his friends one day of a young gentleman, who, although many years his junior, was in the habit of addressing him by his Christian name, a privilege which, as Sydney Smith remarked, he only allowed his most intimate friends. Shortly after, the young gentleman in question entered the room, and familiarly addressing Smith as "Sydney" enquired how he thought of passing the day. "For my part," added the youth, "the Archbishop of Canterbury (Dr. Howley) has often invited me to pay him a visit at Addington Park, and I think I shall run down and return in the cool of the evening." "Ah!" said Smith, with a smile on his face that his friends well understood, "then let me give you a word of advice. I know something of the Archbishop; he is an excellent man, but rather proud; don't you call him William, he might not like it." A roar of laughter followed this significant speech, and as the discomfited youth left the room, Sydney Smith turned round and quietly remarked, "I think I have settled the 'cool of the evening' at last."

SATURDAY, SEPTEMBER 8TH, 1888.

Notes.HEATON CHAPEL—ST. THOMAS'S CHURCH.
(No. 1478).

[1487.] In pursuing my recollections of this ancient edifice, I may state that an old diary was lent to me in 1874, in which are recorded a few facts concerning the early history of this place. Respecting its erection but few records are within the reach of the writer, but from the statements made in this diary it is pretty certain the gentry of the neighbourhood contributed towards it, the farmers and others doing carting and bringing building materials to the spot. This diary is a strange conglomeration of things theological, financial, domestic, and social; it was written by a farmer resident not far from the church. In 1660 inquisition was taken at Manchester, before certain commissioners, under the great seal of England, for the re-adjustment of ecclesiastical districts; it was recommended that Heaton Norris (which was then under Didsbury), having no vicarage, or parsonage, nor any spiritual benefice, should be severed from Didsbury and united with Reddish, and that these two should be formed in a separate parish, and that a church be erected for their accommodation. In 1658 the townships—Didsbury, Withington, and Burnage, and part of Heaton Norris, comprised the whole limits of the parochial chapelry of Didsbury, which continued until 1765, when Heaton Norris Chapel was consecrated, and the township severed from Didsbury. Nearly 100 years passed over before any other material changes occurred, but on the 29th of July, 1844, the foundation stone of Christ Church was laid, and on its consecration October 21, 1846, a district was assigned to it, the Rev. C. B. Jeaffreson being appointed incumbent of the parish. This was done in accordance with a previous arrangement. New parishes were formed comprising Heaton Norris, Heaton Mersey, Heaton Moor, Heaton Reddish, and Levenshulme. St. John's the Baptist, Heaton Mersey, was consecrated in 1850. St. Peter's, Levenshulme, 1860. St. Mary's, Heaton Reddish, 1865. St. Paul's, Heaton Moor, 1877. With a view of providing for the densely-populated district of Lancashire Hill the late Rev. E. D. Jackson, the first rector of Heaton Chapel, started a Mission-room in what was known as the High School, at the junction of Old Road, with Tiviot Dale, in which laudable effort the Rev. F. Parsons, the rector of St. Mary's, joined. This mission was moderately successful at the first service,

the Bishop of Manchester being present, but the nucleus had been previously formed by holding services in a room near the Canal Bridge, popularly known as the Salt Box. Subsequently the late Lord Egerton gave a site for a church and school opposite that of the Primitive Methodist School, and a district has been assigned to it known as St. Luke's district. A Mr Thompson was appointed curate and conducted the services in the High School, until something occurred of an unpleasant nature, and Mr Thompson left. After a lapse of time Mr Parsons made another effort, and by the kindness of the trustees and officers of the Stockport Sunday School, services are held there on Thursday evenings in each week during the winter months. Several friends have formed a voluntary choir in order that the services might be conducted decently and in order. But I must return to the sacred fane where my willing feet delight to linger, and continue the description of Heaton Chapel. The church furniture was of the ordinary kind. The old oak communion table is still in use, and on Sundays and festivals is covered with a very handsome cloth, bearing in front the sacred monogram. The original sacramental cup used in this church for a long period of time was a very large one, made of silver, with a little ornamentation round the base, bearing the following inscription:—"The gift of Thomas Hudson to St. Thomas's Chapel, December 25, 1786, Heaton Norris." This Thomas Hudson was the son of John Hudson, of Top-o'th'-bank, just beyond Bank Hall, on the road to Heaton Mersey. He was born on the 19th of April, 1718. No doubt he was one who interested himself very much in the building of the church. Many of the old families of the townships of Heaton Norris, Levenshulme, and Reddish lie interred within the precincts of this church, including the Taylors, Bibbys, Elocks, Mottrams, of Burnage, and Mr Twyford Jepson and wife, also Barlows, Greens, and others. It may be noted that in 1873-4 the township of Heaton Norris contained 130 houses, 141 families, 375 males and 391 females; and Reddish 54 houses, 57 families, 160 males and 142 females; Kirkmanshulme, 10 houses, 10 families, 29 males and 25 females; Levenshulme, 55 houses, 56 families, 152 males, and 128 females. From this it would appear the parish contained 1405 souls, 249 houses, and 264 families. The singing was voluntary in the early history of the church. There are persons yet living who remember old Samuel Kinder, bell-ringer, singer, clerk, and sexton. Afterwards, Mr F. Brown, Mr Pickford, and others, formed a good choir, comprising Miss Hol-

land and Miss Ann Watt, and several men singers and instrumentalists, which made the choir very efficient. This is proved from a printed record published on Friday, September 28th, 1828:—"Presentation to F. Brown, Esq., of Heaton Norris.—We have before had to revert to the zealous and unremitting exertions of this gentleman to form an efficient choir in St. Thomas's Chapel, Heaton Norris. In this he has succeeded; and it must be gratifying to Mr Brown to find that his exertions have obtained for him the warm approbation of the ladies attending the chapel, who, on Tuesday, September 5th, 1828, presented an elegant and valuable old snuff-box, bearing the following appropriate inscription:—"Presented to F. Brown, Esq., by the ladies attending St. Thomas's Chapel, Heaton Norris, as a small tribute of esteem, for his assiduous and unwearied attention in promoting the harmony of the choir. 1828." This is alike honourable to all parties, and it is very desirable this example should be more generally followed. But the history of the choir of this church has been a chequered one, and many painful, as well as laughable, scenes have arisen from the squabbles of choir, wardens and congregation. The church remained in the old fashion for 50 years, when it was thought desirable to take down the gallery steps at the northerly end of the building and erect a vestry and staircase, which would protect the worshippers who entered to the gallery and west aisle. This was effected at considerable cost, and was considered a very great improvement. Some thoughts were entertained of carrying this building up, and erecting a suitable bell turret in place of the small one, but this plan was abandoned, and the old one remained until a very recent period. The next improvement was an internal one, for in the early part of 1832 it was resolved to dispense with the musical instruments then in use and procure an organ. On examination it was found it could not be placed in the gallery on account of a large beam across the ceiling in front of the gallery. After mature deliberation they concluded to erect a gallery over the communion table, which Mr Wildgoose carried out under the instructions of the wardens. The organ was built by Mr Benn, of Manchester, and opened on Sunday, the 6th of May, 1832, by Mr Heginbotham, of Stockport, with great *eclat*. The morning sermon was preached by the Rev. W. Lawton, M.A., of St. John's College, Cambridge, and that in the afternoon by the Rev. T. Harvey, M.A. The morning service commenced with the well-known hymn, "Through all the changing

scenes of life." The responses were sung, and special selections of sacred music provided. Jones's "Te Deum" was sung, and for the Jubilate Deo, Dr. Clark's cathedral service was used. The anthem, "Angels ever bright and fair" (Handel), was given in great taste by Miss Caldwell. Before the communion service an anthem was sung (Psalm 24), "Behold how good and joyful" (Dr. Clark); and before the sermon Mr A. Caldwell sang a selection from *Creation*; "In splendour bright is rising now," air and chorus by Miss Caldwell and choir, and after the collection a chorus from the *Messiah*, "Worthy is the Lamb." The evening service commenced with the 100th Psalm. Before the sermon Miss Caldwell sang "Thou didst not leave his soul in hell" (Handel), with the chorus "Lift up your heads." The service concluded with Handel's "Hallelujah Chorus." All the services were well rendered. The collections amounted to £40, which, with the subscriptions previously received, were sufficient to defray all the expenses attendant on the purchase of the organ, which, though a small one, was quite sufficient for the building in which it was placed. The addition of the pedal pipes, which were then a novelty in an instrument of such limited compass, rendered it doubly effective. E. H.

BELL RINGERS' RULES.

[1488.] The following quaint ringers' rules are transcribed from the painted board in the ringing chamber at Clee Church, Lincolnshire:—"Orders to be observed kept by ye Bell Ringers in ye town of Clee, in ye county of Lincoln, from this 27th day of Novr., 1793, with ye consent of the Rev. J. Stockdale, Vicar. Richard Rowston, Churchwarden.

Any person yt shall ring a Bell with his hat upon his head, shall forfeit & pay 6d to ye use of ye ringers.

Any person yt shall ring a bell with his spurs on, shall pay 6d to use, &c.

Any person yt shall ring a bell and break a stay, shall make it good and forfeit 6d for ye use, &c.

Any person yt shall pull a bell off her stay, and cannot set her again, shall pay 6d for ye use, &c.

Any person leaving ye rope on ye floor, forfeit 2d, &c.

Any person or persons who shall swear, lay wagers, &c., in ye ringing room, shall forfeit for every offence 3d, to ye use, &c.

Any person yt shall read any of these Orders with his hat upon his head shall pay 6d to ye use, &c.

Clee: painted by Geo: Parker, in the year 1793.
Repainted by W. Hobson, 1874."

A "coult" or knotted rope, until recently, hung in the chamber. This was, "in the good old times," brought to bear on the shoulders and backs of refractory ringers.

J. P. B.

ENGLISH KINGS AND QUEENS.

[1489.] Since Christmas Day, 1066, when William the Conqueror was crowned in Westminster Abbey, England has been governed by thirty-one kings, four queens, and two protectors of the commonwealth. One king, William III., reigned in conjunction with his wife; and one queen, Mary Tudor, associated her husband, Philip of Spain, with her in the government. Four sovereigns were of the Norman dynasty, and reigned 88 years; eight were Angevins, or Plantagenets, and reigned 245 years; three were of the house of Lancaster, and reigned 62 years; three of that of York, and reigned 24 years; five were Tudors, and reigned 117 years; six were Stuarts, and reigned 99 years; and there have been six sovereigns of the house of Brunswick, which has existed now for 167 years. Kings have governed for 698 years, queens for 106, and protectors for 11 years. The average reign of the kings has been $22\frac{1}{2}$ years, of the queens $26\frac{1}{2}$ years, the average reign of all sovereigns being between 23 and 24 years. The average reign of the kings of the house of Lancaster, 21 years, is greater than that of any other reigning family; the average reign of the Yorkist kings, eight years, the least of all. The youngest monarch at his accession was Henry VI., who was nine months old; the eldest, William IV., who succeeded his brother in his 65th year. The king who attained the greatest age was George III., who was in his 82nd year when he died; the king who died youngest was Edward V., who was murdered in his 13th year. No king prior to George II. attained the age of 70 years. The average age of the Norman kings was $56\frac{1}{2}$ years; of the Plantagenet, 53 years; of the Lancastrian, 44 years; the Yorkist, 30 years; the Tudor, 48 years; the Stuart, $55\frac{1}{2}$ years; and of those of the present dynasty, 71 years. The longest reign was that of George III., from the 25th of October, 1760, to the 29th of January, 1820; the shortest that of Edward V., from the 9th of April to the 25th of June, 1483, excluding the so-called reign of fourteen days of Lady Jane Grey. George III., when he had reigned as long as her present Majesty, was in his 67th year. The Queen is now in her 63rd year, and therefore, having regard to the exceptional longevity of the house of Brunswick, it is not improbable that her Majesty's reign may be the longest, as it is the most notable, of any. The only kings who died unmarried were William II., Edward V., and Edward VI.; the only queen who died unmarried was Elizabeth. Of those sovereigns who were married, Richard I., Richard II., and Richard III., Mary,

Charles II., William III., Anne, George IV., and William IV., died without leaving issue surviving. Independently of temporary regencies created during the absence of the kings from England, there have been regencies during the minorities of Richard II., Henry VI., Edward V., and Edward VI., and during the last ten years of the reign of George III. Horse accidents caused the death of William I. and William III.; William II. and Richard I. were killed by arrows; Richard III. was slain in battle. Charles I. was beheaded; Edward II., Richard II., and Edward V. were murdered; a surfeit of lampreys cost Henry I. his life; poison or a surfeit of peaches killed John; poison is suspected to have been administered to Edward VI.; and the death of Henry VI. is by historians laid to the charge of Richard, Duke of Gloucester. Three kings—Edward II., Richard II., and Henry VI.—died in prison; and one, James II., having abdicated the throne in 1688, died in exile in 1701. The regnal years of the sovereigns, prior to Edward I., date from their coronation. Since the time of that king, who was in Palestine at the death of his father, it has been a constitutional maxim that "the king never dies." At the accession of her Majesty, the Duke of Cumberland, ex-King of Hanover, was heir-presumptive to the crown. There are now the Queen's eight children, 24 grandchildren and great-grandchildren, between the Duke of Cumberland and the throne.

CESTRIAN.

Replies.

FOX-GLOVES.

(No. 1484.)

[1490.] In reply to your querist, I may say that the original name of this flower was folks' glove, "The folks" being an old-time name for the fairies; indeed, to-day this flower is called by the people of Wales the fairy-glove. As your correspondent says, the Latin name of the plant is *digitalis*, which again is derived from *digitus*, meaning finger.

CREDO.

[1491.] The *digitalis* received its name from Fuchs, who so designated the plant from *digitabulum*, a thimble, in allusion to the form of the flower. Our name, fox-glove, is a corruption of folks' glove, or fairies' glove, these imaginary sprites having been known as the "good folk." The French term is *gant de Notre Dame* and *ganteslée*; the German *fingerhut*; and the Dutch *vingerhoed*. Turner, who wrote his book on plants in the reign of Queen Mary, says:—"There is an herb that groweth very much in Eng-

lande, and especially about Norfolke, about the conie holes, and in divers woddess, which is called in English fox-glove. It is named of some in Latin *digitalis*, that is to say, thimble-wort. It hath a long stalke, and on the toppe many flowers hanginge downe like belles or thimbles." Cowley fancifully said :

The fox-glove on fair Flora's hand is worn,
Lest while she gathers flowers she meet a thorn.

GERTRUDE A. FRYER.

[1492.] In your "Notes and Queries" of last week I find that "A Young Botanist" wishes to know the origin of the word fox-glove. As he says, its Latin name is *digitalis*. May I just add, for the information of those who are unacquainted with Latin names, that *digitalis* is taken from *digitus*, meaning little finger. The generic names of a great majority of our trees, shrubs, and plants are of Latin origin. The word fox-glove, as we call it, has in different localities different names; in Scotland the south people call it bloody-finger; the north people call it dead-man's bells; in Wales, the fairies' glove. The fairies went under the name of folks, so they got called folks-glove, and hence to fox-glove, and that is the origin.

Castle-street, Edgeley.

JOHN BARKER.

I'LL COOK YOUR GOOSE FOR YOU.

(No. 1485)

[1493.] According to Dr. Brewer's "Dictionary of Phrase and Fable," I find that the meaning of this saying is "I'll pay you out." On the same authority it would appear to be of Swedish origin, for it is stated that "Eric, King of Sweden, coming to a certain town with very few soldiers, the enemy, in mockery, hung out a goose for him to shoot, but finding it was no laughing matter, sent heralds to ask what he wanted; 'To cook your goose for you,' he facetiously replied."

ANTOLYCUS.

THE ORANGE TREE.—The orange tree is the longest-lived fruit tree known. It is reputed to have attained the age of three hundred years, and it has been known to have flourished and borne fruit for more than a hundred years. No fruit tree will grow and produce fruit so well under neglect and rough treatment. It commences to bear the third or fourth year after budding, and by the fifth year it will produce an abundant crop, but its yield will increase gradually under favourable circumstances, and as the years pass on it will become a very productive tree. The early growth of the orange is quite rapid, and by its tenth year it will have increased more than in the next fifty years, so far as its breadth and height are concerned; but its age multiplies its fruit-stems greatly, and an old tree will sometimes bear a thousand oranges

SATURDAY, SEPTEMBER 15TH, 1883.

Notes.

THE REV RICHARD MURREY, D.D., OF STOCKPORT.

[1494.] In turning over Hollingworth's "History of Manchester" I find the following reference to a former rector of Stockport, who flourished about 1600. The extract has reference to the appointment of warden of Manchester College, as it was then called, that was founded by Thomas de la Warr about 1360, on the death of Dr. Dea, who was warden from 1595 to 1605. From the history referred to there would appear to have been two candidates, or rather claimants, for the vacant wardenship—one, William Bourne, a Staffordshire man, and B.D. of St. John's, Cambridge, who had been sent down to Manchester at the request of the parishioners to preach, and a relation by marriage of the Cecylls, Lords Burgley, but was "hindered, partly by his non-conformity," and, as the History says, "partly by the potency of some Scottish lords at Court, who got the wardenship for Richard Murrey, D.D., who was likewise parson of Stockport, Deane of St. Buriens, in Cornewall, and had some civil honors descending to him by inheritance from his Scottish ancestors—one of honorable descent, competently learned, zealous for the dignity of his place as warden, but not laudable otherways. Hee seldom preached—onely twice in Manchester—once in Gen. i., 1; 'In the beginning,' &c.; another time in Rev. xxii., 20., 'Come Lord Jesus, &c. So it was sayd that hee in preaching begunne and ended the Bible, nor was hee verry skillfull in it. Preaching once before King James vppon Rom. i. 16; 'I am not ashamed of the gospell of Christ.' When hee came to kisse the King's hand, his Majesty sayd, 'Thou art not ashamed of the gospell of Christ, but by —, the gospell of Christ may bee ashamed of thee!' Hee was a great Pluralist, and yet was a mighty hunter of other Ecclesiastical dignities and benefices. Hee was very jealous of of being poisoned by his servants, if they were discontented at him: hee made them tast before hee would eate or drinke. When hee was abroad, he liued very obscurely, lodging rarely in the best innes, or two journeys together in the same inne; but at Manchester hee liued in greater state, accounted himselfe (as indeed by his place hee was) the best man in the parish. Hee required the fellowes, chaplaines, singing men, choristers to goe before him to church, and some gentlemen followed after: hee demaunded his seate from the Bishop of Chester when hee was sett in it, say-

ing, 'My Lord, that seate belongs to the warden; and because hee would not sitt below the bishop, hee remooved in to the body of the church, and in the afternoone hee came timely enough to take his owne seate, and so the bishop was forced to seeke another seate. In his time the quire part of the church grew very ruinous, the reuennues of the Colledge were leased out by his meanes. Hee purposely abstained from taking the oath mencioned in the Queene's letters patents, concerning his not receiuing of the Colledge reuennues, saue for the dayes in which hee did resyde. The fellowships and other places were either not furnished with men, or the men with meanes, herevppon many and grieuous complaints were made by the parishioners against him to King Charles, who committed the whole matter to William, Archbishop of Canterbury, Thomas, Lord Coventry, of Alsborough, Lord Keeper of the Greate Seale; Henry, Earle of Manchester, Lord Keeper of the Privy Seale, that they might enquire further into the matter. Afterward hee comitted it to the examination of Comissioners, in causes ecclesiasticall, which after mature deliberation and examination, proceeding in due forme of law, and having summoned the sayd Richard Murrey, personally to answer for himselfe, did not onely remooue the sayd warden from his place, but pronounced him to have bin no warden from the first, and that the colledge had either a weake foundation or none at all."

WARREN BULKELEY.

PROPERTY OWNERS AND TENANTS ON THE SITE OF THE
PRESENT LONDON AND NORTH-WESTERN RAILWAY
IN HEATON NORRIS.

[1495.] On the 30th of June, 1837, an Act for making a railway from Manchester to join the Grand Junction Railway in the parish of Chebsey, in the County of Stafford, to be called The Manchester and Birmingham Railway, with certain branches therefrom, received the Royal assent. This occurred 45 years ago. I have before me the schedule of the owners of the various properties through which it passed. Strange to say, the owners and occupiers of the farm and garden lands, also the occupiers of the better class of houses therein specified, as well as the humble tenants of the cottage houses, and the owners of factories and warehouses, have all passed away; and, more strangely, the adjoining land has all changed hands, with the exception of the heirs of Wilbraham Egerton, Esq., and L. H. B. Hesketh, Esq. As I glance over the list of names there are many I knew well, especially land owners, as well as tenants, and I have often thought the schedules relating to town-

ships of Heaton Norris, Stockport, Cheadle Bulkley, and Cheadle Mosley, would be worth reprinting, to show what extraordinary changes have taken place in the short space of a lifetime.

E.H.

BALLADS AND BALLAD SINGING IN 1819.

[1496.] "If the saying be true as to the relative importance of laws and ballads it is important that songs and entertainments provided for the people should be cleanly and of a good tendency. So thought the inhabitants of Oldham-street, Manchester, at the period above named, for on the 12th of April, 1819, a petition signed by 20 or 30 of them was presented to the magistrates by Mr Holland Hoole. 'To the worshipful the sitting magistrates. We, the undersigned inhabitants of Oldham-street, Manchester, respectfully present this memorial to your Worship:—That we are every day (except Sunday) troubled with the pestilent and greivous nuisance of profane and debauched ballad singing, by men and women, to the corrupting of the minds and morals of the public in general, and our own children and servants in particular. We therefore most humbly request that you will use the powers committed to you in removing this evil immediately, and we will ever acknowledge the benefit.' Since the above petition was presented the police have been particularly active in detecting offenders, and much benefit has visibly resulted from their exertions. As many other places are no doubt exposed to similar nuisances, this hint may direct the peaceable and insulted inhabitants how to proceed in ridding their streets of these pests to society." The above is copied from the "Imperial Magazine," May, 1819.

R.I.G.

RUSH BEARING.

[1497.] I have just come across an extract from Mr Harland's "Lancashire Legends," page 109, in which reference is made to the "rush bearings." He says, "On these occasions gorgeously decorated waggons are filled with great heaps of rushes, and after they have been paraded through the streets they are taken to the church, and the rushes are thrown upon its floor. This strewing of rushes on the floors, which is now limited to churches, was formerly carried to a much greater extent, for on feast days or other festive occasions it was customary to strew the floors of the dwelling rooms with rushes or straw, a custom which was extremely widespread, and is in some places still preserved. Some antiquaries have imagined this custom was a remnant of some heathen rite, and refer to an old Hindoo custom. This is also alluded to by Swift in his "Polite Conversations."

STUDENT.

THE STANLEY CREST.

[1498.] This crest of the Stanley or Derby family—the eagle and the child—seems to hold a mysterious tradition, and several attempts have been made at a solution of it. Perhaps your readers know something of the story of Sir Thomas Lathom, of the reign of Edward III. It is said that in the old age of this ancient knight, finding himself heirless and childless, he and his wife, the Lady Isabel Stanley, discovered in an eagle's nest, hard by their mansion, a child; this child was adopted by them and became, by the name and title of Sir Oskatel D'Lathom, the inheritor of these great estates. But another version of the story is that Sir Thomas Lathom, as he drew towards the close of life, confessed that Sir Oskatel was only his natural son, that he had placed him in the eagle's nest, and that the daughter of Sir Thomas Lathom, the Lady Stanley, in contempt and derision of the spurious brother, took the eagle and child for the crest, in token of conquest over him and of his claims. There is, no doubt, much of the mythical and fabulous about the story, but it seems probable that, amidst the variations with which the tradition is presented, there is something like a probable air of truth in that concise version contained in Seacome. At the same time a little circumstance, quoted from Jones of Tynemouth by Dr. Paulli, in his learned life of King Alfred, appears to have escaped notice. One day, when Alfred was hunting in the forest, he heard the cry of an infant, which appeared to come from a tree. He despatched his huntsmen to seek for the voice. They climbed the tree, and found on the top in an eagle's nest a wondrously beautiful child, clothed in purple, with golden bracelets on its arms. The king commanded that it should be cared for, baptised, and well educated. In remembrance of the singular discovery, he caused it be named Nestingus. It was added that the great grand-daughter of this foundling was a great favourite at the court of King Edgar. Thus there was clearly the tradition of an eagle and child before those to which we have alluded. Is it possible that the Stanleys derive their crest from the Saxons as they derive their name?

ROSICRUXIAN.

SOME SUPERSTITIONS.

[1499.] The following superstitions, handed down by tradition, are yet frequently believed in many parts of the world: White specks on the nails are luck. Whoever reads epitaphs loses his memory. To rock the cradle when empty is injurious to the child.

To eat while a bell is tolling for a funeral causes toothache. The crowing of a hen indicates some approaching disaster. When a mouse gnaws a gown, some misfortune may be apprehended. He who has teeth wide asunder must seek his fortune in some distant land. If a child less than a twelvemonth old be brought into a cellar, he becomes fearful. When children play soldiers on the hillside, it forebodes the approach of war. A child grows proud if suffered to look into a mirror while less than 12 months old. He who proposes moving into a new house must send in beforehand bread and a new broom. Whoever sneezes at an early hour either hears some news or receives some presents the same day. The first tooth cast by a child should be swallowed by the mother, to insure a new growth of teeth. Buttoning the coat awry, or drawing on stockings inside out, causes matters to go wrong during the day. By bending the head to the hollow of the arm, the initial letter of the name of one's future spouse is represented. When women are stuffing beds, the men should not remain in the house, otherwise the feathers will come through the ticks. When a stranger enters a room, he should be obliged to seat himself, if only for a moment, as he otherwise takes away the children's sleep with him. The following are omens of death: A dog scratching on the floor or howling in a particular manner, and owls hooting in the neighbourhood of the house.

CESTRIAN.

THE LION AND THE UNICORN.

[1500.] The unicorn is described by Ctesias, the Greek historian, as a native of India, B.C. 398. Aristotle speaks of it under the appellation of the Indian ass, B.C. 334. As a mythological figure the unicorn has since been mentioned by historians as an heraldic emblem. When James I. succeeded to the crown of England in 1603 he adopted the figure of the unicorn to support, with the lion, the royal arms, the supporters of the Scotch arms being two unicorns. In early history, the national emblem of England was the rose; of Scotland, the thistle; of Ireland, the shamrock, or three-leaf clover. When England claimed Ireland and Scotland, these three were united on the British royal shield, as we find them in the time of Queen Elizabeth. On a victory over France, the symbol of France, a unicorn, was also added, the unicorn wearing a chain to denote the subjection of France to England. When a new sovereign succeeds to the crown he has a right to place his own family coat-of-arms on the Royal shield of Great Britain. Mr MacGeorge, in his little book on

"Flags," recently published in Scotland, corrects the familiar lines :

"The Lion and the Unicorn
Were fighting for the crown ;
The Lion beat the Unicorn
All round the town."

He says: I do not know where Mr Seton got that version, inconsistent as it is alike with patriotism and historical accuracy. It is certainly not the correct one. The true version, familiar to every boy in Scotland, is more impartial, and it has more fun in it. It runs thus :

"The Lion and the Unicorn,
Fighting for the crown ;
Up came a little dog
And knocked them both down."

The "little dog" being the small lion which stands defiantly on the crown, and constitutes the royal crest at the top of the achievement.

AUTOLYCUS.

Queries.

[1501.] COLLAR OF ESSER.—In Ainsworth's "Tower of London," we are told, in Book i., chap. I., that the Lord Mayor, Sir George Beaumont, wore "a gown of crimson velvet, and wearing the collar of SS." Could any correspondent of Note and Queries state what is meant by "the collar of SS." B.H.S.

[1502.] REV. DAVID SIMPSON, M.A., OF MACCLESFIELD.—Could some correspondent to "Notes and Queries" supply a few particulars of the life of this eminent divine? Did he serve in the ministry in any other town besides Macclesfield? What was the length of his ministry there, and what works did he publish? CESTRIAN.

PETER THE GREAT.—Peter the Great was a half savage in his manners. He never had pleasantry enough to play a joke, though some of his rudeness had a very comical effect. On his second visit to a town in Holland he and the burgomaster attended divine service, when an unconscious action of the Czar almost upset the gravity of the congregation. Peter, feeling his head growing cold, turned to the heavily-wigged chief magistrate by his side and transferred the wig, the hair of which flowed down over the great little man's shoulders, to his own head, and sat so till the end of the service, when he returned it to the insulted burgomaster, bowing his thanks. The great man's fury was not appeased till one of Peter's suite assured him that it was no practical joke that his Majesty had played; that his usual custom, when at church, if his head was cold, was to seize the nearest wig he could clutch.

SATURDAY, SEPTEMBER 22ND, 1888.

Notes.

HOW MODERN PEDIGREES ARE MADE UP.

[1503.] A decent working-man, who for the nonce I will call A.B., went out to Australia some 30 years ago, and by his own industry and thrift he amassed a considerable sum of money, which, at his death, he left to a nephew, who at the time was serving as a counter-skipper in a mercer's shop in one of our northern towns. On acquiring this windfall he changed his name, and went to the neighbourhood of London to reside, where he married a respectable young woman, and had a son by her, who was destined to be placed before the world by his father as the possessor of the genuine "blue blood," which is so much prized by risen people of this England of ours. To this end it became necessary to look up ancestors of a gentle race for the young hopeful, and John Conway, of Bodrhyddan, who had married Elizabeth, daughter of Sir Thomas Hanmer, Knight, was fixed upon as a fitting founder of the great race out of which C.D., Esq., had sprung. This happy couple, it was said in the pedigree now before me, had a daughter (Jane), who married John ap Rhys, and from that alliance C.D., Esq., had proceeded in lineal descent; but upon comparing this pedigree with the genuine Conway one, it appears that the Jane who married John ap Rhys Wyn was not the daughter of John and Elizabeth Conway, so the two sides of the made-up pedigree fell to pieces at once, and poor, ambitious C.D.'s father was thus compelled to try his hand in providing a gentle ancestry for his son in another quarter. At this very time of writing, a well-known "hedge herald" is at work looking up old grave stones and monuments in a church in Cheshire, with a view of stringing together a number of ancient names for the construction of a new pedigree, so that the great man his employer may apply in due time to the authorities in London for the grant of arms answering to those of a genuine old family, whose name he has assumed; and, under the regulations now in force, I suppose he will at last succeed in his object, and, at no distant day, burst upon the heraldic world as a person of undoubted importance in the genealogical history of England. I for one do not object to risen men displaying arms under the licence of the constituted authority; but it is surely due to the old families of this country that this licence should not be given to all sorts and conditions of men without a

rigid enquiry into their antecedents, otherwise, the design for which the College of Arms was founded will be altogether ignored, and it will be more respectable hereafter to pass through life armless than to own the old insignia of honour as a passport to distinction. The same remark applies to the common bestowal of knighthoods upon a class of men who are unfitted to do honour to the Queen. How disgusting is it to see an illiterate Sir Ignoramus sporting a title because he happens to have entertained royalty when acting as mayor of a third or fourth rate borough, and to find him hustling on one side other learned and gallant knights, who, in their respective ways, have done good service to the nation. All the old social landmarks which we prided ourselves upon in the past are being rapidly effaced, and unless some method is found to stay this bad system, no gentleman of birth will accept the shrievalties of our counties, the chief magistracy of our boroughs, nor even the once honourable distinction of being placed on the commission of the peace. This state of things cannot be beneficial to us, nor is it desirable from a more democratic point of view that it should be tolerated in silence, for, with all their faults, the great mass of thoughtful working-men in England do revere the old distinctions which kept up a reasonable line of demarcation between men of gentle birth and the men who strive to gain a social position by means of mere wealth. Destroy this line of demarcation and Jack at once finds he is as good as his master—indeed, he is often superior to him in good sense and in intelligence, and he is justified therefore in holding Sir Ignoramus in contempt, and in treating him accordingly.

MANFRID.

LOCAL NOMENCLATURE.

[1504.] B. Ll. V., in a recent article in the *Cheshire Sheaf*, is, I think, in error in ascribing Kinderton to be the Condate of the Romans. Speaking of Manchester and the Roman stations, Hollingworth, in his "History of Manchester," says:—"The Romans called it (Manchester) Mancunium, or Manucium according to the variety of the copies mentioned by Antoninus the Emperor, who lived about A.D. 150. The thoroughfares ascribed to him are from Eboracum (*Yorke*) to Calcaria (*Tadcaster*), then to Cambodunum, a place now ruined, near *Almondbury*, in Yorkshire, then to Mamununcio or Manucio (*Manchester*), then to Condate (*Congleton*), in Cheshire, and again from Coccium (*Ribblechester*) to Mancunio (*Manchester*), and then to Condate."

Stockport.

WARREN BULKELEY.

A REMINISCENCE OF ROGER LOWE.

[1505.] It will be seen from extracts already given that Roger Lowe was one of those eccentric men who noted, at the period they occurred, things social, moral, and political which occurred under his own observation. He seems to have had the reputation of being a scholar amongst his neighbours, and many of them resorted to him to write letters, draw up wills and other documents, from which it appears, like Adam Martindale, he found plentiful opportunities for earning money by making writings for neighbours. It is probable he acquired this fluency in consequence of his frequently reporting the sermons of ministers. His entries of sermon writing for his neighbours (18th February, 1663-4) and others afford testimony to the wide-spread practice of taking notes of the heads of discourses of preachers. In Simon Ford's funeral sermon on Lady Langham—8vo., 1665, page 116—the following remarks occur after the preacher had alluded to the lady's library of divinity:—"I might reckon also as a part of her daily task the reading over one sermon a day most daies out of her note books (for she constantly pen'd sermons she heard), and I could wish that other great sermon-writers would herein follow her example, and not turn their notes to waste paper as soon as they have filled their books, as 'tis to be feared too many do. From the mention of the like in the "Life of the young Lord Harrington," by frequent inculcation, she fixed in her memory all that she had heard, and had it in readiness for the direction of her conversation whenever she had occasion to make use of it." This is only one of the many examples of keen observation to be found in various parts of his remarkable diary.

ANTIQUARY.

HEATON CHAPEL: ST. THOMAS'S CHURCH.

(1478, 1497.)

[1506.] Since writing the first paper relating to this chapelry, I have discovered the old steps leading to the gallery were removed during the months of September and October, 1826, when a small vestry and enclosed staircase were erected, and other improvements made; and it was re-opened for Divine service on October 22nd, 1826, when the morning sermon was preached by the Rev. Wm. Harris, and in the afternoon by the Rev. John Piccope, A.M., incumbent of St. Paul's, Manchester. The following notice was published the same week:—"This chapel, which has been for some time closed, in consequence of its undergoing a thorough repair, is now com

pleted, and will be re-opened on Sunday next. The interior has been beautified in an elegant and judicious manner, and reflects great credit upon those gentlemen under whose direction the improvements have been made. From the well-known abilities and popularity of the two gentlemen who will preach on this occasion, crowded congregations may be anticipated." After a lapse of six years, it was found that the building was too small to seat the worshippers who attended; and, after much deliberation, it was determined to add transepts to the building at the east and west ends, with a recess on the south-east for the sacrum, or what is more commonly called the communion table. Plans and specifications for the work were obtained. Originally the building was an oblong square, but by the addition of these transepts it became a cruciform structure. In 1838 a subscription was set on foot, and I find, from the subscription list and balance sheet now before me, W. Egerton, Esq., of Tatton Park, subscribed £50; the Rev. C. P. Myddleton-Edgbaston, the incumbent of the chapel, £10; and twenty-one gentlemen in the neighbourhood subscribed £5 each, and a large number two guineas, a pound, and ten and five shillings, making a sum total of £257 16s 7d. To this was added a subscription from the Manchester and Eccles Church Building Society of £200, and £100 from the Incorporated Society in London in connection therewith; also, drawbacks on duties, sale of old materials, bank interest, &c., including £83 18s 2½d obtained at the collections made when the church was re-opened on the 16th of December, 1838, including 12,000 bricks given by William Smith, Esq., Reddish; and J. Thorniley, Esq., Heaton Mersey, £12 10s; and carting given by the neighbouring farmers, £7 11s 10d; the sum total was £671 11s 8½d. This addition cost £669 19s 8½d, leaving a balance in the hands of Mr Jas. Roberts, one of the wardens, of £1 11s 10d. The accounts were audited on the 18th of November, 1840, and signed by H. L. Becker, J. Rushworth, J. E. Turner, and Samuel Barrett; also by J. Harrison, B.A. (curate), James Roberts, and William Travis (chapelwardens). By this alteration, two large, unsightly boxes, with panelled fronts, misnamed pulpit and reading-desk, a shabby font, and two ugly-looking stoves, were introduced. The organ and singers were placed in a loft over the communion table, and the Commandments, instead of occupying their proper place on each side of the communion table, were placed on the wall on the side of the west transept. Moses and Aaron had disappeared; they were last seen put up against a

window during the time the plastering was going on, bedaubed with lime and dirt.

"Oh, that this clay, which kept the world in awe,
Should make a pe'ch to expel the winter's fl'w."

On inquiry being made, a wag suggested that they might have gone down into Egypt; but it is more probable they were amongst the old materials which realised £7, and thus went to Jericho. The following is a copy of the tablet now placed at the entrance of the church:—"This chapel was enlarged in the year 1839, by which 334 additional sittings were obtained, and, in consequence of a grant from the Incorporated Society for promoting the enlargement, building, and repairing of churches and chapels, 250 of that number are hereby declared to be free and unappropriated for ever, in addition to 296 appropriated sittings formerly provided.—John Harrison, officiating curate; James Roberts, Wm. Travis, wardens." E. H.

THE AGES OF ANIMALS.

[1507.] A bear rarely exceeds twenty years; a dog lives twenty years; a fox fourteen or sixteen; lions are long lived—Pompey's lived to the age of seventy. The average age of cats is fifteen years; a squirrel and hare seven or eight years; rabbits seven. Elephants have been known to live to the great age of seven hundred years. When Alexander the Great had conquered one Porus, King of India, he took a great elephant, which had fought very valiantly for the King, named him Ajax, dedicated him to the sun, and then let him go with the inscription, "Alexander, the son of Jupiter, hath dedicated Ajax to the sun." This elephant was found with this inscription three hundred and fifty years after. Pigs have been known to live to the age of thirty years; the rhinoceros to twenty. A horse has been known to live to the age of sixty-two, but averages twenty-five to thirty. Camels sometimes live to the age of one hundred. Stags are long lived. Sheep seldom exceed the age of ten. Cows live about fifteen years. Cuvier considers it probable that whales sometimes live one thousand years. The dolphin and porpoise attain the age of thirty. An eagle died at Vienna at the age of one hundred and four years. Ravens frequently reach the age of one hundred. Swans have been known to live three hundred years. M. Mallerton has the skeleton of a swan that attained the age of two hundred. A tortoise has been known to live one hundred and seven years. S. HOWARD.

Replies.

THE REV. D. SIMPSON, M.A., MACCLESFIELD.

(No. 1502.)

[1508] In answer to Cestrian in last weeks Notes and Queries, I beg to supply the following particulars taken from a memoir of the life of the Rev. David Simpson, as contained in a work written by him, entitled "A Key to the Prophecies," and printed in the first year of this century. Neither the date or place of his nativity are given, but from the memoir it may be inferred that he was born about the middle of the eighteenth century. His early call to the ministry was of a peculiar nature; when he was a boy and undesigned for the ministry either by his parents or inclination, one Sunday evening, while reading prayers in his father's family, a voice seemed to call him and told him he must be instructed for the ministry. He informed his father of the circumstance, and requested his father to allow of his training for the ministry. His father, thinking it was a passing whim, denied him his request, but after much importuning on the part of the son at last consented, and put him into a train of study to fit him for the University. When he first went to reside in Macclesfield, he was one of the ministers of the Old Church, but on account of his piety, fervent zeal, and outspokenness, he met with much persecution. In the year 1775 the New Church, or more properly Christ Church, was purposely erected and endowed for him by his patron and friend, Charles Roe, Esq., and at his sole expense. This church during the twenty-three years of Mr Simpson's ministry, was generally crowded with a serious and attentive audience. Seldom was there a Sabbath when the weather was in any degree favourable, but numbers attended to hear him from the adjacent country, frequently from a distance of eight or ten miles. For many years he frequently visited the neighbouring villages, and when the churches were not open to receive him, he would preach in a private house, or in the open air. He was much attached to the Methodists, and at all times was both his house and heart open to Dissenters, Methodists, or Baptists, as well as to the ministers and members of the Established Church. Under his auspices a Sunday school was established, and flourished in the town of Macclesfield. In company, he was a Christian and gentleman; in his study, he was a man of extensive literature and the most indefatigable application. But in the pulpit he shone with redoubled lustre. He lived to see the seeds of strife and party, which had unfor-

tunately prevailed when he first settled in Macclesfield, gradually whither and die away, and during his last sickness public prayers were offered up on his behalf, not only at his own church, but in most of the places of worship in the town, and even at the very church from which he had been driven by the violence of party spirit, and his funeral was attended by about 3000 people.

J.J.H.

THE COLLAR OF SS.

(No. 1501.)

[1509.] The collar of Esses is that worn by the lords formerly called Chief Justices and Chief Baron, by the Lord Mayor of London, the heralds, and the serjeant-at-arms, and by the Knights of the Garter. It consists of a series of the letter S. in gold, either linked or set in close order, on a blue and white ribbon. From a passage in Lord Lytton's "Last of the Barons," cited without comment by Dr. Brewer, it would appear to have the meaning "souvenance"—for it is there represented that in 1465 all the ladies of the court gathered round Sir Anthony, "and bound to his left knee a band of gold, adorned with stones fashioned into the letters SS. (*souvenance*, or remembrance), and to this band was suspended an enamelled 'Forget-me-not.'" We are disposed, however, still to prefer the old explanation connecting it with Sally Salisbury. The renowned Order of the Garter was founded by Edward III., at Windsor, during the ceremonies of a magnificent feast, which had been proclaimed by his heralds in Germany, France, Scotland, Burgundy, Heynault, and Brabant, and which lasted fifteen days. "Nothing is more probable," if we may believe the poet-historian Warton ("History of English Poetry," sect. 7), "than that this foundation took its rise from the exploded story of the garter of the Countess of Salisbury. Such an origin is interwoven with the manners and ideas of the times. Their attention to the fair sex entered into everything. It is by no means unreasonable to suppose that the fantastic collar of the Esses, worn by the knights of this Order, was an allusion to her name." The Countess was certainly familiarly called Sally. Perhaps Ashmole's "History of the Order of the Garter" would tend strongly one way or other.

Q.C.

There was once a country publican brought up before the magistrates for having a man drunk on his premises. The Magistrates asked him what he was doing to have a man drunk on his premises. "Why, yer honour, I have kept a ale-ouse 35 yer, 'an I never knew my ale make a man drunk afore, but I have known it brast one or two."

SATURDAY, SEPTEMBER 29TH, 1883.

Notes.

THE WARWICK DUCKING CHAIR.

[1510.] The ducking chair in the crypt at St. Mary's Church, Warwick, is an object of much curiosity and interest. The tumbrel or stand is of rough timber, and set on three low wheels. The pole has been broken. This mode of punishing female offenders *rixosa mulieres* is as old as the Anglo-Saxon times, and is mentioned in Domesday Book (as existing in the time of Edward the Confessor) under the denomination of *cathedra stercoris*. Originally inflicted for using false measures or brewing adulterated beer, it was ultimately restricted to the punishment of scolds and women of disorderly and immoral lives. The way in which the operation was performed at the beginning of the last century is thus described by M. Misson:—"This method," he says, "of punishing scolding women is funny enough. They fasten an arm-chair to the end of two strong beams, 12 or 15 feet long, and parallel to each other. The chair hangs upon a sort of axle, on which it plays freely, so as always to remain in the horizontal position. The scold being well fastened in the chair, the two beams are then placed, as near to the centre as possible, across a post on the waterside; and been lifted up behind, the chair of course drops into the cold element. The ducking is repeated according to the degree of shrewishness possessed by the patient and generally has the effect of cooling her immoderate heat at least for a time." This hydropathic cure, so common in the 16th and 17th centuries, was happily abandoned in the last century. The latest recorded instance of its use is April, 1745, when we read in the *London Evening Post*: "Last week a woman that keeps the Queen's Head ale-house at Kingston, in Surrey, was ordered by the court to be ducked for scolding, and was accordingly placed in the chair and ducked in the river Thames, under Kingston bridge, in the presence of 2000 or 3000 people." Mr Cole, writing a hundred years ago, stated that he saw a woman ducked at Cambridge, near Magdalene College. Gay, in his *Pastorals* says:

I'll send me to the pond, where the high stool
On the long plank hangs o'er the muddy pool:
That stool, the dread of every scolding queen.

The celebrated lexicographer speaks somewhat approvingly of these instruments of torture. He said to Mrs Knowles, "Madam,—We have different modes of restraining evil: stocks for men, a ducking stool for

women, and a pound for beasts." Stocks are still to be seen in Warwickshire, but I should be obliged if any of your numerous correspondents can tell me of the existence of another ducking-chair besides that at Warwick. The parish records of Solihull, certainly shows that in 1658, a charge of 10s 4d was made as paid to Robert Haywood, for making the cucking-stool, and for beer at the drawing it up to the cross. Also 4d for a lock to lock it to the cross. According to Chambers, the cucking-stool and ducking-stool were very different; the former being used "for the exposure of flagitious females at their own doors or in some other public place, as a means of putting upon them the last degree of ignominy." In Scotland an ale-wife who exhibited bad drink to the public was put upon the cucking-stool. In Leicestershire—1457—a scold was put upon the cucking-stool before her own door, then carried to the four gates of the town. Kingston-on-Thames seems to have stood in great need of Petruchios and cucking-stools, one of the latter costing the parish £1 3s 4d in the making, and a lot for repairs. Kingston also possessed a scold's bridle or brank, which literally put a padlock on hectoring women's tongues. In another Surrey town a brank is preserved, bearing the couplet,

Chester presents Walton with a bridle,
To curb w men's tongues that talk so idle.

The Leet Book of Coventry contains the following entry, under date October 11, 1597: "Whereas there are divers and sundrie disordered persons (women within this citie) that be scolds, brawlers, disturbers, and disquieters of their neighbors . . . it is ordered and enacted at the leet that if any such . . . de from henceforth scold or brawl . . . upon complaint thereof to the alderman, or the major for the time being, they shall be committed to the cook stoole lately appointed for the punishment of such offenders." In the same volume, in 1623, there is the item: "Making the cooke stoole at Greyfrier gate iiij s iiij d." CESTRIAN.

ALE DRINKING AND FREQUENTING OF TAVERNS.

[1511.] I have already given several reminiscences from Roger Lowe's diary, and with reference to the numerous passages which occur therein about accommodating one another with ale. Some (particular teetotalers) may see in the custom more than is really implied by it. The morning draught at the alehouse was merely the draught that accompanied the first meal, and is almost equivalent to our word breakfast. On the frequenting of ale-houses for such purposes see Ashton's journal, "Chetham Society," vol. 14, page 1. Jeafferson.

In his book "About the Table," also cautions readers of old biographies not to attribute tavern-hunting propensities to sober and discreet gentlemen, who, although they always opened the day with drink and gossip at an alehouse, were no wastrels or ill livers—vol. 1, page 219. The naming of these matters is interesting, as they shew the customs of the times in which he lived, and wrote these remarks—1665-6. The names which he gives to these ales, and the experiences of their effects, call to mind the eight kinds of ale which John Taylor, the water poet, writes of in his "Penniless Journal," which he met with in Manchester at the house of John Pinners—

"And then eight several sorts of ale we had,
All able to make one stark drunk or mad."

This must have been when he was keeping wassel or having a carousal. On the 22nd of Sep'tember, 1663, the following is recorded in Roger Lowe's diary:—"The jollity of this day is explained by the fact that it was the occasion of the annual fair in the village.

ANTIQUARY.

PASTRY FEASTS.

[1512.] What is the meaning of sundry advertisements to be found in old newspapers, bearing the above title? Copies of twelve of such, announcements in the neighbourhood of Wigan and Blackrod are before me, and the good people of Stockport and its surrounding townships according to tradition, were not behind in providing such delectation for the inner man prepared at so many public-houses in our towns and villages. I do not know if they are at any fairs or wakes, but December 9th, 10th, 11th, 16th, 17th, and 18th being the dates given I should think not. I am inclined to the idea that Sir John Barleycorn at Christmastide waxes generous towards his patrons, and that for the nonce the sign over mine host's door may indicate a veritable victualling house. It may be invidious to investigate what the ingredients were contributing to the dainty dishes set before the guests. Be that as it may, venison pasty and truffle pie having fallen out of date since the local gentry have, from motives of prudence and delicacy, abandoned the insalubrious manufacturing districts, it is not very improbable that more common-place beef and mutton found their way to the bakers' shops. It is well known that at Westhoughton, lying between Wigan and Bolton, was celebrated for these and kindred carousals. At the wakes time a cow's head is consigned to a pipkin, and duly covered with a lusty crust, while the stalwart appetite of the consumer is expected to be washed down by *ad libitum* potations of home

brewed. So famous have they become the trumpet of the exaggerating goddess that they have assigned to them a sobriquet borrowed from the animal on whom they delight to feed.

E.H.

THE CLOCK AT THE HOUSES OF PARLIAMENT.

[1513.] This clock is not only the largest, but one of the most accurate we possess. The ponderous weights hang down a shaft 160ft. deep, and require winding up once a week. The pendulum, 15ft. long, weighs 680lb. On the four sides of the clock tower are dial-rooms, traversed by mechanism, which communicates motion from the clock to the hands. Each of the four dials is 22½ft. diameter, and the mere cast-iron framework of each dial weighs no less than four tons. The hour figures are 2ft. high and 6ft. apart, and the minute marks 14 inches apart. The outer point of the minute hand makes a sudden leap of seven inches every half minute. The hands weigh more than 2cwt. the pair, the minute hand being 16ft. long and the hour hand 9ft. In order to render the dials visible at night each dial face is glazed with enamelled or opalised glass, with 60 gas jets behind it. The bells in the four corners of the bellroom are of the following weights, and yield the following notes—viz., 4½ tons, note B; two tons, note F sharp; 1½ tons, note A sharp; 1¼ tons, note G sharp. By varying the order in which they are struck they produce four chimes at the four divisions of the hour, and at the full hour the whole 16 strokes are given.

Q. C.

ANTIQUARIAN BOOK-LORE RELATING TO LANCASHIRE AND CHESHIRE.

[1514.] Amongst the many antiquarian books and MS. which have been compiled, and, fortunately, preserved, we find a Lancashire history by Dr. Kuerden, compiled about 1620. He describes very graphically the old post roads as they existed towards the end of the seventeenth century. It is well known he was for some time engaged in writing a complete history of Lancashire, which was never completed. There can be no doubt this production of Dr. Kuerden is very valuable on account of its containing some interesting accounts of the old halls and houses which then existed on the roads which he traversed, some of which have entirely disappeared, and others have become ruinous or reduced very much in size and importance. For some reason or other these were not published until within the last eight years. The contents must naturally exert an interesting influence on Lancashire antiquarians. The MS. from which the notes were originally copied, in the middle of the last century, were in the possession of George Kenion,

Esq. The book is described as being a thick MS., full of miscellaneous collections relating to the history of Lancashire. It was written in a bad hand, and the ink was bad also, which accounts for some imperfections in the extracts which have been preserved. In many places, unfortunately, the MS. is very incorrect. Several references have been made to it by correspondents in your Notes and Queries. It commences with the post road from Warrington to Wigan; thence it takes the post road from Wigan to Preston. He then takes the other parallel road from Winquic (Winwick) to Wigan. The post road from Preston, by Garstang, towards Lancaster is then traversed. The whole is supplemented by a notice of the wagon road from Standish to Preston, and another road from Wigan to Preston, by Chorley. If any of these are introduced, they should by all means be illustrated and supplemented by notes and annotations culled from old maps and directories and works which bear upon the subject. To re-publish them in the crude form in which they first appeared in 1876 would be of little use to the antiquarian. I purpose trying what can be done with the matter, by way of throwing light on the dark places of antiquity. In the year 1622 William Smith and William Webb, gentlemen, compiled a book with the quaint title "The Vale Royall of England, or the County Palatine of Chester," containing a geographical and historical description of that famous county, with all its hundreds and seats of the nobility and gentry and freeholders, with its rivers, towns, castles, and buildings. The MS. was published in 1656, by Mr Daniel King, and is deeply interesting to Cheshire antiquarians. This book is often quoted by modern local historians. The language is rather quaint, and the descriptions of the various objects terse and concise. This work is well worthy of perusal, and has been published in a comparatively cheap form. These, with annotations, would form a valuable acquisition to antiquarians.

STUDENT.

A LANCASHIRE ASSIZE SERMON, 1676.

[1515.] This very rare sermon, of which a copy is preserved in the Bodleian Library, will, very probably, be read with interest. Its title is "a sermon preached at the assizes at Lancaster, on Sunday, March 19, 1667-8, by H. Pigott, B.D., London," printed 1676. It is dedicated to Sir Timothy Littleton, and Vere Bertie, Esq., chief justices of assize for the Northern Circuit. It was evidently written in defence of the Church of England, for in the dedication the follow-

ing remarks occur:—"We would neither lift up the chair at Canterbury above the throne at Whitehall putting kings to sweat for it, that they might procure a good archbishop, who would be their quiet neighbour, nor would we bring in anew those described in 'Lysimachus Nicanor' to act old tragedies over again in any dress." On page 32 he remarks, "If you stick to your old King Edward's laws, Magna Charta, and several other good statutes, and the common law we, to our one canon, two testaments, three creeds, the four first counsels, and five first centuries, as fixing the rule of pure religion, we satisfy ourselves and those guided by us, and stop the mouth of those who tell us of turning all upside down." This reference to the above curious sermon will prove more interesting when the reader is informed he was the second son of Geoffery Pigott, of Forton, county Stafford, the younger brother of Thomas Pigott, of Ponisall, in Prestbury parish, by his wife, Judith, daughter of John Davenport, of Butley Hall, Prestbury, Cheshire.

ANTIQUARIAN.

EPITAPHS.

[1516.] I confess to a weakness of having a liking for churchyard reminiscences, so that wherever I may be, of if any of this kind of literature falls in my way, it finds a place in my note book. We often find curious and suggestive epitaphs. Some are lugubrious, others of a joyous tendency, and there may be found those which may be classed amongst the desponding, the hopeful, the complimentary, the condemnatory, the circumstantial, the absurd, the sarcastic, and the colloquial. These may be found in genuine tombstone articles. The shortest of these on record is said to have been devised by a legatee, who had the money left to him on condition that he placed a verse upon his grave-stone and paid for it out of the legacy. Can we wonder at its brevity?

Thou's
Corps.

The friends of William Williams managed a similar matter much after the same fashion, but more lengthy.

Here lies W. W.,
Who never more will trouble you.

A curious specimen of the colloquial style is found in the following:—

"Fey! John, what are y n' doing here?"
"I died through drinkin' too much beer."

T.T.

Queries.

MACCLESFIELD GRAMMAR SCHOOL.

[1517] Macclesfield can boast of its Free Grammar School as early as the commencement of the 16th century, when Sir John Percival so liberally founded and endowed that institution, which was afterwards completely established by the munificence of the Regency who acted in the name of Edward VI. In Pinnock's "History and Topography of Cheshire," it is stated "the Free Grammar School, which is a spacious and handsome structure. The original endowment was of the annual value of £21 5s. In 1820 it was £700. In the published notes on "Roger Lowe's Diary," it is stated in Mr Beaumont's list of masters at Winwick School that Randulphus Gorse, B.A., was the eighth schoolmaster who was appointed from the King's School at Chester. In 1644, Mr Ralph Gorse, B.A. (as his name should be written), left Winwick in 1667, when he was elected to the head mastership of Macclesfield School, a post he held till his death. He was married at Macclesfield in 1671, and both he and his wife died and were buried there in 1674, leaving no issue. Mr Thomas Gorse, his nephew, acted as his executor. In a history of Macclesfield, published about 1810, it is recorded—"The head master is the Rev. David Davies, D.D., and the usher the Rev. J. Cooke." Is anything further known of this Grammar School and its head masters and ushers. E. H.

FIDDLE DEALING.—Charles Reade tells one tale of the romance of fiddle dealing which is charming. There was a certain precious violoncello at Madrid. It was a genuine Stradivarius. The local maker, one Ortega, had put in a new belly and sold it, keeping the old belly in his shop. M. Chanot, "the best judge of violins left, now Tarisio is gone," lighted upon the old belly and bought it. Tarisio then discovered it, and pestered Chanot till he sold it for one thousand francs, and told him where the remainder of the fiddle was to be found. The owner was persuaded to part with it for four thousand francs, and Tarisio sailed exultant for Paris with the Spanish bass in a case. He never let it out of his sight. The pair were caught by a storm in the Bay of Biscay. The ship rolled; Tarisio clasped his bass tight, and trembled. It was a terrible gale, and for one whole day they were in real danger. Tarisio spoke of it to me with a shudder. I will give you his real words, for they struck me at the time, and I have very often thought of them:—"Ah, my poor Mr. Reade, the bass of Spain was all but lost!"

LONG HAIR.—In 1101, when Henry I. was in Normandy, a prelate, named Serlo, preached so eloquently against the fashion of wearing long hair, that the monarch and his courtiers were moved to tears; and, taking advantage of the impression he had produced, the enthusiastic prelate whipped a pair of scissors out of his sleeves, and cropped the whole congregation! This was followed up by a royal edict prohibiting the wearing of long hair; but in the next reign, that of Stephen, the old fashion was revived, when, in 1139, it received a sudden check from an exceedingly trifling circumstance. A young soldier, whose chief pride lay in the beauty of his locks, which hung down almost to his knees, dreamed one night that a person came to him and strangled him with his own luxuriant ringlets. This dream had such an effect upon him, that he forthwith trimmed them to a rational length. His companions followed his example, and superstition spreading the alarm, cropping became again the order of the day. But this reformation, adds the historian, was of very short duration; scarcely had a year elapsed before the people returned to their former follies, and such especially as would be thought courtiers permitted their hair to grow to such a shameful length, that they resembled women rather than men; those whom nature had denied abundance of hair supplying the deficiency by artificial means. Wig, therefore, may date in England from the time of Stephen.

WELLINGTON'S HATRED OF WAR.—The Duke of Wellington, in giving his reasons for conceding Catholic Emancipation, said (March 21, 1829):—"My Lords, I have passed more of my life in war than most men, and I may say in civil war; and if I could avoid, by any sacrifice whatever—if I could avoid, even for one month, a civil war in a country to which I am attached, I would sacrifice my life to do it." Further, the Earl of Shaftesbury recently related the following incident:—"He once travelled to Hatfield with the great Duke of Wellington, who, as they passed through a lovely country, turned to him, after a long silence, and said, 'Can you guess what I have been thinking of?' Being answered in the negative, he said, 'I have been looking at this country, where everything is beautiful and fills the heart with joy; and I was thinking that if I had to take military possession of it, I should have to lay waste that beauty and dispel that joy and produce instead nothing but devastation and misery.' Then the Duke added, with a depth of feeling he should never forget, 'If you had seen but one day of war in the course of your life, you would pray before God that you might never see another.' His Grace held that war was a most detestable thing."

"A snapper-up of unconsidered trifles."

Winter's Tale, act iv, scene ii.

Advertiser

NOTES AND QUERIES.

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Notes.

PLACE-NAMES.

[1518.] The Anglo-Saxon "Mochil," which the Scotch retain as "Muckle," has no little to do with our English names of places. It lurks, however, under various disguises. It is an old friend in a new dress, in various counties. Macclesfield is "the great field," or open country, still apparent in what is called the Moss, a widely-extended tract of peat land. The patron of the church of Macclesfield is Saint Michael; but the old spelling of "Maxfeld" proves that "Michael" is not the nominator of this large manufacturing town. "Maxstoke," in Warwickshire, is a like instance, signifying "the Great House," or the Muckle Stow of Saxon times. At the Castle of Maxstoke lived Lord Beaumont, from whom descended the unfortunate Dukes of Buckingham; who fell father and son, one in the days of the tyrant Richard, the Third, the other, owing to the jealousy of Henry the Eighth. Much Wenlock is but another way of expressing Great Wenlock, a town in Shropshire. "Mow Cop," in Staffordshire, signifies "Big Head," a name well-merited by this imposing Outrider of the Peak district, which throws out its videttes into the counties of Stafford and Leicester. The old British word Maes, signifying a field, appears to survive in English counties here and there. It even exists in France, where the wine Masden, in the south of that country, takes its name from the vineyard of a certain monastery, signifying in Celtic "the field of God." The same word is applied by the Saxons and Germans to what we now call a churchyard. God's acre (Gottes aker), is the affecting title by which this haven of the dead is known to the Germans. The little river Meese runs its peaceful course through meadows, on its way to join the Tame at Tamworth. "Millmeese" is not an uncommon local name. In Flintshire, where the word may be expected to be found, we have "Maes Garmon," or the Field of St. Germain. This meadow was the scene, as chroniclers tell, of a complete defeat of the heathen Picts (Peghts, as the Scotch now call them) in a conflict with the Christian host of Britons led on by their Bishop Germanus. The Church of St. Germain l'Auxerrois (for Germanus was originally Bishop of Auxerre in France, previous to his translation to England) retains his name at Paris, and villages in Wales and Cornwall

attest the memory of this early preacher of the Gospel of Christ to heathen nations. The old "Medevelde" has been altered into Mayfield-street. The Saxon word "Mede" for meadow gave the old name of Medehamstede to the town now called Peterborough. "Runnimede" is the "Meadow of Council," and was used as a place of general meeting of the Saxon kings and their bishops and thanes; many centuries afterwards the immortal Convocation of 1215 assembled there, and secured to the English people the amended deed of the first Henry, now known by the proud title of Magna Charta. The words "Moothall" and "Landmotes" still keep up the memory of the old English word. "Witenagemot" is the title of the old Saxon parliament, signifying the meeting of the Wits or Wise Men. Parliament, on the contrary, is a French or Norman word, from the low Latin Parliamentum, or place of parley or conversation. Our word "Parlour" was anciently the parlor, or talking-room (the Spaniard calls it El Locutorio), and distinct from the room in which cooking and all household affairs were performed. In many old-fashioned houses the kitchen is still the room chiefly occupied by the household, and hence is called the keeping-room of the family. "To keep" is still used at Cambridge for the word "Lodge." It occurs in this sense in Shakspeare, who, in his Troilus and Cressida, makes the inquiry—

In what part of the field does Calchas keep.

Mathern, in Monmouthshire, similarly, is a corruption of Mot-Erne, or house of meeting, and was, probably, the scene of some Saxon gatherings. "Mavesyn," the antiquated spelling of Malvoisin, is the distinctive title of Mavesyn Ridware, one of four Ridwares, in Staffordshire. The word was often applied to an engine of war, composed of wooden boards, which protected the close approach of besiegers from the arrows and stones aimed at them by the besieged. Ingulph, in his chronicle (written in Anglo-Saxon), mentions, under the year 1095, the beleaguering of the Castle of Bamboro', in Northumberland, and the great success of an engine of this nature, called a Malveisin, adding a translation, "That is on Engliſe Yfel Nehhebur;" "That is, in English, Ill Neighbour." Ingulph, we may add, was educated at Westminster, and when a boy, was much noticed by the Saxon princess Egitha, daughter of Earl Godwin, and sister to Harold, who amused herself by asking him hard questions (or "posers") in grammar, and then healing the wound by ordering him refreshment at the buttery of her palace at Westminster. Maldon in Essex, does not derive its name, as generally sup-

posed, from the Romano-British Camulodunum, but from the Saxon Moel-don or hill of the cross: the custom of erecting stone crosses was universal in the early history of our country. Some of these still survive. Charing-cross was so called from the monument erected by Edward the First to the memory of his beloved Queen Eleanor; this cross was the sixth and last erected at the several stages where the coffin containing the Queen's remains halted for the night. The first was Lincoln. The word "Mill," is the word from which a "Mule" (called a Moile in Devonshire). is derived, that animal being chiefly employed in helping to grind corn ("molare" in Latin, whence "molar teeth"). This word "Mill" was usually written "Mul," or "Mœ:" Milwich, in Staffordshire, appears as Mulewich in the book of Domesday, compiled, probably, by a Norman scribe. Malling, in Kent, is spelt "Mæling" (i.e. Mill-meadows, similarly to "Millmeese," mentioned above) in the old Anglo-Saxon charter, still preserved, of this town; it mentions "Lang-stræte ofer lylle burnan oth East Mælliga Gemære"—"Long-street over the little burn, or stream, or East Malling's boundaries." Mells, in Somersetshire, is derived from the same word. The chivalric Molineux, and the less high-sounding Mullins, both signify "Mills." So the French have their "Camille Desmoulins," and the Spaniards their "Conde de Montemolino." "Munt" is Anglo-Saxon for Mount, and explains the title of "The Long Mynd" given to an extensive range of hills in Shropshire. "Thæs Muntas creop" is the translation of Exodus xix. 20; "The top" (or nap, as an eminence is named near Moccas, in Herefordshire) "of this mountain." Here the reader may observe the old Saxon termination of *es* in the genitive. Hence we still say "the mount's top," and "the king's book;" while to say the king *his* book, is a vulgar error, arising from the gradual decay of the grammatical niceties of the old English tongue. The words in the Church of England Prayer-book "For Jesus Christ *his* sake," are the close of a prayer written in the time of Charles the Second, when the English language had greatly degenerated. "Mottershall" is corrupted from Modred's Hall," and is so spelt in Domesday Book. Modred is pure Saxon for "Bold Counsel," and is precisely of the same meaning as another common Saxon name Redbald, or "Bold Counsel." Gray, however, gives the name, Saxon though it be, to a Welsh bard, in the time of Edward the First—

Modred, whose name is on the
Mælliga Gemære hill and topped hill.

(To be continued.) CESTRIAN.

HEATON CHAPEL—ST. THOMAS'S CHURCH.

(Nos. 1478, 1487. 1506.)

[1519.] For a long period of years the duties of attending to the spiritual wants of the congregation were discharged by curates, owing to the non-residence of the incumbent. He died in 1843, and was succeeded by the Rev. E. D. Jackson, B.C.L., who was appointed to the incumbency of the chapel, and for a long series of years he discharged the duties devolving upon him most efficiently, winning the love and esteem of his congregation as well as those who differ from us in religious opinions. All the beautiful stained glass which decorates this church was introduced at different times whilst he remained amongst us, which has been altered and removed from time to time when the church has been altered, for during the 40 years which succeeded the addition of the transepts the church has been wonderfully improved. In 1853, in order to provide more accommodation for the worshippers, two galleries were erected. A tablet placed at the entrance of the church explains the matter. "The galleries in the transepts were erected by public subscription for the sole benefit of the incumbent of this chapel for the time being, to be let at a yearly rent not exceeding eight shillings per sitting. Edward Dudley Jackson, incumbent; John Mitchell, Christopher Travis, wardens." This alteration was effected during the months of May and June, 1853. Since that period the chancel has been extended twice. At the time of the first extension the old reading desk and pulpit were abolished, and the present light and elegant ones of wood and wrought iron substituted. The organ was also removed to its present position, and has been enlarged at great cost. Thus the whole of the church furniture has been made very complete. The chairs within the sacrum are of carved oak and very neat. The lectern is very handsome, being of polished brass on a pedestal of ornamental ware. The font is of very fine stone, carved in square panels on the upper part, supported on a fluted column with a base of stone of the same description. The old vessels used at the celebration of Holy Communion have been laid aside for some time, and a very handsome set of sacramental vessels have been substituted. The churchwardens' staves are of rosewood, with silver knobs. Another extension of the chancel occurred, and more subsequently, during the months of August and September, 1870, the church was closed, the services being held in the schoolroom. A complete restoration and renovation of the old structure was made, as will

be seen from the following extracts from the diocesan calendar of that year:—"Heaton Norris, St. Thomas's Church was re-opened on Friday, October 7th, after having been enlarged and restored. Two hundred additional sittings have been provided, and the whole effect of the exterior and much of the interior of the church altered and improved. The old transepts have had new roofs, the belfry has been replaced by a larger turret, covered with oak shingles and surmounted by a cross and weathercock. A large gable porch has been built over the north door of the nave, and another over the door of the north transept. The two west doors have wooden gables projecting roofs over them. The old round-headed windows have been filled with stone tracery mullions and jambs, and projecting label moulds have been placed over them. The stained glass has also been re-arranged. The low flat ceiling of the nave has been removed, and an open roof substituted. Contractor, Mr T. Darnborough; architects, Messrs Medland and Taylor, Manchester; cost, about £4000." There were several improvements made during this restoration which are not mentioned in this notice. The whole of the old pews in the nave were removed, and the old gallery was taken down and rebuilt. The floor of the nave, under which lie the remains of many of the old patrons and supporters of this church, was covered with a good substantial coating of concrete, over which a wooden flooring was laid, and pews of handsome construction, of the best pitch pine, polished, were erected. By this alteration a great number of sittings in the gallery were gained, all of which are free to the parishioners and others. Another gain was made in the nave. The old vestry was also taken down and enlarged. These improvements were made during the wardenship of Mr J. T. Hope and F. Beaumont, who gave unremitting attention to the work whilst it was progressing. To them the parishioners are greatly indebted for the beautiful church in which they worship. A very handsome plate has been placed in the church recording these alterations and improvements. Their successors in office have carried out further minor improvements, which add to the comfort and convenience of the large congregations who assemble there to worship their Creator and Preserver. E.H.

Replies.

THE REV. DAVID SIMPSON, M.A., MACCLESFIELD.
(N°. 1502.)

[1520.] David Simpson was born near Northallerton, in Yorkshire, in the year 1745. His father was a

farmer, and David was intended for the same pursuit; but David was desirous of entering the Church, and went to Cambridge to study. Here he became acquainted with Robert Robinson, the Baptist minister, and imbibed principles of Dissent which troubled his whole life by struggles between his interest and his convictions. He never attained any eminence in the Church; indeed, his preaching was such that he was obliged to leave two or three situations. He at last settled at Macclesfield, in Cheshire, where he died in 1799. He previously determined, as his manuscript shows, on leaving the Establishment; but he did not live to carry out his resolution. See the "People's Biographical Dictionary," John Cassell, 1851, vol. iv., by the Rev. J. R. Beard. I find in this good man's book, "A Plea for Religion," fourth edition, Baynes, 1807, that he did leave the Church or Establishment. See Appendix No. 2, 332nd page. Take his words:—"In obedience to these injunctions, and under a strong disapprobation of several anti-Christian circumstances of our own Established Church, the general doctrines of which I very much approve and admire, I now, therefore, withdraw, and renounce a situation which in some respects has been extremely eligible. I cast myself again upon the bosom of a gracious Providence, which has provided for me all my life long." A little lower on the same page he tells us that, "His friends must consider him as called away by an imperious Providence, and he trusts they will be provided with a successor more than equal in every respect to their late affectionate pastor." On page 333, No. 2 Appendix, we have the following remarkable words:—"I think it necessary to say in this place that the doctrines I have preached unto them for six-and-twenty years I still consider as the truths of God." From the above extracts I draw the following:—"That his preaching was such that he was obliged to leave two or three situations; but Dr. Beard does not tell us where he went, or where these two or three situations can be found. Your correspondent, in last Saturday's Notes and Queries, states that he was one of the ministers at the Old Church, and that in the year 1775 the new church was built, and endowed by his patron and friend, C. Rowe, Esq." "At the New Church, your correspondent states, he preached twenty-three years; and on page 333, No. 2 Appendix, Simpson's 'Plea,' he himself states that he preached unto them six-and-twenty years. So he must have other situations in the three years, and one situation in twenty-three." His principal works are—"Essay on the Authenticity of the New Testament,"

"A Key to the Prophecies," "A Title for the Deity of Jesus Christ and the doctrines of the Trinity," and "A Pica for the Sacred Writings and Religion." Macclerfield may well feel proud that such a good man lived among them.

GAMMA SIGMA.

HEROES IN DISGUISE.—The captain of a vessel which took out supplies to the English fleet at Alexandria during the war in Egypt gave recently an account of his interview with the captain of one of the British ironclads. He said that a little, light-haired man came hopping down from the bridge of the war steamer, his long Dundreary side whiskers blown by the wind, an eyeglass dangling from his neck by a cord. "Aw!" he exclaimed; "ma dear fellah, what can aw do for you? You'll have no trouble in getting into port, aw assuah you." The gruff sailor set the young man down as a "lah-de-dah idiot," and left the vessel as soon as possible. The very next night the ironclad went out to sea. A man who was having the lead fall overboard. The little "lah-de-dah" captain was on the bridge. He pulled the bell to stop the vessel, and threw himself into the water just as he was, in his heavy oilskin suit, to save his seaman. Two other men followed, boats were lowered, and all four men were saved. The captain was the son of a duke, one of the bravest men in the service. He had before this time rescued four men from drowning.

A SOLDIER'S RESOURCE.—An officer who served with Sir Evelyn Wood has just communicated an anecdote which is singularly illustrative of Sir Evelyn's quickness, vigilance, and resource. It was, he says, told him by the late Lady Wood, mother of the gallant officer, and is to the effect that during the height of the mutiny in Central India, and when he was in command of a troop of Beaton's horse, it was necessary to send important despatches through the heart of the enemy's country. Wood volunteered for this dangerous duty, and, possessing a fair knowledge of Hindoostanee, disguised and darkened himself as an itinerant merchant. Attended by only one sepoy, he travelled by night and rested by day until he arrived near the camp of the rebel forces. Here he was detained and examined, but allowed to sleep in a tent under surveillance. In the night, as he expected, some native soldiers entered stealthily, and, crawling silently in the dark, carefully searched his saddle-bags, his wallets, and the pockets and folds of his clothes, but found nothing but sundry small articles of merchandise, the packet of despatches in its leather-case having been carefully unsewn by Wood from his turban and buried underneath the spot where he slept, in a hole dug with his clasp-knife. The next morning he and his attendant were allowed to proceed, carrying with them the letter which, if discovered, would have brought short shrift to the mes-

SATURDAY, OCTOBER 18TH, 1883

Notes.

PLACE-NAMES.

(No. 1518.)

[1521.] In continuing my investigations on this interesting subject, I find "mouth" is a well-known ending, which marks the spot where the river flows into the sea, answering to the equally common "Aber" of the Welsh, as Aberavon, Aberystwith, or the Gaelic Aberdeen. With the Saxon, muth signified also a haven, so the Romans called the mouth and harbour of the Tiber, Ostia, now Civita Vecchia, or Old City. Such words as Portsmouth, Teignmouth, Dartmouth, &c. are too common and well-known to need designation here. "Mund" is also Anglo-Saxon for the human mouth, now vulgarised to "muns." Eadmund, or Edmund, is "the lucky-mouth, the speaker of good things." Some, however, prefer—and there is room for preference in old names of men and places—the signification of "bulwark" for mund, which then answers to our mound. Eadmund would then mean happy protection, as Ceolmund (or Coleman, as it is corrupted now) protecting keel, or ship; Redmund and Rosamond might have the same complimentary meaning of "vermeil lips." Neb, or nab, is now applied to the beak of a bird by us, and by the Scotch to the nose, jocularly, of the human face. "Nebb with nebb" is Anglo-Saxon for "face to face," or, as we borrow from the French "vis-a-vis." The Spaniard uses the word "rostro" (the Latin "rostrum" means a beak or neb) in the signification of face, taking, with the Saxon, a part for the whole, and "the leading feature" for the face itself. Neen, or nen, is not an uncommon name for rivers, and has been handed down to us from the Celtic (or more properly Keltic, O being used for K by Welshman and Saxon), in which tongue it signifies "a river." So the Elbe, the Albis of the Romans, is derived from the Danish Elb, a river. The Nile is called the river, by pre-eminence, as no other stream irrigates the land of Egypt, fertilised by its annual overflow and alluvial deposits. "New" is a word which has relations in nearly all languages. The Sanscrit "nawa" resembles our English "new" more closely than the neos of the Greek, and the novus of the Latin. The Persian "now" is also more like our word than the Welsh Newydd. The word, as we might expect, holds place in all countries in local names. We have Novogorod in Russia,

exactly answering to the Newton of the English and Neuville, or Neville, of the Normans, and the old Greek Neapolis or Naples. Plas Newydd in Wales corresponds with New Hall of the Saxon. Neufchatel, Castello Nuovo, and Newcastle are all the same word in different spellings. Newbold, a common local name, signifies "new house or cottage," answering to the Northern Newbiggin, as for instance in Northumberland, near Alnwick. So also "Oxenbold" answers to the Scottish byre, or cow-house, and has given name to a village. "Nutford" signifies "Neatford." So we have Oxford, formerly called, as in Chaucer Oxenford; Swinford, also, or Swinesford is no uncommon local name. It is very remarkable how often the flocks and herds of our ancestors, the industrious Saxon husbandmen, have impressed their names on the country they helped to nourish and maintain. Kinton, or Kine-town, Cowley, Oxley, Oxenbold, Swinnerton, King's Swinford, and numerous others, attest the truth of our observation. Knutsford is, however, most probably a corruption of Kynetsford, or Canute's-ford (previously alluded to in Notes and Queries) the Royal Ford. So Kennet, in Wiltshire, famous for its ale, signifies a royal abode. The tributary of the Thames called the Nore, familiar to all voyagers to Margate or Herne Bay, was anciently "Nordmuth" or the North-mouth. "Norrena Cyng" is A.S. for the King of Norway; so we find in the ballad of Sir Patrick Spence—

To Norroway, to Norroway,
To Norroway o'er the fenn, . . .

And the language is called Norse, or Norsk. So, in the ballad of Hardyknute, so much admired by that conservator of old ballads, Sir Walter Scott—

The King of Norse in summer tyde,
Puff'd up with pow'r and might,
Landed in fair Scotland the isle,
With many a hardy knight.

Nuneaton, Nunswell, &c., record the existence of a nunnery in times prior to the Reformation. The word itself is from the Italian "nonna," which is a familiar word for grandmother; and Benedict, in his rules for such monks as call themselves by his name, commanded that the younger brethren should term their elders, Nonni, or grandfathers. So Egyptians and Arabs use commonly "Sheik" or "Old man" as a respectful title. The word nonna is strikingly like the Hindustani "Nana," the meaning of which word is said to be "grandfather," and given as a title of respect to a prince or nobleman. There is little under the letter O to attract the notice of the searcher into local derivations. The village in Essex that was once called Oakley has met with a hard fate, having been

debased into Ugley. Saxon owners have usually the same hard fate of gradual oblivion through antiquity and disuse of the proper name in question. So Osgathorp, in Leicestershire, was once Osgod's Thorp, or Farmhouse, and Owston, in the same county, is spelt in Domesday Osulveston, or Oswulf's town. "Oare" is derived from the A.S. Ora, a boundary on shore, exactly similar to the Latin ora, a coast. So we have the Orestone Rock on the coast of South Devon, near Torquay; Oare in Wiltshire, at the foot of the eminences of which Tan Hill is the highest point, between Marlborough and Devizes; and Oare, near the sea, not far from Hastings, on the coast of Sussex. St. Mary Overy, in Southwark, London, was once called Saint Mary Ofer-ea, or Over the water, as Southwark is on the least populous side of London. The barrows, or rounded heaps of earth, overgrown with grass, that mark the last resting-places of Briton and Roman, Saxon and Dane, and which are most frequent near the old highways, are called "Oflows" in Staffordshire and the neighbouring counties. "Low" is spelt variously in Saxon, but always signifies a hill. The name is especially common in midland countries, and appears in Louth, Lincolnshire; Ludlow, the People's Hill, and Winslow, the Hill of Victory. "Highlow," the name of a hill, appears to the uninformed a contradiction in terms, but is not. The custom of raising these mounds of earth over the dead is very ancient. The tomb of Achilles, near the site of ancient Troy, is still visible to travellers, on the Rhaetean promontory. Aeneas is represented by Virgil as erecting similar monuments to faithful followers. The largest barrow in England is most probably Silbury Hill, near Marlborough, Wiltshire, close to the British temple at Avebury, a feeble imitator of its not distant neighbour, Stonehenge. When opened, these barrows, or lows, are usually found full of ancient bones, jewellery, and armour, preserved by layers of stone, and enclosed often in earthen jars curiously ornamented.

CESTRIAN.

THE EVIL EYE.

[1522.] The Rev T. F. Fhistleton Dyer recently contributed an excellent article on the above subject to the *Queen*, and from which the following extracts are made:—Thousands of our everyday superstitions—the true origin and meaning of which have been lost for centuries—retain their popularity for no other reason than that they have existed for a number of years. This is especially true in the case of the "evil eye"—one of those popular beliefs which is still deeply rooted in the minds of our peasantry throughout the country, and is oftentimes the cause

of much animosity and ill-will amongst the credulous portion of the community. Referring to the origin of this universal belief, it is interesting as being a survival of the most primitive period, allusions to it occurring in many of the writings of the ancients. Mr Tylor, in his "Researches into the Early History of Mankind" (1878), considers that it is "not unreasonable to suppose that the belief in the mysterious influence of the evil eye flows from the knowledge of what the eye can do as an instrument of the will, while experience has not yet set such limits as we recognise to the range of its action. The horror which savages so often have of being looked full in the face is quite consistent with this feeling. You may look at him or his, but you must not stare, and, above all you must not look him full in the face—that is to say, you must do just what the stronger mind does when it uses the eye as an instrument to force its will upon the weaker." There is no doubt that Mr Tylor has here given the true explanation of this superstition, the eye, as a matter of fact, having from the earliest times been regarded as the instrument whereby the will exerts its influence. Among some of the well-known instances bequeathed to us of this belief may be noticed one recorded by Plutarch, who tells us how it was known in his day that "friends and servants have fascinating eyes, and even fathers, to whose protracted gaze mothers will not expose their children." And in another place, speaking of charms, he says that they "derive their efficacy from the fact that they act through the strangeness and ridiculousness of their forms, which fix the mischief-working evil eye upon themselves." In one of the satires of Persius it is also fully described—"Look here, a grandmother, or superstitious aunt, has taken baby from his cradle, and is charming his forehead against mischief by the joint action of her middle finger and her purifying spittle; for she knows right well how to check the evil eye." Charms of this kind, it appears, were very common amongst the old Greeks and Romans. Thus, when King Ferdinand I. of Naples appeared on public occasions, he was in the habit of putting his hand now and then into his pocket. Those, we are told, "who understood his ways, knew that he was clenching his fist with the thumb stuck out between his first and second fingers, to avert the effect of a glance of the evil eye that someone in the streets might have cast on him." In many of the old Roman amulets we find the hand closed all but the forefinger and little finger, which are held out straight. Scott, the, in his "Discovery of Witchcraft," referring to

the prevalence of this belief in ancient times, says: "Many writers agree with Virgil and Theocritus in the effect of bewitching eyes, affirming that in Scythia there are women called Bithiæ, having two balls, or rather *blacks*, in the apples of their eyes. These, forsooth, with their angry looks do bewitch and hurt, not only young lambs, but young children." With scarcely any difference, the notions respecting this species of witchcraft are the same now-a-days as they were centuries ago, similar, or almost identical, charms being employed to counteract its influence. In this country it survives, more especially in Scotland, having there in former years been most extensively credited. Sir Walter Scott, in his "Letters on Demonology and Witchcraft," tells us how, "Among the almost innumerable droves of bullocks which come down every year from the Highlands for the south, there is scarce one but has a curious knot upon his tail, which is also a precaution, lest an evil eye or an evil spell may do the animal harm." Heron, in his "Journal through part of Scotland," further informs us that "Cattle are subject to be injured by what is called an evil eye; and that it is common to bind into a cat's tail a small piece of mountain ash wood against witchcraft." The mountain ash, too, was planted before Highland houses to protect the inmates against the fascination of the evil eye, in connection with which, Lightfoot, in his "Flora Scotica" (1777), thus writes: "They considered that any part of this tree carried about with them will prove a sovereign charm against all the dire effects of enchantments or witchcraft. In Wales, crosses made of the rowan or mountain ash used to be distributed at certain festivals as a protection from witchcraft;" and in an old song in the "Northumberland Garland," entitled "Laidley Wood," we read:—

The spells were vain, the bags returned,
Till the queen in the sorrowful mood,
Crying, th' t'witches have no power,
Where there is rowan-tree wood.

(To be continued.)

WARREN-BULKELEY.

HANGMEN AND EXECUTIONERS.

[1523.] In a small "Collection of Anecdotes," published anonymously, and printed by Milner and Sowerby, of Halifax, I lately found the following, under the head "Wages of Jack Ketch":—"During the sherievalty of Sir Richard Phillips no execution took place in London; but on some culprits being ordered to be whipped, Jack Ketch came to the sheriff and plainly told him he might do it himself.

What do you mean by such conduct?' exclaimed the sheriff. 'Why, to tell your honour the truth,' said Jack, 'you have made my place worth nothing at all. I used to get a few suits of clothes after a session, but for many months I have had no job but whipping, and that puts nothing in a man's pocket.' 'Well, but Mr Ketch, you are paid your salary of a guinea a week by the under-sheriffs, and this seems sufficient, as your office is now become almost a sinecure.' 'Why, as to the matter of that,' said Ketch, 'do you see, sir, I've half a guinea a week to pay my man, and, therefore, only half a guinea for myself; and if it wasn't for a hanging job now and then in the country, where there's few in my line, I should lately have been quite ruined. I used to get clothes; and very often some gentlemen would tip me a few guineas for civility before he was turned off. Howsoever, I'll go on so no longer; so if your honour won't raise my salary, I mean no offence, but you must perform this whipping yourself.' There was reason in the man's argument; and as there seemed no alternative, the sheriff demanded his expectation. 'A guinea and a half, your honour; that is, a guinea for me and half a guinea for my assistant there; and without the customary perquisites, I can't fill the office for less; and no man knows his duty better. I've tied up many a good fellow in my time, and never had the least complaint.' 'Well, well, Mr Ketch,' said the sheriff, 'as I hope to be able to continue to deprive you of your favourite perquisites, you shall have the guinea and a half.' 'Then God bless your honour,' exclaimed the fellow; and he and his man began to prepare their whips in high spirits."

AUTOLYCUS.

Queries.

[1524.] TOM TIDLER'S GROUND.—We often hear this expression. What is its meaning? Q.C.

[1525.] THE LUDDITES.—Having read the last of Mr Norbury's series of articles on "Commons and Commoners," which made special reference to the above body of men, I find myself in the position of Oliver, of workhouse fame, "asking for more." Can any reader of Notes and Queries give any particulars as to the origin of these riots, or inform me from what source the information could be obtained?

J.J.B.

[1526.] BELLS IN CHURCHES AND CHAPELS.—I have often wondered why peals of bells are only used in churches of the Establishment. We occasionally come across a Dissenting place of worship with a bell—and

these are very rare—but we never hear of any possessing a set of bells. Is there some law prohibiting such use, or what is the reason of such distinction?

RAMBLER.

THE EXCURSION DOWN THE WYE.

[1527.] The Dean of Chester headed a company of rambles from Chester to Tintern, not many weeks ago, and after reading the address he delivered on the occasion, it struck me that his account of Tintern and its glories was very meagre indeed. I accordingly looked up all the printed works I could lay my hand upon relating to this lovely old abbey, and very soon satisfied myself that the Dean had not mastered the great story that could be told about it, nor had he appreciated the beauties of the ruins, as he might have been expected to have done. In my researches I came across a work entitled "The Excursion Down the Wye," written by Charles Heath, a printer, at Monmouth; a gossiping writer, and evidently a man who had given up his heart to the lovely Wye. But old Heath must have been a regular "book-writer," for it is quite a plague to follow him up in his paper wanderings, as you will see, when I come to describe some of his handiwork. He must have published his first Wye story about 1790, for in October, 1826, he says in his preface, in the eighth edition of his *Lye Tour*, that he had printed something about it "thirty five years ago." The editions vary, as he himself admits, but he does not say why, or in what respect, and it is necessary, therefore, to see all his editions, before the reader can be quite sure that he has read up the whole story he had to tell. There is no date on the title page to this eighth edition; the preface extends to thirteen 8vo. pages; then follows twenty-eight pages, commencing with a short account of Gloucester, and ending with some account of Wilton. All of a sudden you come upon a distinct title page, dated 1826, and twenty-six pages of letterpress, forming "A Description of the Monuments in Ross Church" (a perfect pamphlet in itself), and then he hurries off to give a description of the Wye and its surroundings, landing you at last in the "End of the First Part of the Tour. Printed by Charles Heath Agincourt Square, of whom may be had the concluding parts of the Tour." He does not page the work from the beginning to the end, and I conclude, therefore that he made up A in so many pages for sale; B, the same, and so on, and then he threw them together hickledy pickledy, and christened the whole "The Excursion down the Wye." The dear old fellow has

departed home long, long ago; but I should like to know more about him; and what separate works he really did issue; when they were published; and the dates of the respective editions of them. Can any of your readers do this? I these days, when railways have brought the Wye to our very doors, we naturally desire to know more about it, and also of the people who gave its history to the world. **ARCHENFIELD.**

It would improve some people very much if they would be as careful of their daily lives as they are of their orthodoxy.

If you would not have affliction visit you twice, listen at once to what it teaches.

KINGLY ECONOMY.—I remember when I believed that kings and queens went to bed with their crowns on, and were never seen without the royal purple and ermine. To this day a vision of splendour is associated with the words king and queen; and yet there have been kings and queens who were far from extravagant. An American lady bought a lace dress which Queen Victoria thought too costly for her purse, though it had been made with a view to her purchase of it. Frederick William I., King of Prussia, was a very economical gentleman. He had a linen apron and over-sleeves to wear over his home suit when busy in his cabinet, and he would not wear his best things on rainy days. His children wore plain homespun serge when they were little, and very plain garments after they were grown; and, for the sake of cleanliness, silk hangings, curtains and carpets were banished; and wooden chairs and tables that might be scrubbed were used in the private apartments. The king, however, every year gave his wife one elegant winter dress and a splendid Christmas present of some sort. The king painted very well, and used to declare that he could support himself by painting. To prove this, he one day sent for a picture dealer and ordered him to buy some of his pictures. The dealer, obliged to do so, paid a hundred dollars for each painting, and exposed them for sale in his store, with this notice over them: "Painted by His Majesty." Nobody bought them, and the king finally went to the dealer and offered him his money back, but the shrewd business man declared they were invaluable; that he would not part with them at so low a price; and the king finally gave a large advance to gain possession of them. This galled the king. It was the worst stroke of business he ever did. And to make up for it, he had to practice a still more rigid economy for a time. He was much laughed at for his economical notions, but they laid the foundation of Prussian greatness, and furnished his son, Frederick the Great, with the means of beginning his unexampled career.

SATURDAY, OCTOBER 20TH, 1883

Notes.

THE EVIL EYE.

(No 1532.)

[1528.] Continuing the extracts from the Rev. T. F. Thistleton Dyer's article on this subject, we find that the Highland women frequently wear a piece of the root of the common groundsel as an amulet, regarding it as a most effectual preservative. Again one great danger to which new-born children are thought to be exposed was the blasting of the evil eye—a superstition which was carried to an extravagant height in Scotland. Thus, it was even wrong to bestow much praise on a child, "and one doing so," says Mr Walter Gregor in his "Folk-lore of the North-East of Scotland," "would have been interrupted by some such words as 'guede sake, hand yir tung, or ye'll forespyke the bairn.' Such a notion of fore-speaking by bestowing excessive praise was not limited to infants, but extended to full-grown people, to domestic animals, and to crops." Hence various devices are resorted to for ascertaining the truth of this suspicion, one being as follows: "Three stones, one round to represent the head, another as near the shape of the body as possible, and a third as like the legs as could be found, were selected from a south-running stream that formed the boundary between two lairds' *laan*, heated red hot, and thrown into a vessel containing a little water. A new shilling was laid on the bottom of a wooden cap, and this water was poured over it. The water was then decanted, and if the shilling stuck to the bottom of the cap the sickness was brought on by fore-speaking. The water used in the ceremony was administered as a medicine." Mr Napier, in his "Folk-lore of the West of Scotland," tells us that he was once supposed to be the unhappy victim of an evil eye. To remove this evil influence, he was subjected to the following operation, which was prescribed by a person skilled in such matters:—"A sixpence was borrowed from a neighbour, a good fire was kept burning in the grate, the door was locked, and the patient was placed on a chair in front of the fire. The operator—an old woman—took a tablespoon and filled it with water. With the sixpence she then lifted as much salt as it would carry, and both were put into the water in the spoon. The water was then stirred with the forefinger until the salt was dissolved. After this the soles of the patient's feet were bathed with the solution thrice, and afterwards he was made to

taste it three times. The operator then drew her wet finger across his brow—a process known as ‘scoring aboon the breath’—and the remaining contents of the spoon were cast by her right hand over the fire, during which time she cried, “Guid preserve frae a’ skaith!” He was then put to bed, and was believed at once to recover.” Mr Napier is of opinion that the origin of this ceremony is to be found in ancient fire-worship, the great blazing fire being evidently an important element in the affair. Among some of the numerous charms to which much faith has been attached in England may be mentioned self-bored or “lucky stones.” Thus a correspondent of *Notes and Queries* relates how, on entering a house in a Yorkshire village, he observed a ponderous necklace of these so-called “lucky stones” hanging against the wall. On making inquiries as to their use, he found the good lady of the house disposed to shuffle off any explanation; but by a little importunity he discovered they had the credit of being able to preserve the house and its inhabitants from the baneful influence of the evil eye. “Why, Nanny,” said he, “you surely don’t believe in witches nowadays?” “No, I don’t say ‘at I do,” she replied; “but certainly in former times there was wizards and luzzards and them sort o’ things.” “Well,” he answered, “but surely you don’t think there are any now?” “No, I don’t say ‘at there are; but I do believe in a yevil eye” Eventually, he extracted from Nanny more particulars on the subject; how there was a woman in the village whom she strongly suspected of being able to look with an evil eye; how, further, a neighbour’s daughter, against whom the old lady in question had a grudge on account of some love affair, had suddenly fallen into a sort of pining sickness, of which the doctors could make nothing at all; and how the poor thing fell away without any accountable cause, and finally died, nobody knew why; but how it was her (Nanny’s) strong belief that she pined away in consequence of a glance from the evil eye. In Lancashire “drawing blood above the mouth” of the person suspected of casting the evil eye is often resorted to, and in many places rings are worn as amulets. In the West of England this superstition seems to have been widely credited; and Mr Hawker, of Morwenstow, informs us that two-thirds of the inhabitants of the Tamar side believe in the powers of the evil eye. He relates how a Cornishman once told him that the following ceremony should be practised by a person desirous of becoming possessed of the evil eye. “Let him go to the chancel,” he said, “to a sacrament, and let him hide and bring away the bread

from the hands of a priest; then next midnight let him take it and carry it round the church from south to north, crossing by the east three times; the third time there will meet him a great ugly venomous toad, gaping and gasping with its open mouth; let him put the bread between the lips of the ghastly creature and as soon as it is swallowed down its throat he will breathe three times upon the man, and he will be made a strong witch for evermore.” Equally numerous are the notions respecting this superstition in most foreign countries. Thus, in Italy, a man does not like so much as to trust a lock of his hair in the hands of anyone, lest he should be enamoured or bewitched against his will. In Spain infants are reluctantly admitted to the gaze of strangers, an invocation of the Deity being generally employed to avert the consequences. In Lord Strangford’s “Letters and Papers” there is a curious account of the form used in Crete for the relief of those supposed to have been struck by the evil eye. Mr Richardson, in his “Travels in Morocco” (1860), describing the ceremonies of a native Jewish wedding at Mogador, says: We had now music and several attempts to get up the Moorish dance, which, however, was forbidden, as too vulgar for such fashionable Jews, and honoured by the presence of Europeans. Not pleased with this spectacle, I looked out of the window into the courtyard, where I saw a couple of butchers’ boys slaughtering a bullock for the evening carousal. A number of boys were dipping their hands in the blood, and making with it the representation of an outspread hand on the doors, posts, and walls, for the purpose of keeping off the ‘evil eye,’ and so insuring good luck to the new married couple.” It is worthy of note that the superstitious reverence attached to the red hand is to be found in the East and also in America. Some years ago, too, little red coral hands were sold at Naples as charms against the evil eye. A correspondent of *Notes and Queries* (1879) informs us that a child in his family having a bad “crick” in the neck, the “Italian doctor gravely recommended the purchase of one of the coral hands to tie round the neck, and seemed seriously to believe that the little girl had been ‘overlooked.’” In Roumania, it is said that the person who wears a piece of red ribbon is safe against the evil eye. In Egypt, the livid hue, the yellow skin, and the emaciated frame of sickly children are ascribed by the mother to an evil eye; and in Africa mothers dread the admiration of a child, as tending to bring calamity on the parent. Again, Cordiner, in his “Description of Ceylon,”

relates how the "spectator of an extravagant ceremony in Ceylon ascribed a fatal accident befalling a devotee to the evil eye of a stander by, whom English officers rescued with difficulty from their fury." In the same way the Mohamedans hang objects from their ceilings, and the Malabars profusely decorate their children under a conviction that the ornaments which hang around their necks will drive away any evil influence. Hobhouse, in his "Travels," says that in Turkey "when a child is born, it is immediately laid in the cradle and loaded with amulets, and a small bit of soft mud, well steeped in a jar of water, properly prepared by previous charms, is stuck upon its forehead, to obviate the effects of the evil eye." It is unnecessary to enumerate further instances to show how universal this superstition is, and how firm a grasp it has retained on mankind from the earliest period.

WARREN BULKELEY.

THUMBS AND THUMB-LORE.

[1529] Anent the subject of palmistry, an excellent article on which appeared in "Notes and Queries" some time ago (No. 1262), I beg to forward you the following cutting:—Since the interest in palmistry has been revived we have become more or less inclined to regard our hands with more than common respect as the oracles by which our virtues as well as our shortcomings are registered, and on which to a great measure our weal or woe is dependent. And as in palmistry the thumb plays a chief part, so we find that in ancient as well as in modern time that member of the hand has been of great historical and social importance. An article on "thumb-lore" in the current number of the *Antiquary* initiates us in all the legends which have been formed of the thumb. We are told that "in the remotest days of antiquity" among Goths, Iberians, and Moors the licking of the thumb was regarded as a solemn pledge or promise. Another custom, of even greater grace and elegance, was common in Scotland where among the lower classes bargains were concluded by "licking and joining of thumbs." But the same ceremony was not always and everywhere a sign of agreement or a form of business; licking or biting the thumb was often a challenge, as in "Romeo and Juliet," or, as in Decker's "Dead Term," and act to "beget quarrels." Sir Walter Scott also alludes to it in this sense, and many stories are told where the biting of the thumb, or even of the glove, caused death and destruction. Kissing the thumb was regarded as a sign of servility, the ceremony being performed at interviews of the less men with superior customers. The important part

which the emperor's thumbs played in the days of gladiators is well known; not so, perhaps, the Chinese custom which still prevails, to preserve an impression of the thumbs of criminals, by which, as the thumb is said never to change in its formation and other characteristics, malefactors are identified on future committals. The very Latin name *pollex* is by antiquaries pointed out as being the root from which the word *polliceri*, "to promise or engage," is derived.

Q. C.

PRICES OF FOOD AND SCARCITY AT VARIOUS PERIODS.

[1530.] In the year 1290 land was let for 3s 6d per acre, and a fat ox was sold for 16s. In 1524 wheat sold at 11s 3d per quarter, ale 2d per gallon, a day labourer's wages was 3d per day, a horse £2 4s, an ox £1 15s, a cow 15s 6d, a sheep or a hog 5s, a calf 4s 1d, a cock 3d, and a hen 2d. In 1586 there was a great dearth in this neighbourhood, a penny white loaf weighing only six or eight ounces. It was an ancient custom that all the inhabitants of manors should grind their corn at the mill of the lord of the manor. It was so in Stockport, Ashton, and other places, and also in the neighbouring town of Manchester. The popular feeling was against them, for in 1737, when there was great distress, Dr. John Byrom, of Manchester, wrote the following epigram against two tenants of the School Mills, who were remarkably thin, which shows how these men were regarded:—

Bones and Skin, two millers thin,
Would starve us all or near it;
But be it known to Skin and Bone,
That flesh and blood can't bear it.

For four years in succession the price of the necessities of life had been unusually high, and in the year 1757 the scarcity of provisions, both before and after the harvest was so extreme as to produce riots and insubordination amongst the working classes. One of the most serious of these riots took place in Shudehill Market, on Tuesday, the 6th of June, on which occasion the provisions brought by the farmers and dealers were seized by the populace and a considerable quantity of them was destroyed. It is said some Stockport men were amongst them. The near approach of harvest rendered the people in some degree patient under their privations, but when that anxiously-looked for period had arrived and passed without producing any material reduction in the price of corn their patience became exhausted, and the corn dealers and millers were charged (such was the opinion at this time) with occasioning the high prices of the necessities of life. The rich as well as the poor joined in the popular cry, and sermons were preached ex-

patiating on their cruelty and injustice; the periodical press also joined in the clamour. The result of all this agitation was—on Saturday, the 15th of November, a large body of men from Saddleworth, Stockport, Oldham, Ashton-under-Lyne, and other places armed with implements of husbandry, and other rustic weapons met on Newton Heath, and having destroyed a corn mill belonging to Mr Hawthorn at Clayton, about three miles from Manchester, they proceeded to the market place upon Shudehill, where they were met and resisted by the High Sheriff, James Bayley, Esq., attended by a number of the principal inhabitants on horseback and supported by a party of soldiers. Rendered in some degree desperate by their necessities and deceived into the belief that the soldiers felt too much for their situation to fire upon them, the rioters proceeded to acts of outrage, some of them seizing the provisions in the market, while others pelted the soldiers with stones with such violence that one of the soldiers was killed on the spot and nine others wounded. Remonstrance and admonition having failed the soldiers were ordered to fire, and a species of engagement ensued, afterwards popularly called Shudehill fight, in which four of the rioters were killed (amongst whom was a boy, who was shot in a tree) and 15 wounded. This fatal example dispersed the mob and restored public tranquility, which was afterwards preserved by the firm, but conciliatory conduct of the authorities of the town, and by the charitable contributions of the benevolent for the relief of the distressed inhabitants. The ancient custom and regulation for grinding corn had been for a long time a source of popular discontent, for they had to pay for grinding one twenty-fourth part of the grain by way of toll or mulcture. At the time of scarcity it became a grievance, in addition to which the mills were quite incompetent to grind the quantity required so an Act of Parliament was passed discharging the inhabitants from the custom excepting malt.

E. H.

(To be continued.)

Replies.

GREEK EPITAPH.

[1531.] We have received from a correspondent, who signs himself "Old Stockportonian," a Greek tetrastick, of which he desired a translation. There are one or two errors in the copy sent. Whether they exist in the original, of course, we cannot say. The following is the translation desired:—

This is the tomb of Oliver;
Stranger, tread with reverence on these venerable ashes;
O ye, who love poetry, nature, and heroes,
For he excelled in all—historian, philosopher, and bard.

ED.

"TOM TIDLER'S GROUND."

(No. 1524)

[1532.] Dr. Charles Mackay writes in the *Pall Mall Gazette*:—"The origin and meaning of the name 'Tom Tidler' have given rise to much controversy. The Rev. E. Cobham Brewer, in his 'Dictionary of Phrase and Fable,' maintains it to be a corruption of 'Tom th' Idler.' 'Tom,' he says, 'in the game, stands on a heap or mound of stones, gravel, &c.' Other boys rush on the heap, crying, 'Here I am on Tom Tidler's ground,' &c. 'Tom bestirs himself to keep the invaders off.' This Saxon derivation has hitherto passed muster, but the true derivation is from the Celtic or Gaelic, proving the game to have been known to British children before the Saxon irruption and conquest. 'Tom' signifies 'hill' or mound, a word that enters into the composition of the names of many places in the British Isles; and *tiodlach*, gift, offering, treasure; so that *Tom-tiodlach*—corrupted by the Saxons into *Tom-tidler*—signifies the hill of gifts or treasure, of which the players seek to hold or to regain possession. It was the custom for the boy who temporarily held the hill or 'tom' to assert that the ground belonged to him of right, and dare the invaders to dispossess him by the exclamation of '*Duc da Me*.' This phrase has puzzled commentators quite as much as the name of 'Tom Tidler' has done. The word, however, resolves itself into the Celtic or Gaelic *Duthaich*, the *t* silent before the aspirant, pronounced *du-naic*, and signifying a country, an estate, a territory, a piece of land; *do* signifying to and *me*—i.e., this territory or ground is to me; it is my land or estate. This old British phrase continued to be used in England by children and illiterate people long after the British language had given way to the Saxon English, and was repeated by boys and girls in the game now called Tom Tidler's Ground. *Tom*, in the Irish Gaelic still spoken in the west of Ireland, signifies either a hill or a thicket, and *tiodlach* a gratuity, a largess, a boon; and *du-aic* or *du-ai* land, possession, estate, country. If these derivations be correct, as I believe they are, the game of 'Tom Tidler' must date from the British or Celtic era."

CESTRIAN.

"Misery may like company," say a coloured philosopher; "but I'd rader hab de rhumatiz in one leg den ter hab it in bof."

SATURDAY, OCTOBER 27TH, 1883

Notes.**TABLE ETIQUETTE OF THE 17TH CENTURY.**

[1533.] The following "Bill of Fare" is quoted from a scarce book entitled "The Second Part of Youth's Behaviour, or Decency of Conversation amongst Women," 12mo., 1664. It shows the kind of viands under which the tables of our ancestors groaned at the festive season:—"1. Brawn. 2. A boiled capon, with oysters and sausages. 3. A sirloin, or ribs of roasted beef. 4. A roasted goose. 5. Minced pies. 6. A roasted turkey. 7. A marrow pie. 8. A made dish of bread pudding. 9. A roasted capon. 10. Larks, partridges, or woodcocks, which may be best provided. 11. Lamb. 12. A tart of wardenes or quinces. 13. Tame pigeons. 14. A dried neat's tongue. 15. Anchovies." In connection with the above subject, and as illustrative of the progress of civilization and etiquette since the 17th century, we extract from the first part of the "Youth's Behaviour" certain amusing rules concerning

CARRIAGE AT THE TABLE.

1. Being set at the table, scratch not thyself, and take thou heed as much as thou canst (not) to spit, cough, and blow thy nose; but if it be needful, do it dexterously without much noise, turning thy face sidelong.

2. Take not thy repast like a glutton.

3. Break not bread with thy hands, but cut it with a knife, if it be not very little and not very new, and that all the others did the same or the major part.

4. Cast not thyself on the table with thine arms stretched. Lean not thy shoulders nor thine arms on their chair undecently.

5. Eat not with cheeks full nor with full mouth.

6. Sop not in wine if thou be'st not the master of the house, or hast some indisposition or other.

10. Blow not upon thy meat; but if it be hot, stay until it be cold.

11. Smell not thy meat; and if thou holdest thy nose to it, set it not before another.

12. It is undecent to soil the table cloth and to clean one's face, or to wipe away one's sweat, or to blow one's nose with the napkin, or to clean one's trencher or the dish.

14. One ought not to cast under the table or on the ground bones, parings, wine, or such like things; notwithstanding if one be constrained to spit something which was hard to chew, or which caused irksomeness,

then one may throw it upon the ground, taking it decently with two fingers or with the left hand half shut, so that it be not a liquid thing; in such case one may freely spit it on the ground, turning oneself somewhat aside.

26. Suck no bones, at least in such wise that one may hear it; take them not with two hands, but with one solely and properly. Gnaw them not, nor tear the flesh with thy teeth as dogs do, but make use of thy knife, holding them with one hand, or rather with the fingers as nigh as thou canst. Knock no bones upon thy bread or thy trencher to get the marrow out of them, but get the marrow out with a knife.

31. Cleanse not thy teeth with a table cloth or napkin, or with thy fingers, fork, or knife; much worse would it be to do so with thy nails, but use thy toothpick.....

Q. C.

THE SNAKE-GOD OF DAHOMEY.

[1534.] The most powerful fetish is Danh-gbwe, the tutelary saint of Whydah, and which is personified by the harmless snake so named. Its worship was introduced into Dahomey when the kingdom of Whydah was conquered and annexed. In Whydah, hidden from eyes profane by a thick grove of fig trees, is the famed Danh-nweh, or fetish snake house. It is according to Mr Skertchly, nothing more than a circular swish hut—the very model of the Parian ink-stand to be seen in every toy-shop. From the room depended pieces of cotton yarn, and on the floor, which, in common with the walls, was white-washed, were several pots of water. The pythons, to the number of twenty-two, were coiled on the top of the wall or twined around the rafters. All those hideous reptiles are sacred. To slay one, even by accident—for to do so purposely would not be dreamt of—used to entail instant sacrifice to the gods, and confiscation of all the offender's property to the fetish priests. Now-a-days his punishment is not so severe, but still exemplary enough. The offender, after a meeting of all the fetishers of the neighbourhood is convened, is seated within a hut of stick, thatched with dry grass, and built in the enclosure in front of the snake-house. His clothes and body are well daubed with palm oil, mixed with the fat of the murdered snake-god. At a given signal the hut is fired, and the materials being like tinder, the unfortunate offender against the majesty of the fetish is enveloped in flames. In excruciating torture he rushes out of the flames—his clothes on fire—to the nearest water, pursued by the infuriated priests, who belabour him with sticks, stones, and all sorts of

rubbish. If he reaches the water he is free, and if he is fortunate to live, has expiated his crime. But few are able to run the gauntlet, and expire before reaching the cooling water, clubbed to death by the fetish-men—the *Danh-gbwe-no*, or snake mothers, as they are called. As the door of the snake-temple is always open, the snakes frequently wander out after night-fall. If any person meets one, he must prostrate himself before it, carrying it tenderly in his arms to the temple, when his humanity to the snake-god is rewarded by his being fined for meeting the snake; and if he cannot or will not pay, is imprisoned until the uttermost cowny is extracted from him.

J. J. B.

Replies.

THE LUDDITES.

(No. 1515.)

[1535] In answer to your querist I beg to supply the following information relating to the above riots. From what I have been able to gather these misguided people had their origin in Yorkshire during the latter half of the last century, when the manufacturing districts of that county were in as disturbed and lawless a state as the Border country had been. All social diseases have their climax. To miseries and misfortunes there is a culminating period. It was in 1812 that the Luddites were fiercest, maddest, and most desperate. Their object was to destroy the new frames which about the end of the last century had been introduced to finish woollen goods. Up to this time cloth had been finished by a tedious and costly process, a man being required to each machine and three times the expense being incurred. The men engaged in this primitive occupation were known by the name of croppers. These croppers were the chief leaders in the Luddite riots, and, moreover, were stubborn, determined young men barely out of their teens, as is proved by the assize records. No Ribbon-men ever banded together with more sudden determination in their movements. Their drilling and their attacks were conducted with military precision. Every man had his allotted place by number in the musket, pistol, or hatchet companies. The form of initiation was known by the technical name of "twisting in." The oath taken was as solemn and terrible as that used in the secret tribunals of the middle ages. It was as follows: "I, ———, of my own voluntary will, do declare and solemnly swear that I never will reveal to any person or persons under the canopy of heaven the names of the persons who compose this

secret committee, their proceedings, meetings, places of abode, dress, features, connections, or anything else that might lead to a discovery of the same either by word, or deed, or sign, under the penalty of being sent out of the world by the first brother who shall meet me, and my name and character blotted out of existence, and never to be remembered but with abhorrence; and I further now do swear that I will use my best endeavours to punish by death any traitor or traitors, should any rise up amongst us, wherever I can find him or them; and though he should fly to the verge of nature, I will pursue him with increasing vengeance. So help me God, and bless me to keep this my oath inviolable." Suffering, and believing that they would suffer more, these impetuous men totally forgot that all improvements in a trade tend to enlarge that trade; that all lessening of cost in the production of a fabric tend to increase the sale of that fabric. To these truths they were indifferent; all they knew was, that the new frames lessened the immediate work for the croppers, and they were determined not merely to destroy those frames already in use, but to terrify employers from further adopting them. At this time (1812) General Lud had recruits in Yorkshire, Lancashire, Cheshire, Derbyshire, and Nottinghamshire. There were food riots at Sheffield, Mansfield, and Macclesfield. In Nottinghamshire the stocking-weavers began the bad work by forming secret societies, by appointing local "centres," and by extracting black mail from manufacturers. From shattering frames the Yorkshiremen began to talk of upsetting the Government. This was in consequence of the prohibitive price which provisions had reached, particularly flour. The poor scarcely ever tasted wheaten bread; tea and coffee were almost unknown; and the workman had to gain strength for the 12 hours' toil in the mill from a paltry meal of porridge. All this was hard to bear, even with freedom; but it was intolerable in a country where the poor had no other privilege than that of paying an undue share of the taxes levied on them by a wealthy and selfish landed interest. The Lud riots had their origin at Marsden, a manufacturing village on the Yorkshire side of Standedge and about seven miles from Huddersfield, and culminated in the murder of Mr Horsfall at Crossland Moor. Attacks were made on the mill of Messrs Horsfall, then known as Ottiwells, and at Armistage's Woodbottom Mill, both at Marsden, also at Cartwright's mill at Liversedge, some six or seven miles below Huddersfield; the intervening space, of which Huddersfield was the centre

simply teeming with a sullen, discontented mob. The manufacturers and their workpeople were, in many cases, compelled to reside, for safety, within the mill, a portion being set aside for this purpose. It was on the 11th of April that Mr Cartwright's mill was attacked, it being said that the leaders had tossed up a shilling in order to settle whether it should be Horsfall's or Cartwright's mill that should be first attacked. Independent of this, however, Mr Horsfall was marked out as a victim in consequence of the rash and defiant attitude he had assumed toward the rioters as a body, he having been heard to express a wish that he might ride up to the saddle-girths in Luddite blood. On the 28th April, 1812, he met his death. He had been attending the Huddersfield market, and left there for home about six o'clock. Reaching the Warren House Inn, Crossland Moor, he called there for refreshment, but did not alight from his horse, drinking his glass of rum in the saddle, and resuming his journey. This was the last house he would see until he had crossed the wild and desolate moor, part of the road skirting Dungeon Wood, the very place, I may add *en parentheses*, that has been laid out into one of the most beautiful parks in the kingdom, and which was opened last week (October 13th) by the Duke and Duchess of Albany. When Mr Horsfall came abreast this plantation, the crack of a gun was heard, then another, and the rider fell with his face on the horse's neck. By a great effort, the wounded man raised himself in his saddle and called out "Murder." At this moment, another traveller on horseback (Mr Parr) rode up. He was about 150 yards behind when the shots were fired, and witnessed the whole transaction. Immediately after having fired the shots, four men were seen to leave the ambuscade and scale the walls into Dungeon Wood. Mr Horsfall was assisted back to the Warren House, but died in about thirty-eight hours. So great, however, was the fear of the vengeance of the Luddites, that the perpetrators of the crime were not discovered for nearly another year, although a reward of £2000 was offered for their apprehension. At last, one of their number (Walker), tempted by the reward, betrayed them, and was admitted evidence for the Crown. A special Commission was held at York for the trial of the Luddites, sixty-four in number. The Assizes commenced on January 2nd, 1813, and terminated on the 12th of the same month, and on the day but one following (the 14th), three of the ring-leaders were executed at York, and on the 22nd fourteen more were executed for participating in similar

crimes—a wholesale execution which has since had no parallel in England. After this wholesome severity the Luddites never made much further head in Yorkshire. The spirit of resistance was roused, and leaders were wanting to the rioters, and the better class of workmen began to shrink from combinations that, beginning in destroying machinery, so soon ripened into murder. The riots at Derby, Nottingham, and at West Houghton also came to a head about this time, but none of them were attended with circumstances so interesting as those in the West Riding of Yorkshire, and of which the foregoing was the sequel. Passing over the scene, a few weeks ago, of the above tragic event, the writer was surprised at the great improvements that have been and are being made, and the buildings that are being run up on every hand. Still, so far as I remember, the Warren House remains the last house before entering on the moor. For further information on this subject, I must refer "J. J. B." to Thornbury's "Old Stories Retold," to which I am indebted for much I have given, although I know the locality intimately, and have heard the stories relating to these riots told repeatedly by many an old native.

WARREN-BULKELEY.

Queries.

[1536.] HOLMES CHAPEL IN FLAMES.—"T. O. W." (Gresford), writes to the "Cheshire Sheaf":—In looking through one of my *Gentleman's Magazines* I came upon the enclosed:—"Tuesday, 10th July, 1753, between 10 and 11 in the forenoon, the town of Holmes Chapel, in Cheshire, was destroyed by fire, except the Red Lyon Inn, and two other houses. The flames raged so violently that the inhabitants could not even save their wearing apparel." Can any of your readers inform me what the population of Holmes Chapel was at this time? CESTRIAN.

[1537.] SANDBACH AND ITS BENEFITS UNDER THE WILL OF RICHARD WELLES.—In "Antiquarian Notes" for September appears the text of Welles's will, and from it the following extract has been made:—"In the name of God, Amen, the 8th Dec., 1707. I, Richard Welles, of Wiggan, co. Lanc., gent. My body to the earth from whence it came. To Sarah, the younger daughter of Samuel Drinkwater, £100—to Ann and Francis, son and daughter of the above said Samuel Drinkwater, each £50, to be paid them when 21 years of age. To the poor inhabitants of Sandbach £200, the yearly im-

provement thereof to be distributed by the church-wardens of the parish of Sandbach upon the feast-day of St. Thomas the Apostle. *Item.* I give and bequeath the sum of £100 for the use of the free schoole in Sandbach. To the incumbent of the Parish Church of Middlewich the improvement of £100 to be paid to him and his successors yearly for ever. The like sum unto the Chappell of Church Hulme in the parish of Sandbach for the same uses, and the like sum unto the Chapel of Goose-tree in the parish of Sandbach for the uses above said for ever.—Signed Ri. Welles" Small red seal and lion rampant. Proved 25th March, 1708. No inventory. In it certain monies are also left to Hindley and Wigan, and these were the subject of a chancery suit some time in the last century. Perhaps some of the readers of Notes and Queries can inform us whether the charities relating to Sandbach, as mentioned in the above extract, still exist. Ed.

HOW CHINAMEN CATCH DUCKS.—The Chinese have a very ingenious method of capturing wild ducks. When they see a flock they throw a number of gourds on the water and let them float down to the ducks. At first the fowls are afraid of them, but soon become accustomed to the strange visitors and swim around among them, rubbing their bills against them and playing with them. The Chinaman now places a large gourd with holes for the eyes and mouth cut in it over his head and carefully wades out to the ducks, and reaches his hand up under the water, catches them by the feet, and by a quick movement draws them under the water and fastens them to a girdle that he wears around his waist.

SLEEPING IN CHURCH.—There are sleepy hearers, and there are sleepy preachers. A dull hearer is scarcely to be blamed if he is made so by a dull preacher, who ought first to wake himself up, and then he won't have to complain of a drowsy congregation. If the minister below had put as much spice into his sermon as he did into his rebuke, there would have been no necessity for the reprimand. A Scotch minister one Sunday observed many of the congregation nodding and asleep. He resolved to wake them and took his measures accordingly. As he went on in his discourse he used the word "hyperbolic" and then made a dead pause, after which he said: "Now, my friends, some of you may not understand this word hyperbolic. I will explain it. Supposing I should say that this congregation were all asleep at the present moment, I would be speaking hyperbolically, because"—here he looked around—"I don't believe that more than one-half of you are asleep." Before he had finished his spicy reprimand they were all wide awake.

SATURDAY, NOVEMBER 3RD, 1888.

Notes.

DIVERSIONS SIXTY YEARS AGO.

[1538.] The following is a copy of a hand bill issued 60 years ago, in the Salt district, and relates to a series of "Diversions" which took place at Leftwich at that time:—

"Monday October 30 There Will A Bull Battled At The Bowling In Leftwich & Wee Shall Try Him On Saturday Night Between 4 & 5 O Clock To Practise & Try The & Bull & There Will Be A Brass Coller For Every Dog & He that Brings The Best Dog Shall Receive A Good Dinner & 1 Quart of Beer There Will Be A Capte Goose To Be Rode For Precisely At One O Clock & The Horseman That Carres The Gooses Head Away Shall Receive The Prise Likewise A Bag Race For a Capte Hat & A Smok Race For A New Shift All To Be On Monday & On Tuesday There Will A Pig Race At One O Clock & Other Diversion Wich Will Satisfy The Inspectors & The Best Dog or Bich Shall Receive the Coller Pin Or Not."

The public of the present day—even a Black country collier—would be considerably astonished if invited to become "Inspectors" for such barbarous amusements. CESTRIAN.

PROVISIONS IN THE OLDEN TIME.

[1539.] From Bigland's "Letters on History" I extract the following, which may amuse your readers:—"So late as 1531, when the conquest of Peru was not completed, and that of Mexico, as well as Terra Firma, and other rich countries, so recently accomplished as not yet to have poured any considerable quantity of their wealth into Europe, a great feast being held at Ely House, London, Mr Pennant gives the following bill of fare, viz.:—

	£	s	d
24 Beaves or Bullocks at.....	1	6	8 each
1 Ox from the Shambles	1	4	0 each
100 Fat Sheep, at	0	2	10 each
51 Large Calves, at	0	4	8 each
Best Pullets, at	0	0	2 a piece
Common Pullets, at	0	0	2 a piece
Pigeons, 37 dozen, at	0	0	2 per dozen
Larks, 350 dozen, at.....	0	0	5 per dozen

Minutiae omitted.

This Feast was honoured with the presence of King Henry the VIII. and his Queen, Catherine of Arragon."

ANTIQUITY.

THE MANCHESTER SHIP CANAL.

[1540.] In the face of the talk about the Manchester Ship Canal, the following extract from the *Stockport Advertiser* for September 2nd, 1825, may prove interesting:—"Manchester ship Canal.—Mr Chapman, the engineer employed to make the surveyes

for this undertaking, and to estimate the probable expense attending it, has published a report, in which he pronounces on the practicability of the scheme, and holds out to the subscribers the prospect of a handsome dividend on the shares. Contrary to the original plan, which was to form a canal for vessels of 400 tons burden, Mr C. insists that one-half of the dimensions will be amply sufficient for all the purposes contemplated by the undertaking, and this he proves by reference to the number of vessels that entered the port of Liverpool in one year, of which 851 only were above, and nearly 4006 below, the burden of 250 tons. A considerable difficulty seems to have arisen as to the most eligible line, from the pre-occupation by the Duke of Bridgewater's canal of that tract of country which presents the greatest facilities; and the expense will be considerably increased by the necessity of adopting a higher level and a more difficult line. It is at present proposed that the canal, commencing at Dawpool, shall pass behind Park Gate, below Neston and Burton, passing about three miles north of Chester by Frodsham, Preston Brook, and Daresbury, and following the course of the Duke of Bridgewater's canal to Bowdon, by the south side of Bowdon Church and Altrincham, and then in a direct line by Chorlton (crossing the Mersey near old Sale Hall), to Manchester, terminating in the fields between Hulme and Oxford Road. Mr Chapman, in the estimate of the expense of this gigantic undertaking, has not thought proper to lay his calculations before the public. He has merely stated the result, which is that £1,560,900 will be sufficient to carry his plan into full effect, but considerable doubts may be reasonably entertained as to the accuracy of this calculation, from the very fact that the details are not publicly announced. The report contains much interesting matter relative to the commerce of the country, and if Mr Chapman's calculations be correct, the canal will not only be a work of art of which the nation at large may be proud, but a very profitable undertaking to the subscribers themselves." It would be interesting to learn the ultimate fate of this project of nearly sixty years ago. The very vagueness of the engineer's report promises but little hope of its ever having been well taken up, but the description of the vessels at Liverpool, and their average tonnage, contrasted with the size of vessels at the present day, is almost incredible. Perhaps some of the readers of your paper may be able to remember some circumstances connected with the above scheme.

W. J. W.

ROYALTY V. REPUBLICANISM.

[1541] The following cutting showing the comparative cost of Royalty and Republicanism may be interesting to your readers:—

Civil List (which includes salaries and expenses of the Queen's household, Windsor, Balmoral, &c.)	£385,000
Royal pensions (see the Radical "Financial Reform Almanack," 1882, page 114).....	158,000
	<hr/> £543,000

Deduct money received from the Crown lands, transferred by the Queen to the Country ("Financial Reform Almanack," page 145.)	463,437
	<hr/>

Total cost to the country, 1881..... £79,563
being about one halfpenny per head of the population. The cost of the American system is given as £739,700, or about nine times the cost of ours, while the cost of the substitute for royalty in France is £450,000 per annum—five-and-a-half times the cost of the English system.
J. J. B.

THE CHARTIST CONVICTS.

[1542] Anent the article on the Luddites in Notes and Queries last week, I beg to submit to your readers the following table relating to the Chartists of forty years ago. The table will serve to show the extent of the outbreak itself, and is illustrative of a season of danger and difficulty unparalleled since the days of King Ludd:—

	Sentences.		Assizes.		Sessions.		Total.
	Yorks.	Chester.	Liv.	Staff.	Sal.	Pres.	Not.
Transportation							
For life.....	0	4	0	11	0	0	15
21 years ...	0	0	0	13	0	0	13
15 years ...	0	0	5	9	0	0	14
14 years ...	0	1	0	0	0	0	1
10 years ...	1	5	0	18	0	0	24
7 years ...	0	2	6	3	0	0	11
Total...	1	12	11	54	0	0	78
Imprisonment:							
Two years	0	7	0	9	1	0	17
20 months	0	0	0	1	0	0	1
18 months	1	5	6	9	5	0	29
15 months	0	1	1	6	0	0	8
12 months	3	38	63	33	6	3	146
10 months	0	0	1	6	0	0	1
9 months	0	0	10	3	4	0	17
8 months	2	0	0	7	1	0	10
6 months	22	0	28	33	6	12	111
5 months	11	0	0	0	0	0	11
4 months	20	0	1	8	0	2	52
3 months	33	3	5	14	17	3	75
2 months	12	0	0	15	2	10	42
1 month	0	0	0	1	32	1	34
21 days.....	7	0	0	0	0	0	7
14 days.....	0	0	0	6	25	0	31
10 days.....	0	0	0	1	0	0	1
	<hr/> 122	<hr/> 66	<hr/> 126	<hr/> 200	<hr/> 99	<hr/> 31	<hr/> 668

The above table embodies all the courts before which rioters were tried—viz., the Assize Court at York, the Commissions at Chester, Liverpool, and Stafford, and the Sessions at Salford, Preston, and Nottingham. In order to render the table complete, there are the following additional particulars in reference to the trials at York, Liverpool, and Stafford:—

	York.	Liv.	Staff.	Tl.
Discharged on recognizances ...	30	28	2	60
Traversed	1	29	3	33
Acquitted	25	12	55	92

So that, altogether, 78 Chartist convicts were transported, 590 imprisoned for various terms to hard labour, and 60 were released on a bond of good behaviour.

AUTOLYCUS.

Replies.

PETER STEER, THE WILMSLOW MURDERER.

[1543.] Steer, the murderer, was a reputed Quaker. Whether he was of the inner circle I cannot say. A man would be called a member of the Church of England or a Methodist if he attended the services of those churches, although he might not be a communicant—one of the inner circle. In like manner Steer was a Quaker. I do not split straws. I have known many persons who remembered Steer, my grandfather, Samuel Goodier, a Morley man, amongst the number, and he lived until I was 29 years of age, so that from him I had the fullest information on this matter. But Mr Wood almost makes out the case against himself. Steer's wife was a born "Friend;" her brother, Thomas Cash, was the most noted Quaker of the neighbourhood. She was buried in a burial-ground belonging to the Quakers, out of the parish in which she died; (why, if not a reputed Quaker?) and to my certain knowledge one of the descendants of Steer and his wife, the son of the girl who tasted the poisoned furnety, I believe, was a Quaker, and was only recently buried in the Wilmslow Quakers' burial ground. Do not these facts show Steer to have been a reputed Quaker? He was not born a Quaker, but many have become so who were not born within the circle. I have been informed that the late John Thompson, of Morley, whom I well remember, became a Quaker, while living as serving-man with the Thomas Cash, before referred to. Might not Steer's be a like case? I should like to know which of the ancestors of the Messrs Dale interfered to prevent Steer being gibbeted on Lindow. I knew their grandfather; but he lived somewhere in Derbys'hire, although several of his sons were about Morley. But it is possible, and

I think likely, that the Dales had lived in Morley at some time earlier than this; or, possibly, Mr Wood may refer to the maternal grandfather of Messrs Dale, John Goodier, who was, by the way, also a Quaker; but it appears to me that he would be too young a man at the time that Steer was hanged to have had much influence in the neighbourhood. Steer was, without doubt, a reputed Quaker, and I do not contend for more; for I believe one, Tawell, was the first Quaker hanged, and I have no wish to rob him of the distinction. My grandfather always spoke of Steer or Stair, as he called him, as a Quaker, and the merit of stopping the gibbeting was put by him to Thomas Cash, a man for whose character he had the most profound veneration.

WM. NORBURY.

Queries.

[1544.] THE PLANTAGENETS.—The late Mr Shirley was in the habit of saying that the descendants of the Plantagenets must now be looked for among the humbler classes of Englishmen named Plant; and I think that the review of a genealogical book in the *Times* said that a turnpike collector of that name, in Buckinghamshire, had derived in lineal descent from the royal family in the Plantagenet lines. In an old document now before me, I see the name of William Plant, of Winsford, in Cheshire, who also claimed a royal ancestry; and he had a son, Samuel Plant, who lived a hundred years ago at a place called Lach-Dennis, near Northwich, but who afterwards removed to Wincham. His fifth son, Uriah Plant, published in 1829 a curious volume of "The Principal Events" in his own life; a book rarely met with in these days, for it was of no public interest although noticeable as having been printed at Middlewich. He refers in its pages to a Rev. Richard Jones, who was curate at Great Budworth, and I should be glad if any of your readers could give some account of this reverend gentleman, and of some small things which he is said to have carried through the press. What became of the Plants I know not, but if there are genealogical incidents connected with them, it must be interesting to hear some record of them.

A BOOKWORM.

[1545.] RICHARD COBDEN.—I should also be glad to know who "A Shopkeeper" was that addressed "Ten Letters" to Richard Cobden in 1842. These letters appeared originally in the *Stockport Advertiser*, and were

afterwards reprinted and published by James Lomax and Sons, of this town. Was the author of them a native of Cheshire?

A BOOKWORM.

[1546.] "MASTERLY INACTIVITY."—Will any of your readers kindly inform me what is the origin of the phrase "Masterly Inactivity," which we so often hear quoted with regard to Lord Granville's policy?

QUALSITOR.

[1547.] DIDSBURY RACES.—The following was the programme of the Didsbury Wakes and Races sixty years ago:—"Horse and pony races for cups, saddles, bridles, &c., &c., ass-races, foot-races, and every other diversion consistent with this old English custom." Can any reader of Notes and Queries say when the races were discontinued?

Q.C.

SLEEPING WITH ONE EYE OPEN.—Fifty years ago, it is related, when California was under the dominion of Spain, a one-eyed commandant ruled at San Francisco, who was the terror of all the Indians in the vicinity. A Yankee skipper travelling that way induced the Spaniard to purchase of him one of the then newly-invented glass eyes, and, to the fear and surprise of the Red-skin, the commandant suddenly appeared with two eyes. This was too much for the "braves," so one of their number was deputed to assassinate the senor. He managed to gain access to his chamber, but on approaching the couch, was terrified to find the commandant sleeping with one eye closed and the other wide open. The amazed Indian gave an unearthly yell, and threw himself headlong from the window.

SNAKES AND TURTLES.—Of all strange habits in snakes, none equals that observed in the blowing adder. One afternoon returning to camp I came upon a box turtle trailing along one of these snakes, which had a firm hold upon the turtle's left hind foot. The turtle was unable to free itself of its tormentor, as its hold was quite secure; so persistently was it maintained that I lifted the turtle by grasping the body of the snake. Considerable force was required to separate them. The snake was about twenty inches long, the turtle eight inches. The foot was bleached and blood was still flowing; none had apparently escaped from the mouth of the snake. Two toes were missing, having been digested from the root. The entire foot appeared as though it had been subjected to a continued maceration within the mouth of the snake.

DATES.—The best dates come from Africa by way of Tunis. They are as large as a finger, and of an orange hue; their flesh is solid, vinous in taste, sweet, and somewhat viscous; they contain a nutritive principle helpful to horses, used on long journeys, and also useful in fattening cattle. The fruit is softened by boiling in water, and goat's milk is added. The Arabs in their pilgrimages across the desert make a species of bread from them, and use the pulp, extracted by pressure in earthenware colanders, for butter and ~~cream~~.

SATURDAY, NOVEMBER 10TH, 1888.

Notes.

HALLOWEEN.

[1548.] There is perhaps no night in the year which the popular imagination has stamped with a more popular character than the 31st of October, known as All Hallows' Eve, or Halloween, and in Ireland as November's eve. It is clearly a relic of pagan times, for there is nothing in the church-observance of the ensuing day of All Saints to have originated such extraordinary notions as are connected with this celebrated festival, or such remarkable practices as those by which it is distinguished. The leading idea respecting Halloween is that it is the time, of all others, when supernatural influences prevail. It is the night set apart for a universal walking of spirits, both of the visible and invisible world. Divination is then believed to attain its highest power, and the gift asserted by Glendower of calling spirits from the "vasty deep" becomes available to all who choose to avail themselves of the privileges of the occasion. There is a remarkable uniformity in the fireside-customs of this night wherever they are instituted throughout the United Kingdom. Nuts and apples are everywhere in requisition, and consumed in immense numbers. Indeed, the name of "Nutcrack night," by which Halloween is known in the North of England, indicates the predominance of the former of these articles in making up the entertainment of the evening. They are not only cracked and eaten, but are made the means of vaticination of love affairs. Illustrative of this I quote the following verse from Burns's "Halloween"

The auld guidwife's well-hoordit nuts
Are round and round divided,
And many lads' and lasses' fates
Are there that night decided.
Some kindle coothie, si'ded by side,
And burn thegither trimly;
Some start awa wi' saucy pride,
And jump out-owre the chimly
Fu' high that night.

It must be said, however, that the Irish and Scotch pay greater attention to the tradition of this night than the English; but whether kept up either by English, Irish, or Scotch, there is, as has been already stated, a remarkable uniformity in its observance. One of the customs much practised in this night is that of the Three Dishes, or "Luggies" as they are termed in Scotland. Two are respectively filled with clean and dirty water, and one is empty. They are ranged on the table, when the parties, blindfolded advance in succession, and dip their fingers into one.

If they dip into the clean water they are to marry a maiden or bachelor; if into the foul water, a widow or widower; if into the empty dish, the party so dipping is destined to remain a bachelor or an old maid, as the case may be. As each person takes his turn, the position of the dishes is changed. Brand in his "Popular Antiquities" says:—"It is a custom in Ireland, when the young women would know if their lovers are faithful, to put three nuts upon the bar of the grate, naming the nuts after the lovers. If a nut cracks or jumps, the lover will prove unfaithful; if it begin to blaze or burn, he has a regard for the person making the trial. If the nuts named after the girl and her lover burn together, they will be married." So much for Brand. The writer formed one of a party last November's eve, when the ordeal by nuts was gone through, with this difference: Only two nuts were used on each occasion. The party making the trial named the nuts after two individuals, but whether the person so doing was represented by one was immaterial, and the names were not divulged. If the two nuts, as Burns puts it,

kindle, conthle, side by side,
And burn thegither trimly

the fidelity of the pair so represented were further put to the test by the nuts being taken out of the fire and immersed in a cup of cold water. If the nuts floated or sunk together, it was held as proof positive of a happy life being in store for the lovers. If on the other hand one nut sunk and the other floated on the water, it was tantamount to saying they would lead a somewhat wranglesome life, and would experience much estrangement. As to apples, there is an old custom, perhaps still observed in some localities on this merry night, of hanging up a stick horizontally by a string from the ceiling, and putting a candle on the one end, and an apple on the other. The stick being made to twirl rapidly, the merry-makers in succession leap up and snatch at the apple with their teeth (no use of hands being allowed), but it frequently happens that the candle comes round before they are aware, and scorches them or anoints them with grease. The disappointments and misadventures occasion, of course, abundance of laughter. Other ceremonies there are that are of a more weird-like and fearful character, and which in this enlightened and incredulous age have fallen very much into disuetude. One of these is the well-known spell of eating an apple before a looking-glass, with the view of discovering the enquirer's future husband or wife, who, it is believed, will be seen peeping over

the shoulder of the person so enquiring. A curious and withal, cautious, maiden, who desires to try this spell is thus represented by Burns:

Wie Jenny to her granny says:
"Will ye go wi' me, granny?
I'll eat the apple at the glass,
I get frae Uncle Johnny."

A request which rouses the indignation of the old lady:

She puff't her pipe wi' sic a lunt,
In wraith she was sae vap'rin',
She notic't na an aibl' brunt,
Her braw new worst apron.
Out through that night

"Ye little skelpie-limmer's aye!
I darr ye try sic sportin',
As seek the foul thief ony place,
For him to spae ye in fortune;
Nae doubt but ye may get a sight!
Great cause has ye to fear it;
For many a one has gotten a fright,
And lived and died delectet,
On sic a night."

Granny's warning was by no means a needless one, as several well-authenticated instances are recorded of persons who, either from the effects of their own imagination, or some thoughtless practical joke, sustained such severe nervous shocks, while essaying these Halloween-spells, as seriously to imperil their health. Another ceremony that is much believed in on this night is that of the Hidden Ring. A fruit loaf is baked which contains a wedding ring, the ring having been placed among the flour, etc., in its preparation. On November's eve the loaf is divided into as many pieces as there are guests. During the evening the plate is handed round, and each guest is expected to take a piece, the one obtaining the piece containing the ring being accounted the fortunate one, as thereby, it is accepted as a clear indication of an approaching marriage. Coming to local customs at this time of the year, I find that the custom of Souling is kept up in the neighbourhood of Sandbach on All Saints' Day, nearly all the juvenile population going about in groups visiting the various houses in town. The favourite lines, repeated in a sort of monotone by the Soulers, are as follow:

Soul! soul! for a apple or two,
If you han' no apples pears will do,
Pray yo' good missis, a soul-cass.
Up wi' your pans, an' down wi' your kettles,
Fill my nat an' I'll be gone.
A walkin', a talkin' I get so very dry,
Step down in your cellar and see what you can find,
Your apples, or your pears, or your good strong beer,
An' I'll never come a soulin' till this time next year.
One for Peter,
Two for Paul,
Three for them them as made us all.
A walkin', a talkin', etc.

Another Souler's song, which, however, is not so popular, is:

God bless the master of this house,
The mistress also;
And all the little children
That round the table go;
Likewise your men and maidens,
Your cattle and your stowe;
And all that is within your gates,
I wish them ten times more.

This is also part of the Wassail Song, sung in Yorkshire villages at Christmas time. On the eve of All Souls about Oswestry is rendered the following ditty:

Wise-al wassel bread and poscal,
Owre da. plas yma;
Apple or a pear plum or a cherry,
Any good thing that will make us merry.
Go down to your cellar and draw us some beer,
And we -on't come here till next year.
Sol cakes, Sol cakes,
I pray you, good missus, a Sol cake,
One for Peter, and two for Paul,
And three for the man that made us all.

God bless the master of this house,
Likewise the missus too,
And all the little children,
Around the table too.
Their pockets lined with silver,
Their barrels filled with beer,
Their pantry full with pork pies—
I wish I had some here!
The roads are very dirty,
My shoes are very thin,
I've got a little pocket
To put a penny in.

Up with the kettle, and down with the pan,
Give us an answer, an' we'll be gan.

Another version of the latter verse is given in the 'Montgomeryshire Collections,' by Rev. Elias Owen:—

The road is very dirty,
My shoes are very thin,
Please to give a penny,
To get some nails put in.

Harland in his "Lancashire Folk-Lore" says the day is "so named because in the Church of Rome prayers are offered on this day for 'all the faithful deceased.'" He then goes on to say that "in some places it is called 'soul-caking,' and 'psalm-caking,' from their reciting psalms for which they receive cakes." But the custom is changing its character "for in place of collecting cakes from house to house as in olden time, they now beg for money." The word "psalm" is evidently a corruption of the old word "sal" for soul; the mass or requiem for the dead was called "Sal-mas," as late as the reign of Henry VI.

WARREN BULKELEY.

[1549.] The only female initiated into the mysteries of Freemasonry was the honourable Mrs St. Leger, a daughter-in-law of the first Viscount Doneraile, of the county of Cork. The circumstances under which the honour of Freemasonry was conferred, or rather, strictly speaking, forced upon her, were these: Her

husband was an earnest, zealous member of the fraternity, while his wife partaking of the uncontrollable curiosity of the fair sex in general, and Mason's wives and sweethearts in particular, to discover the secrets of the mysterious craft, having failed in her almost irresistible efforts to coax and wheedle the secrets from her husband, an unyielding Mason, resolved to try and obtain by stratagem, what she could not by persuasion. Her husband was the master of a Lodge of Freemasons who held their monthly meetings at the Doneraile Arms Hotel, in Doneraile. The landlady was a tenant of Lord Doneraile's. Mrs St. Leger was deservedly a very great favourite of the numerous tenantry in the town and country, and thought by a little innocent finessing she might induce mine hostess to assist her in attaining the object she had so intently in view. Mrs St. Leger, it appears, was not mistaken in her opinion of the sincerity of the landlady's oft-stated willingness to do anything in her humble power to oblige the young lady. The latter put her sincerity to the test, with the result which I shall state. In the large room where the lodge was held there was one of the old-fashioned clocks surmounting a mahogany case, some six feet in length, and two in width. Over a circular opening in the case, was a glass lid through which the pendulum, about two feet in length, could be seen and regulated when the clock was, ages ago, in working order. The brethren of the craft were assembled on one of their usual periods of meeting. "Important business" was the order of the evening, in connection with the carrying out of certain solemn mysteries, when suddenly a sound like sneezing startled the company and interrupted the ceremonial proceedings. The Worshipful-Master, Brother St. Leger, drew his sword and ordered a search. Cupboards, wardrobe—under the tables were examined in vain. The W.M. made a rush at the venerable clock-case, burst the door open, and in the midst of a dense cloud of dust and cobwebs, a female form fell forward on the floor. The two wardens hastily raised it, and the Honourable Mrs St. Leger was recognised—she had fainted. Our readers may imagine the surprise and indignation of the Worshipful-Master. She was restored to consciousness on breathing the pure atmosphere of the room—having been overcome by the ordeal she had undergone in the dust of ages wherewith the clock-case was filled, which brought on a fit of sneezing and temporary insensibility. After a long discussion—which assumed the character of a trial—it was resolved there and then to initiate the fair intruder,

compulsorily, into the craft, and she proved eminently worthy of the honour conferred and confidence reposed in her.

T. HORTON.

WILD BEASTS IN THE TOWER OF LONDON.

[1550.] The following scraps, culled from various sources, may interest your readers:—The German Emperor, Frederick II., having presented Henry III. with three leopards, the Royal Menagerie, then kept at Woodstock, was removed to the tower of London. Thus commenced the zoological collection, which, with varying fortunes, existed there till 1834. It appears that on the arrival of lions, beasts of prey, and other curious animals as presents to the kings of England, they were committed to the Tower, there to remain in the custody of a keeper especially appointed to that office by letters patent, with apartments for himself. Maitland supposes lions and leopards to have been the only beasts kept there for many ages, except a white bear and an elephant in the reign of Henry III. On the 25th of February, 1255, that monarch honoured the Sheriff of London with the following precept:—"The King to the Sheriffs of London, greeting, We command you, that of the farm of our city ye cause, without delay, to be built at our Tower of London one house of forty feet long, and twenty deep, for our elephant." This animal was a present from Louis of France. Four years previously the sheriffs had been commanded to provide a muzzle, an iron chain, together with a long and a strong cord to hold the white bear while he washed himself in the Thames, and pay fourpence a day for its maintenance—the said bear having been sent "from Norway as a gift to His Majesty." In the Issue Roll of the forty-fourth year of the reign of Edward III., 1370, there are five entries of payments made to "William de Garderobe, keeper of the King's lions and leopards" there, at the rate of 6d for his wages, and 6d a day for each beast—(p.p. 25, 216, 298, 388, 429.) The beasts varied in number from four to seven. Especial mention is made of "two young lions" and a "lion lately sent by the Lord the Prince from Gascony to England to the Lord the King." According to Cunningham, the lions in the Tower were named after the reigning kings. The Bengal lion of 1829, "George," captured when a cub by General Watson, who shot the parents, was suckled, together with his sister, by a goat during their voyage to England. On their arrival at the Tower, they were permitted to roam about the open yard, the visitors playing with them with impunity. Their daily food consisted of eight or nine pounds of beef. The lioness was per-

fectly tame until she bore cubs. Restricted space and damp being found injurious to the animals, they were transferred to the Zoological Gardens, Regent's Park, in 1834, and the Royal Tower Menagerie was broken up. The "Washing the Tower Lions," on the first of April, was long used as a London hoax. According to a newspaper account some seven or eight and twenty years ago, a number of persons presented themselves at the Tower with cards of admission, which purported to be signed by the warden, to see the annual ceremony of washing the lions. It appears they had bought the cards at a penny each, at a ballad shop in Seven Dials. The following is a copy of a card printed by the late Albert Smith and distributed among his friends. It is scarcely necessary to add that if any were sold, he did not authorise the transaction. I do not know whether any persons tried these cards at the "White Gate":—

TOWER OF LONDON
Admit the Bearer and Friends
to view the
Annual Ceremony
of
Washing the Lions.
On Tuesday, April 1st, 1856,
Herbert de Grasse,
Keeper of the Tower.

NOTE.—Admitted only at the White Gate. It is requested that no gratuities will be given to the Wardens on any account.

R. B. BAXTER.

BOSTON BOOTBLACKS.—The industry of the colored bootblack in Boston is put to the test in the discovery of adjectives to apply to the "shine" which he gives his customers' boots or shoes, and it then requires more intelligent heads than their woolly pates, to combine a harmonious expression. There is one who gives you a "shiny shine," another the "liquid polish shine," another boasts the "piano varnish shine," the "acme shine," "the essence of old Virginny shine," (and I assure you the essence smells rather rank when the operator is heated by his labours); the "magnolia shine," the "Lady Washington shine," "the sealskin shine," and, to cap the climax, the "Massachusetts resplendent shine."

A WILD MAN IN CALIFORNIA.—While hunting for deserters from a ship, at Guaymas, a few days ago, the searchers discovered a man covered from head to foot with long, shaggy hair, of a reddish colour. On their approaching him he commenced to run, and they chased him, following him for a distance of a mile or more, to the beach, where he jumped from rock to rock with the agility of a chamois, and was soon lost to sight behind a jutting point. They afterward discovered the cave which he inhabits, the floor being covered with skins, and the indications were that he subsisted entirely upon raw flesh. Organized efforts will be made to capture him.

SATURDAY, NOVEMBER 16TH, 1883,

Notes.**ST. THOMAS'S CHURCH. HEATON CHAPEL.**

(No. 1478, 1487, 1506, 1519.)

[1551.] Some objects of interest yet remain to be described. As already stated, a re-arrangement of the stained glass windows and a few of the monuments became an absolute necessity during the last alteration. I propose to content myself by giving a statement of their present arrangement. Entering by the main door we find ourselves in the north-east aisle of the nave. The first window is ornamental, with geometrical stained glass. Each window is divided into two compartments. In the next window are the heraldic bearings of the Sees of Exeter, Ely, Bath and Wells, Oxford, Lincoln, and Chichester. In the third are displayed the effigies of the four evangelists, St. Luke, St. Matthew, St. John, and St. Mark. The fourth window is filled in with the bearings of the Sees of Durham, Soder and Man, and Manchester, the other half being occupied by those of Carlisle, Ripon, and Chester. The upper part of each window is admirably filled up with stained glass in geometrical tracery. Against the wall several ornamental tablets have been placed, composed of marble. One in memory of Thomas Rostron, of Levenshulme, O. B. April 9th, 1851, E. T. 37, with the legend "The memory of the just is blessed." Another is to the memory of several of the family of the Greens, whose remains are interred near this spot, with the inscription, "'Prepare, O man, to meet thy God.'" Near this place rest the remains of Andrew Green, only son of James and Sarah Green, of Heaton Norris, who died August 17th, 1846, in the 19th year of his age." A very neat white marble tablet with gold letters, erected by a few friends to the memory of Thomas Makin Fisher has been removed from the opposite wall and placed here. Last, and not least, comes the monument raised by a grateful congregation of faithful people to the memory of the first beloved and revered rector of the parish of St. Thomas, for during the time of his incumbency it became a rectory. The late rector, the Rev. E. D. Jackson, B.C.L., died December 27th, 1879, aged 76. It is a very handsome monument of white marble, placed on a polished black slab of the same material, with black letters. The monument was erected by his parishioners and friends, in affectionate remembrance of his labours amongst them during a period of 36 years. The two windows which light the north-east

transept are filled in with geometrical stained glass. Above, in the gallery, is a very beautiful transome window, decorated with stained glass of various colours. The new gallery beyond this is illuminated by means of a two-light window, in the centre of which is emblazoned the arms of Rochester and Peterborough, forming the Peterborough Chapel. The staircase is lighted with a round-headed window, to match the others externally, and is filled with geometrical stained glass. Underneath the Peterborough gallery there is a three-light window. In the centre one is emblazoned the arms of the See of York, the other two being filled in with geometrical stained glass, like those in the other part of the church. It assumes the name of the York Chapel. The next window is filled with a representation of the baptism of our Saviour by St. John, with the legend "He that believeth, and is baptised, shall be saved." Above is the figure of a dove and a lamb, bearing the cross and banner. At the foot we find the following names of the donors: George Aldred, James Beard, G. E. Booth, Thomas Makin Fisher, Thomas Greaves, James Hamer, Richard Jepson, Thomas Jepson, and Emma Leach. The east window has three principal lights, which contain a representation of the Crucifixion. In the centre light is the cross, bearing the lifeless and almost nude form of the Saviour, wearing the crown of thorns. He is represented without the usual nimbus round the head, as all which pertains to the Godhead has departed, whilst the manhood still remains; but behind the cross breaks a glorious light, which indicates that the Father accepts the atonement of the Son. There is a calm and heavenly expression in the face and features, as in life so he was in death, fair and comely to look upon, and more beautiful than all the children of men. As you gaze on the countenance of the manhood, the visage of deity is seen in that noble brow, torn and lacerated by the cruel crown of thorns. There is a strange contrast amongst the faces of those who surround the cross. It would appear they seem regardless of the dreadful deed which has just been perpetrated, and the enormous sacrifice made for the redemption of the human race. There are the Roman soldiers, with their hard features, in which are blended cruelty and avarice. They are casting lots for the seamless garment. One seems dissatisfied with the result of the dice, and endeavours to withhold the hand of a woman, with features hideously expressive, from seizing the coveted garment. At the foot of the cross, in a reverential attitude, is the faithful Mary Magdelene, who enfolds

the feet of the Saviour in a white napkin. Her heartfelt grief is betrayed by the tear trickling down her cheek. Near her are represented a skull and bones, to indicate Golgotha, the place of a skull where the Crucifixion occurred. At the head of the cross is the inscription devised by Pontius Pilate, written in Hebrew, Greek, and Latin, "Jesus of Nazareth, King of the Jews." Amongst the soldiers just described stands one armed with a spear, who pierced the side of the Saviour; and further back to the right are seen three figures—one is the high priest, bearing on his forehead the sacred name. There is also another group forming admirable studies for the artist and connoisseur. The light to the left contains the figure of the Virgin Mother, and Mary, the mother of James and St. John, who is entering upon the trust confided to him by his Lord and Master; and a fourth figure, St. Peter, representing that disciple weeping, occupies a place in the rear. There is a touching expression of anguish in the mother's face, yet a calm and dignified resignation to the will of God, as she takes a last, farewell look at her son, wringing her hands as a token of the heartrending suffering she endures; whilst the other Mary, with true womanly feeling, assisted by St. John, who appears stern and shocked, offer words of comfort and consolation. At their feet lies the basket containing the hammer and nails, and other appliances used at the crucifixion. The third light on the right contains the Roman Centurion mounted on a grey charger, who raises his hands as though he exclaimed, "Truly, this is the Son of God." He is attended by a Roman foot soldier in armour, bearing a spear; behind is another soldier, who bears aloft the Roman ensign of authority, inscribed with the letters "S.P.Q.R." (*Senatus Populus Que Romanus*).

The Senate and People of Rome." Over each group of figures in the three lights a beautiful and elaborate canopy is thrown, rich in colour and workmanship, and is a splendid effort of human genius. The three trifoliate in the upper part of the window are each occupied by an angel, who look down on the scene below with awe and astonishment. The centre one bears a scroll, with the legend, "Glory to God in the highest." This window was expressly executed for this church, and is from the celebrated establishment of Copronnier, of Brussels, whose works in many of the continental churches and cathedrals have earned for him a world-wide reputation. As a work of art, it has been pronounced by competent judges as a gem in the way of ornamental glass-staining, and the late Lord Bishop of the Diocese expressed his high admira-

tion of the work. Another church in this locality has a similar window, which is far from reaching an equality with the work before us, for this church may be considered to possess a beautiful window, being rich but not gaudy, and every figure will bear close examination by means of a binocular without the least deterioration to its merits. The ends in the outstretched arms of the Saviour are distinctly visible, and a little stream of blood may be seen coming from the wounds caused by the nails penetrating the hands, the muscles and all the parts of the body being highly developed with the strain put upon them. Every countenance is so perfect and expressive that it will bear deep study. The blending of the colours in the raiment worn by the different spectators is admirably conceived and carried out. The light is somewhat subdued and modified, but no great inconvenience is felt in consequence. The following modest inscription is placed on a brass plate across the lower part of the window, and explains its object:—"To the glory of God, and in memory of Eliza Harriett Taylor; A.D. 1846." The next window represents the institution of the Sacrament of the Lord's Supper, with the words of command of our Lord, "Do this in remembrance of me." It was a gift. The names of the donors are placed underneath:—"Robert Laws, Joseph Marsland, Thomas Middleton, Christopher George Middleton, George Parr, James Pilling, James Roberts, John Swallow, George Yates." Beyond this is the Canterbury Chapel, in which is placed a three-light window. In the centre are emblazoned the bearings of the See of Canterbury, from which this chapel derives its name; the lights on each side being filled in with geometrical tracery. In the gallery above is a two-light window, in which are displayed the arms of the Duchy of Lancaster and the Royal arms, and is named the Royal Chapel.

E. H.

Replies.

CROSSING THE LINE.

(No. 1412)

[1552.] Amongst your unanswered queries I find one asking for information on the above subject. The following particulars may serve to enlighten him and be of interest to your readers generally. Among the festivals of the old Roman calendar in pagan times, we find one celebrated on the 3rd of December, in honour of Neptune and Minerva. In connection with the former of these deities was a grand marine

saturnalia which used to be performed when crossing the line; that is, when passing from north to south or *vice versa*. Hone has the following account of it as given by Captain Edward Hall. He says: "The best executed of these ceremonies I ever saw, was on board a ship of the line, of which I was lieutenant, bound to the West Indies. On crossing the line, a voice, as if at a distance, and at the surface of the water, cried, "Ho, ship ahoy! Shall I come on board?" This was from a person slung over the bows, near the water speaking through his hands. Presently women of large stature came over the bows. They had hideous masks on. One represented Neptune, naked to the waist, and crowned with the head of a large wet swab, the end of which reached to his loins, to represent flowing locks; and his body was smeared with red ochre to represent fish scales. The other sailor represented Amphitrite, having locks formed of swabs, a petticoat of the same material, and in her hand a comb and looking glass. They were followed by about 20 fellows, naked to the waist, with red ochre scales, as Tritons. They were received on the fore-castle with much respect by the old sailors, who had provided the carriage of an 18-pounder as a car, which their majesties ascended, and were drawn by the sailors. Neptune, addressing the captain, said he was happy to see him again that way; adding that he believed there were some "Johnny Raws" on board who had not paid their dues and whom he intended to initiate into the saltwater mysteries. The captain answered that he was happy to see him, but requested that he would make no more confusion than was necessary. They then descended to the main deck, and were joined by all the old hands and about 20 "barbers," who submitted the shaving-tackle for inspection. This shaving tackle consisted of pieces of rusty hoop iron for razors, and very unsavoury compounds as shaving-soap and shaving-water, with which the luckless victim was to be bedaubed and soured. If he bore it well, he was sometimes permitted to join in performing the ceremony upon other "Johnny Raws." Q.C.

THE PLANTAGENETS.

(No. 1539.)

[1553.] In connection with the subject of the Plantagenet family, in reply to your Querist, I beg to quote the following from Burke's *Vicissitudes of Families*:—"What race in Europe surpassed in royal position, personal achievement, or romantic adventure, our Plantagenets. Equally wise as valiant, no less renowned in the Cabinet than in the field? Yet as late as 1637, the great grandson of Margaret Planta-

genet, herself a daughter and heir of George, Duke of Clarence, was following the cobbler craft at Newport, in Shropshire. Among the lineal descendants of Edmund Woodstock, Earl of Kent, son of Edward the First, entitled to quarter the Royal Arms, occur a butcher and a toll-gather, the first a Mr Joseph Smart, of Halesowen (Salop), the latter Mr G. Wymot, keeper of the turnpike gates, Cooper's Bank, Dudley. Among descendants of Thomas Plantagenet, Duke of Gloucester, son of Edward III., we discover Mr Penny, late sexton at St. George's, Hanover Square—a strange descent from sword and sceptre to spade and pick.' Peck's *Desiderata Curiosa* also contains an account of the finding of a poor working-man named Richard Plantagenet, who was believed to be a son of Richard III., King of England. The story has been preserved by Dr. Thomas Brett, who saw the entry of the man's death in the parish register of Eastwell, and who about 1720, obtained other particulars from the Earl of Winchelsea, at Eastwell House. This scion of royalty, on being discovered, had his declining years cared for by Sir Thomas Moyle, the then owner of the Eastwell estate (1545), who built him a small house on the estate. Mr Jesse, in his *Memoirs of King Richard III.* (1861), also expresses his faith in the story, romantic as it may seem. The man died December 20th, 1550.

AUTOLYCUS.

QUERIES.

[1554] REV. JOSHUA BROOKS, M.A.—I should be glad of any particulars relating to this somewhat notorious divine, who, I believe, was a Stockport man, if some of the readers of "Notes and Queries" could supply them. Q.C.

[1555] CURIOUS BOOKS CONNECTED WITH CHESHIRE.—There is quite a rage for collecting printed books relating to particular counties and towns, and we in Cheshire are not going to be behindhand. I have myself succeeded in making a very fair collection of Cheshire books, and looking over them the other day I found—1: An account of a great *crim. con.* case, in which Earl Grosvenor was plaintiff, and the Duke of Cumberland respondent; dated 1770. 2: The whole of the depositions in the same case; dated 1771. 3: Free thoughts on adultery, founded on the above; dated 1771; and certainly, they do contain some very curious reading. The above works, I am told, form but a small portion of the various works relating to the trial, but they are all I have seen in English. I have a French account of the proceedings, printed

abroad; and a very curious one in the same language, in MS.; so that it is evident the cause was indeed a celebrated one, and interesting to foreigners, as well as to our own people, all the English works are very scarce; for a bookseller in London told me they were at one time bought up to be destroyed. I do not wonder at that, but once the fact became known they were soon reprinted, and I should be glad if some of your readers could give an account of any reprints, and the dates of them. Also the short titles of other works relating to this matter, in addition to those I have mentioned.

A BOOKWORM.

FAN IN ENGLAND.—The fan appeared in England during the reign of Richard II., and found great favour with the higher classes in the reigns of Henry VIII. and Queen Elizabeth. The Virgin Queen was very fond of fans, which she declared were the only present a sovereign could accept from a subject. In a wardrobe-account of Elizabeth thirty fans of various kinds, many of them richly jewelled, are mentioned; and Shakspeare in several of his plays alludes to the costly fans of the period, which were suspended from the girdle by a golden chain.

GENTLE POLITENESS.—"The essential characteristics of a gentleman," says Mr. Matthews, "are not an outward varnish or veneer, but inward qualities developed in the heart." The drover was a gentleman at heart, and in speech also, of whom this anecdote is told. He was driving cattle to market one day when the snow was deep, save on the highway. The drove compelled a lady to turn out of the road and tread in the deep snow. "Madam," said the drover, "if the cattle knew as well as I what they should do, you would not walk in the snow." Charles Lamb tells a story of Joseph Price, a London merchant, who revered womanhood in every form in which it came before him. "I have seen him," writes the genial essayist, "stand bare-headed to a servant girl, while she had been inquiring of him the way to some street, in such a posture of unforced civility as neither embarrassed her in the acceptance, nor himself in the offer of it. I have seen him," he continues, "tenderly escort a market woman whom he had encountered in a shower, exalting his umbrella over her poor basket of fruit that it might receive no damage, with as much care as if she had been a countess." These anecdotes show what genuine politeness is. It is a kindly spirit which expresses itself kindly to all. Of one who possesses it the remark is never made, "He can be a gentleman when he pleases." As Mr. Matthews says—and we wish boys to memorize it—"He who can be a gentleman when he pleases, never pleases to be anything else."

SATURDAY, NOVEMBER 24TH, 1883,

Notes.

DISCOVERY OF AN OLD GRAVESTONE AT WILMSLOW.

[1556.] Last week, whilst opening the family grave of the Worthington family at the Wilmslow Parish Church was discovered a 17th century relic in the shape of an old gravestone. What made the matter still more curious was the fact that it lay some 14 or 16 inches below the surface, and in turn was covered with one of more modern date. To the fact of its having laid so long underground, is, no doubt, to be attributed its good state of preservation. The stone measures five feet in length, and a little over two feet in breadth, and contained two inscriptions peculiar both in the wording and lettering to the times. The following are the inscriptions:—"Here lyeth interred the body of Hugh Worthington of Styall who departed this life the 9th day of June in the year of our Lord God 1681." Then follows the other:—"Also John, son of Hugh and Jane Worthington of Styall, tanner, who died December 30, 1791, aged 30 years." J. G.

A FUNERAL SERMON PREACHED 200 YEARS AGO.

[1557.] Mr P. Norbury, of Wilmslow, has favoured us with the MS. of a funeral sermon preached 200 years ago:—"Beloved, we are met together to solemnise the funeral of Mr Proctor. His father's name was Mr G. Proctor, of the second family; his brother's name was also Mr Thomas Proctor. He lived some time at Burslem Hall, Norfolk, and was high constable of Diss—, and his name was Mr R. Pand, and his wife was Mrs Buxton, late wife of Mr Matthew Buxton. She came from Helsdon Hall, Norwich. He was a good husband, and she a good housewife, and the two got money. She brought £1000 with her for a portion. But now, beloved, I shall make it clearly a demonstrative argument—first, he was a good man, and that in several respects he was a loving man to his neighbours, a good landlord to his tenants, a charitable man to the poor, a favourite man in his tithes, and there sits one Mr S., who can tell what a great sum he forgave on his death-bed. It was four-score pounds. Now, beloved, was not this a good man, and his wife a good woman? And she came from Helsdon Hall, Norwich. This is the first argument. Secondly, to prove this man to be a good man, and a man of God in the time of his sickness, which was long and tedious, he sent for Mr Cole, minister, of Shimpling, to pray for him. He was not

a self-ended man, to be prayed for by himself only. Now, beloved, he desired him to pray for all his relations and acquaintances, for Mr Buxton's worship, and for all Mr Buxton's children, against it should please God to send him any. And to Mr Cole's prayer he devoutly said "Amen, Amen, Amen." Was not this a good man, and a man of God, think you, and his wife a good woman? She came from Helsdon Hall, Norwich. Then he sent for Mr Gibbs to pray for him, when he came, and prayed for him, for all his friends and relations and acquaintances, for Mr Buxton's worship, and for all Mr Buxton's children, against it should please God to send him any, and to Mr Gibbs' prayer he devoutly said, "Amen, Amen, Amen." Was not this a good man, and a man of God, think you, and his wife a good woman? And she came from Helsdon Hall, Norwich. Then he sent for me, and I came and prayed for this good man, Mr Proctor, for all his friends, relations, and acquaintances, for Mr Buxton's worship, and for all Mr Buxton's children, should it please God to send him any, and to my prayers he devoutly said "Amen, Amen, Amen." Was not this a good man, and a man of God, think you, and his wife a good woman? She came from Helsdon Hall, Norwich. Thirdly, and lastly, beloved, I come to a clear demonstrative argument to prove that man to be a good man, and a man of God. And that is this. There was one Thomas Proctor, a very poor beggar boy. He came into this country on the back of a dun cow. It was not a black cow, nor a brindled cow, nor a brown cow, but a dun cow. Well, beloved, this poor boy came a-begging to this good man's door. He did not do as some would have done—give him a small alms and send him away, or chide him and make him a pass, and send him to his own country. No, beloved, he took him into his own house, and bound him an apprentice to a gunsmith in Norwich. After his time was out he took him home again, and married him to a kinsman of his wife's, one Mrs Christian Robertson, here present; there she sits. She was a good portion, and to her this good man gave a considerable jointive. By her he had three daughters. And this good man took home the eldest, brought her up to a woman's estate, married her to a very honourable gentleman, Mr Buxton, here present—there he sits—who gave him a portion with her, and the remains of his estate he gives to his two daughters. Now, was not this a good man, and a man of God, and his wife a good woman? She came from Helsdon Hall, Norwich. Beloved, you may remember some time since I

preached at the funeral of Mrs Proctor, at which time I troubled you with many of her housewife virtues, but your memory may fail you, and, therefore, I shall remind you of one or two of them. The first is, she was as good a knitter as any in the county of Norfolk. When her husband and family were in bed and asleep, she would get her cushion and clap herself down by the fire, and sit and knit, and make as good work as many other women by daylight. Beloved, I have a pair of stockings upon my legs that were knit in the same manner, and they are the best stockings that ever I wore in my life. Secondly, she was the best maker of toast in drink that ever I eat in my life, and they were brown toasts, too; for when I used to get in in a morning she would ask me to eat a toast, which I was very willing to do, because she had such an artificial way of toasting it, no ways black nor burning it; besides, she had such a pretty way of grating nutmeg, and dipping it into the beer, and such a piece of rare cheese, that I must needs say they were the best toasts that ever I eat in my life. Well, beloved, the days are short, and many of you have a great way to go to your habitations; and, therefore, I hasten to a conclusion. I think I have sufficiently proved this man to be a good man, and his wife a good woman; but, fearing your memory fail you, I shall repeat the particulars—viz., first, his love to his neighbours; second, his charity to the poor; third, his favourableness to his tithes; fourth, his goodness to his servants; fifth, his devotion in his prayers in saying "Amen, Amen, Amen," to the prayers of Mr Coles, Mr Gibbs, and myself. ED.

Replies.

REV. JOSHUA BROOKES, M.A.

(No. 1551.)

[1558.] In answer to your querist, Q.C., asking for particulars respecting this eccentric divine, I submit the following for publication:—On 11th November, 1821, died the Rev. Joshua Brookes, M.A., chaplain of the Collegiate Church, Manchester. He was of humble parentage, being the son of a shoemaker or cobbler, of Cheadle Hulme, near Stockport, and he was baptized May 19, 1754, at Stockport. His father, Thomas Brookes, was a cripple, of uncouth mien, eccentric manners, and great violence of temper, peculiarities which gained him the sobriquet of "Pontius Pilate." Many stories are told of his rude manners and impetuous disposition. He removed to Man-

chester while Joshua was yet a child, and, in his later years, occupied a house in a passage in Long Millgate, opposite the house of Mr Lawson, then high-master of the Manchester Grammar School. At that school Joshua received his education, and, being a boy of quick parts, was much noticed by the Rev. Thomas Aynscough, one of the Fellows of the Collegiate Church, by whose assistance, and that of some of the wealthier residents of Manchester, his father was enabled to send him to Oxford, where he was entered at Brasenose College. The father went round personally to the houses of various rich inhabitants, to solicit pecuniary aid to send his son to college. Joshua took his degree of M.A. in 1771. In 1789, he was nominated by the warden and fellows of Manchester to the perpetual curacy of the chapelry of Chorlton-cum-Hardy, which he resigned in December 1790, on being appointed to a chaplaincy in the Manchester Collegiate Church, which he held till his death. During his chaplaincy of thirty-one years, he is supposed to have baptized, married, and buried more persons than any other clergyman in the kingdom. He inherited much of his father's mental constitution, especially his rough manners and extreme irascibility; but the influence of education, and a sense of what his position demanded, tended somewhat to temper his eccentricities. It is curious to mark the reflection of the illiterate father's temperament and disposition in the educated son. The father was fond of angling, and having once obtained permission to fish in the pond of Strangeways Hall, he had an empty hogshead placed in the field, near the brink of this pond, and in this cask—a sort of vulgar Diogenes in his tub—he frequently spent whole nights in his favourite pursuit. In his later years, while sitting at his door, as was his custom, his strange appearance and figure, with a red night-cap on his head, attracted the notice of a market-woman, who, in passing, made some remark. Eager for revenge, and yet unable to follow her by reason of his lameness, old Brookes despatched his servant for a sedan-chair, wherein he was conveyed to the market-place; and, having singled out the object of his indignation, he belaboured her with his crutch with such fury that she had to be rescued by a constable. He was of intemperate habits and extreme coarseness in speech, and was always getting involved in disputes and scrapes. Joshua, to his honour, always treated the old man with respect and forbearance; and, after getting the chaplaincy, he maintained his father for many years until the latter's death. Such was the father. A few traits of the son will

complete this strange picture of a pair of Manchester originals in the last century. Young Brookes was at one time an assistant-master at the Grammar School, where he made himself very unpopular with the boys, especially the senior classes, being constantly involved in warfare with them, physical and literary. Sometimes he would singly defy the whole school, and be forcibly ejected from the schoolroom, fighting with hand and foot against his numerous assailants, and hurling reproaches at them as "blockheads." On one occasion, the arrival on the spot of the head-master alone saved him from being pitched over the school-yard parapet-wall, into the river Irk, many feet below. The upper-scholars not only ridiculed him in lampoons, but fathered verses upon him, as that celebrated wit, Bishop Mansel, did upon old Viner. He was sadly vexed by a mischievous rascal writing on his door: "Odi profanum *Bruks*" [the Lancashire pronunciation of his name] "et arceo." Nor was he less annoyed by a satirical effusion occasioned by his inviting a friend to dine with him, and entertaining him only with a black-pudding. The lampoon in question commenced with—

O Jotty, you dog!
Your house, we well know,
Is here: quarters of prog.

'Jotty Bruks,' as he was usually called, may be regarded as a perpetual cracker, always ready to go off when touched or jostled in the slightest degree. He was no respecter of persons, but warred equally and indifferently with the passing chimney-sweep, the huxtreess, the mother who came too late to be churched, and with his superiors, the warden and fellows. The last-mentioned parties, on one occasion, for some trivial misbehaviour, expelled him from the chapter-house, until he should make an apology. This he sturdily refused to do; but would put on his surplice in an adjoining chapel, and then, standing close outside the chapter-house door, in the south aisle of the choir, would exclaim to those who were passing on to attend divine service: "They won't let me in. They say I can't behave myself." At another time, he was seen, in the middle of the service, to box the ears of a chorister-boy, for coming late. Sometimes, while officiating, he would leave the choir during the musical portion of the service, go down to the side-aisles, and chat with any loungeer till the time came for his clerical functions being required in person. Once, when surprise was expressed at this unseemly procedure, he only replied: "Oh! I frequently come out while they're singing *Ta Dum*." Talking in this

strain to a very aged gentleman, and often making use of the expression, "We old men," Mr Johnson (in the dialect then almost universal in Manchester) turned upon him with the question: "Why, how owd art ta?" "I'm sixty-foive," says Jotty. "Sixty-foive!" rejoined his aged interlocutor; "why t'as a lad; here's a penny for thee. Now, buy thyself a penny-poye [pie.]" So Jotty returned to the reading-desk, to read the morning lesson, a penny richer. A child was once brought to him to be christened, whose parents desired to give it the name of Bonaparte. This designation he not only refused to bestow, but entered his refusal to do so in the register of baptisms. In the matter of marriages his conduct was peremptory and arbitrary. He so frightened a young wife, a parishioner of his, who had been married at Eccles, by telling her of consequent danger to the rights of her children, that, to make all right and sure, she was re-married by Joshua himself at the Collegiate Church. Once, when marrying a number of couples, it was found, on joining hands, that there was one woman without any bridegroom. In this dilemma, instead of declining to marry this luckless bride, Joshua required one of the men present to act as bridegroom both to her and his own partner. The lady interested, objecting to so summary a mode of getting over the difficulty, Joshua replied: "I can't stand talking to thee; prayers" [that is, the daily morning-service] "will be in directly, thou must go and find him after." After the ceremony, the defaulter was found drunk in the "Ring o' Bells" public-house, adjoining the church. The church-yard was surrounded by a low parapet-wall, with a sharp-ridged coping, to walk along which required nice balancing of the body, and was one of the favourite "craddies" [feats] of the neighbouring boys. The practice greatly annoyed Joshua; and one day, whilst reading the burial-service at the grave-side, his eye caught a chimney-sweep walking on the wall. This caused the eccentric chaplain, by abruptly giving an order to the beadle, to make the following interpolation in the solemn words of the funeral-service: "And I heard a voice from heaven, saying"—"Knock that black rascal off the wall!" This *contratempo* was made the subject of a caricature by a well-known character of the day, "Jack Batty;" who, on a prosecution for libel being instituted, left Manchester. After a long absence he returned, and on his entreating Joshua to pardon him, he was readily forgiven. Another freak of this queer parson was to leave a funeral at which he was officiating, cross the churchyard to the adjacent

Half-street, and enter a confectioner's shop, by a widow, named Lowes, where he demanded a box of horn-hund lozenges for his throat. Having obtained these, which were never refused, though he never paid for them, he would composedly return to the church, and resume the interrupted service. In his daily encounters he sometimes met with his match. One day, "Jammy Watson," better known by his sobriquet of "Doctor," having provoked Joshua by a pun at his expense, the chaplain exclaimed: "Thou'rt a black-guard, Jammy!" The Doctor retorted: "If I be not a black-guard, Josse, I'm next to one." On another occasion he said to Watson: "This churchyard, the cemetery of the Collegiate Church, must be enclosed; and we shall want a lot of railing." The Doctor archly replied: "That can't be, Josse; there's railing enough in the church daily." In his last illness, the parish clerk came to see him. Joshua had lost the sight of one eye, and the clerk venturing to say that he thought the other eye was also gone, the dying man (who had remained silent and motionless for hours), with a flash of the old fire, shouted twice: "Thou'rt a liar, Bob!" A few days afterwards both eyes were closed in death. He died unmarried, in the sixty-eighth year of his age, and was buried at the south-west end and corner of the Collegiate Church. Poor Joshua! a very "Ishmael" all his life, he found rest and peace at last. A man of many foibles and failings, he was free from the grosser vices, and in all the private relations of life he was exemplary.

R. A. DONALDSON.

THE PRODUCE OF OIL.—Oil is found at depths varying from 800 feet to 1,500 feet. Some wells start with a production of a few barrels per day and continue thus for years. Others, known as "gushers," start with a spurt, 1,000 or 2,000 barrels, and flow only during the first day. After flowing ceases, pumping is begun. One well yields largely for a time, and then stops altogether; another, though it may be a gusher at first, becomes a valuable producer and holds out for years. Some of the oldest wells are still producing. Gas is struck quite as often as oil, and the volume yielded is enormous. There was a well at St. Joe, Butler county, a few years ago, which was a wonder even to oilmen. When the gas began issuing from the earth, it made such a ripping and tearing amongst things in its vicinity that people were glad to get at a safe distance. Dirt and mud, sticks, and stones, were thrown high into the air. After its first angry symptoms had subsided, the gas was lighted, and it furnished heat and illumination for all the country round.

SATURDAY, DECEMBER 1ST, 1888.

Notes.

THE SOCIETY OF FRIENDS IN STOCKPORT.

[1559.] In Heginbotham's "Stockport: Ancient and Modern," are gathered together and recorded many interesting facts relating to the Friends' meeting in Stockport. It may be information to many of our readers to know, quoting from the above work, that it was "at Dukinfield, in the parish of Stockport, in 1647," that George Fox, the founder of the Society of Friends, first entered on his career as a preacher, or, as he termed it in his journal, "declaring the truth among the people." This society soon became an active and numerous body in Stockport, as, in 1653, they were engaged in a warm dispute with the Rev. Samuel Eaton, of Stockport, the founder of the first Congregational Church in the North of England. This dispute or controversy was occasioned by one Richard Waller, a Stockport Quaker, marrying with a member of Eaton's congregation, and resulted in the publication of certain "Queries," "Answers," &c., in which gross personal abuse formed a considerable portion. Nonconformity at this time was being hampered and kept in check by many restrictive laws, with the object of its discontinuance; hence it follows that all accounts of incidents occurring about this time have been drawn from legal documents, or from diaries, or memoranda, made by private individuals. To these persecutions the Quakers were no exception. The first minutes or records of this society date from 1694. The diary of Jeremiah Owen, one of the earliest members of the society, also contains many quaint and interesting entries. In recording his own marriage he says:—

1668. Jeremiah Owen, of Eaton Norris, in Lancashire, took Elizabeth Ashton, of Stockport, in Cheshire, widow, to wife, upon the 15th day of the 8th month, 1663, in the meeting at Stockport, before many Friends who had unity with it. To wit, their marriage. He was about twenty seven years old, and she thirty-six years old: when they were married.

Fines or distresses were made from time to time on this body, as, in Besse's "Sufferings of the People called Quakers," is recorded among other distresses mentioned, that "Jeremiah Owen, baker, of Stockport, had bread taken from him, which was offered to be given to the poor of the town, but they refused it, saying they would rather starve than take it. So it was restored to the owner." Also in 1685, "On the 26th of the month called May, Benjamin Bangs, for preaching in a meeting, had bedding and other

goods carted away by two bayliffs to the value of £20." Benjamin Bangs, who was afterwards Mayor of Stockport, in 1721, affirmed, on taking the office, instead of being sworn, as was the custom. The official minutes of the society record that for many years the meetings were held at the houses of various Friends, where their marriages and other ceremonies took place; but that on the 3rd of January, 1699, they had fitted-up a room in which to hold their meetings for worship at the house of Tabitha Arderne, who seems to have been very influential, and supported their cause with great liberality. It was not until the commencement of the last century that it was decided to build a Meeting House. The land was purchased on July 11th, 1705, from Robert Newton, innkeeper, of Stockport, and was part of an open field situate in the Hillgate. The building was erected soon afterwards, the first meeting being held on January 31st, 1706, the chapel, when opened, being free from debt. Previous to this time the Friends at Stockport took their dead to be buried either at Eaton, near Congleton, or at Morley, near Wilmslow. Amongst the names of members who were admitted to the Stockport society there were several of whom honourable mention may be made. We find that on December 27th, 1786, one Ollive Sims and George Jones, who were subsequently known in Stockport for upwards of half a century, as highly respectable inhabitants; the former by certificate from Gracechurch-street, London, and the latter from the Middle Monthly Meeting in Warwickshire. On the 24th July, 1791, Jacob Bright, the father of the Right Hon. John Bright, M.P., and William Tew, who became the founder of an eminent firm of bankers in Yorkshire, were admitted into the Stockport Society by certificate from the Middle Monthly Meeting of Warwickshire. They were both apprenticed at Low Leighton, near Hayfield. The name of another eminent man is also associated with the little meeting-house at Stockport. This was John Dalton. In a letter to a friend he says:—"One first day (Sunday) lately, I took a walk in company with another to Stockport; there are but few Friends there, but the most elegant little meeting-house that can be conceived; the walls and ceiling perfectly white; the wainscot, seats, gallery, etc., all white as possible; the gallery rail turned off at each end in a fine serpentine form; a white chandelier; the floor as smooth as a mahogany table, and covered with a light red sand: the house well lighted, and in as neat order as possible; it stands upon a hill; in short, upon a fine sunny day it is too brilliant

an object to be attended, by a stranger at least, with the composure required." ED.

SOME POPULAR SUPERSTITIONS.

[1560.] There is something remarkable and not flattering to human sagacity in the tenacity of old superstitions. It is a usual thing for intelligent persons to declare that they are not superstitious, the declaration being coupled with a self-satisfied air that proclaims their belief that they are a notch above their fellows. Yet these same persons like to see the new moon over their right shoulders, and regard the incident with especial satisfaction if they happen to have silver in their pockets. Maybe they are adverse to starting on a journey on a Friday, or to beginning an important piece of work on that unlucky day. They will carefully pick up pins if the right end lies towards them, and carefully avoid them if the wrong end is nearest. Other persons who scorn the lucky moon and unlucky Friday superstitions have a peculiar regard for the magical number seven, or any number which may be divided by seven or added so as to form seven. They prefer to live in a house which is numbered seven, with seven steps. If the house is the seventh in the row, and there are seven members in the family, the charm is complete. The seventh hour of the day, the seventh day of the week, the seventh month of the year, are by them regarded as especially lucky. Others have a special aversion to the number 13. The finding of buttons is by some considered a lucky omen. Other persons are superstitious as to dreams, and still others as to the wearing of certain charms or amulets to ward off disease. Thus, a horse chestnut in the pocket is considered a safeguard against rheumatism, and a string of peculiar sea-beans will carry a child safely through the diseases incident to teething. Peacock's feathers are unlucky; the howling dog foretells disaster to his master's household, and to pass between the carriages of a funeral procession is a portentous omen. To meet a coloured person, a cross-eyed woman, or a white horse, betokens good or bad luck as the case may be. In fact, the most trifling things in life are conjured into prophetic symbols. Perhaps one of the oldest superstitions, and one that smacks somewhat of sorcery, is the belief in the divining rod. This rod, or twig, is thought to enable certain gifted persons to discover hidden springs of water. Reliable persons declare that they have seen the rod successfully used in search of water, the twig often turning so quickly in the hand as to break it in two. What seems remarkable is that the rod never turns except where the water is concealed. There

have been many attempts to explain this mystery. Some believers claim that the wand is inspired, others that the rod is only an index, and that the physical sensations of the searcher communicate themselves to the wand. The most sensible solution is that of Paramelle, who wrote on methods for discovering wells. He concluded that the wand turns in the hands of certain individuals of peculiar temperament, and that it is very much a matter of chance whether there are or not wells in the places where it turns. The twig was also used in ancient times to point out where stolen goods were concealed, to answer questions *a la planchette*, and to indicate crimes and criminals. A Bible suspended like a pendulum has been thought in some parts of rural England to serve the same purpose. The credulous say that the wide distribution of these and other popular superstitions is proof that there is something in them. In the meantime, houses go on being haunted; ghosts continue to appear; tables to tip; chairs to move without the aid of visible hands, and the periodical resurrection of half-forgotten bogies is unceasing, notwithstanding the declaration of the average nineteenth centuryman and woman that they at least are not superstitious.

ALF. BARBER.

CHIMNIES.

[1561.] In the year 1200, says an old chronicle, chimneys were scarcely known in England; one only was allowed in a religious house, one in a manor house, one in the great hall of a castle or lord's house; but in other houses they had nothing but what was called the "Rere Desse," where their food was dressed, where they dined, and where the smoke found its way out as best it could. In King Henry the Eighth's time the University at Oxford had no fire allowed, for it is mentioned in its old annals that after the students had supped, which took place at eight o'clock, they went again to their studies till nine, and then in the winter, having no fire, they were obliged to take a good run for half-an-hour to get heat into their feet before they went to bed. Hollinshed, contemporary with Elizabeth, thus describes the rudeness of the preceding generation in the arts of life:—"There were very few chimneys even in the capital towns, the fire was laid to the wall, and the smoke issued out of the roof, door, or window. The houses were wattled and plastered over with clay. All the furniture and utensils were of wood. The common people slept on a straw pallet with a log of wood for a pillow." In that part of our national life, which may be designated the Ancient British period, we are told in the pages of his-

tory that the residences were "circular cottages, constructed chiefly of wood with a thatched roof, an aperture in which served for window and chimney." (Curtis). The Romans, beyond doubt, greatly improved upon the state of affairs so far as the materials used in construction were concerned; but even "for a long time after the Saxon invasion the houses were made of wood or mud, with a thatched roof, and rarely consisted of more than one room, in the midst of which the fire was kindled;" and furthermore it "does not appear that any great improvements were made during the whole of this period." In coeval documents mention is made of many articles of domestic service, but in none can a trace of the chimney be found, so that we may surmise that it was then a mystery for future generations to solve—an innovation which would eventually add comfort and health to the people in general. With the exception of "the adulterine castles of Stephen's reign," it may be mentioned that the houses were built, generally speaking, in the same manner as those of the Saxon period. In the Plantagenet era the "manor houses increased in number, and the castles assumed a more domestic character;" but still nothing to lead us to believe that the "chimney" had become a reality. In the Lancastrian and Yorkist period "cottages generally consisted of a single chamber, and were without chimneys up to the middle of the sixteenth century. It was not till a hundred years later that they were adopted in the farm houses of Cheshire." In Mary's reign "there was scarcely a chimney to be seen even in the most considerable towns." (Goldsmith.) An author who wrote in 1856 says "they had their fire in the midst of the house against a *hob* of clay, and their oxen under the same roof; but within these forty years they have builded chimneys." The quotation given by Curtis appears to contradict the argument of Goldsmith, but in reality this is not so. Mary reigned in the year 1556, and in her days chimneys were a reality, but at the same time an uncommon sight. It was not till a hundred years later that they were adopted in the farm-houses of Cheshire. So that if the author quoted happened to be a resident of that district, he was technically right, though practically in error, when he stated "that within these forty years they have builded chimneys." But this is really beside the question. The exact period when they came into vogue seems to be enshrouded in doubt, but I think the reign of Henry VIII. would witness their introduction. The remarks of Hollinshed may, therefore, be regarded as correct.

CESTRIAN.

WAGES IN CHESHIRE IN 1597.

[1562.] The following are a list of the wages paid in Cheshire as fixed by the magistrates and justices of the peace for the county of Chester, sitting at Chester, April, 1597:—

	Wages by the Year, with meat and drink			Wages by the Year, without meat and drink.			Wages by the Day, with meat and drink.		
A Smith	1	11	8	...	5	0	0	...	0 0 2
A Wheel-wright ...	2	0	0	...	5	10	0	...	0 0 2½
A Plough-wright ...	1	10	0	...	5	0	0	...	0 0 2
A Master Carpenter	2	13	4	...	5	13	4	...	0 0 4
A Servant Carpenter	1	0	0	...	3	10	0	...	0 0 1
A Joiner	1	10	0	...	4	0	0	...	0 0 2
A Rough Mason ...	1	6	8	...	5	0	0	...	0 0 2
A Plasterer	1	0	0	...	5	0	0	...	0 0 2
A Sawyer	1	8	0	...	4	10	0	...	0 0 2
A Lime-maker	1	3	0	...	4	6	8	...	0 0 2
A Bricklayer	1	0	0	...	4	0	0	...	0 0 2½
A Brickman	1	6	0	...	4	10	0	...	0 0 2½
A Tyler	1	5	0	...	3	13	4	...	0 0 2
A Slater	1	6	0	...	4	0	0	...	0 0 2
A Mill-wright	1	3	4	...	5	10	0	...	0 0 3
A Tile maker	1	10	0	...	4	0	0	...	0 0 2
A Linen Weaver ...	1	0	0	...	4	0	0	...	0 0 1
A Turner	0	16	0	...	3	0	0	...	0 0 1
A Woollen-weaver..	1	8	0	...	3	13	8	...	0 0 1
A Miller	1	10	0	...	4	0	0	...	0 0 2
A Fuller	1	6	0	...	3	13	4	...	0 0 1½
A Walker	1	3	4	...	4	0	0	...	0 0 1½
A Thatcher	1	0	0	...	4	0	0	...	0 0 1
A Singler	1	10	0	...	4	0	0	...	0 0 2
A Shearman	1	0	0	...	3	13	4	...	0 0 1½
A Dyer	1	6	8	...	3	13	4	...	0 0 1½
A Hosier	1	3	0	...	3	10	0	...	0 0 1
A Shoemaker	1	10	0	...	4	0	0	...	0 0 2
A Tanner	1	6	0	...	4	0	0	...	0 0 1
A Pewterer	1	0	0	...	3	13	4	...	0 0 2½
A Baker	0	16	0	...	3	10	0	...	0 0 1
A Brewer	1	0	0	...	3	10	0	...	0 0 1½
Glovers	1	6	8	...	3	16	0	...	0 0 1
Cutlers	1	7	0	...	4	10	0	...	0 0 1½
Sadlers	1	5	0	...	4	0	0	...	0 0 1½
Spurriers	1	5	0	...	4	0	0	...	0 0 1½
Copp	1	0	0	...	3	10	0	...	0 0 2
Har-makers	1	10	0	...	4	10	0	...	0 0 2
Bowyers	1	8	0	...	4	0	0	...	0 0 2
Fletchers	1	0	0	...	3	10	0	...	0 0 2
Arrow-head-makers	0	15	0	...	3	10	0	...	0 0 1
Butchers	1	6	8	...	3	10	0	...	0 0 1
Cooks	1	0	0	...	3	5	0	...	0 0 1
Bailiffs, Husbandry	2	0	0	...	4	0	0	...	0 0 3
Mowers of Grass...	0	0	0	...	0	0	0	...	0 0 4
Taskers	0	0	0	...	0	0	0	...	0 0 4
Reapers	0	0	0	...	0	0	0	...	0 0 2
Mowers of Corn.....	0	0	0	...	0	0	0	...	0 0 4
Best Servants	1	0	0	...	3	10	0	...	0 0 0
Second Sort	0	10	0	...	2	10	0	...	0 0 0
Third Sort	0	8	0	...	1	16	0	...	0 0 0

This meeting was held, and these prices of labour settled, on account "of the dearth and scarcitie of

things at this present time."—The prices in Windsor market then were: Wheat £3 9s 6d the quarter, and malt £2 6s 4d the quarter, according to the audit of Eton College. Beef sold at 1s 6d the stone of 8lb; Dutch cheese at 8½d per lb; Suffolk cheese at 2½d per lb; barley for poultry at 10d per peck; a bushel of oatmeal at 5s 8d; best beer, in October, at 5s 4d per barrel; small beer at 2s per barrel; and in December, best at 6s, small at 4s 4d. WARREN BULKLEY.

ANecdote of a Barrister.—Irish barristers used to tell a story of Fitzgibbon respecting a client who brought his own brief and fee, that he might personally apologize for the smallness of the latter. Fitzgibbon, on receiving the fee, looked rather discontented. "I assure you, counsellor," said the client, mournfully, "I am ashamed of its smallness; but, in fact, it is all I have in the world."—"Oh, then," said Fitzgibbon, "you can do no more; as it's all you have in the world, why—hem—I must take it!"

PERIWINKLES.—Periwinkles live for a long time, as soon as the horny *operculum*, or door to their shell, is closed, and accordingly can be transported from one end of the kingdom to the other. Those gathered in summer die in a fortnight; the winter captives survive for double that time, though this applies only to those picked off the rocks, the mud-winkles not living for half that time. From March to August two thousand bushels per week, and about five hundred bushels for the remaining months, are brought to London. These chiefly come from the Irish and Scotch coasts, something like a thousand people being employed in the gathering.

THE BISHOP AND THE SPARE BED.—A well-known Bishop, eminent in position and in personal dignity, during the exercise of his official duties was once quartered upon the wealthiest resident of a certain village, whose wife chanced to be away from home. The Bishop, with grim humour, frequently complains at being put in the spare room, which is opened especially for him and the encouragement of rheumatism. He is withal a slim man, and on this occasion, when his host inquired how he had slept, and hoped he had passed an agreeable night, he answered with some vehemence, "No, I did not; I passed a very disagreeable night indeed!" The Bishop departed, and when the wife of his host returned she naturally inquired who had been in the house in her absence. "Bishop P.," said her husband. "Bishop P.!" exclaimed the lady. "And where did you put him to sleep?" "In the spare bed, of course." "In the spare bed!" shrieked the horrified matron. "Why, I put all the silverware under the mattress before I went away!"

SATURDAY, DECEMBER 8TH, 1883

Notes.

THE APPLE.

[1563.] The following legendary lore and old English manners and customs in connection with the apple may doubtless prove interesting to our readers at the present time of the year:—

Thrice luckless fruit! Our world had been
Far better off without you,
Bibston or russet, red or green,
There's some ill spell about you.
Mankind, perhaps, had sager grown—
More fit with fate to grapple—
Had Earth or Eden never known
A woman, or an apple!

While repudiating the ungallant sentiment of the concluding lines, we cannot help in some degree sympathising with the opinion of the versifier, that a kind of mysterious spell seems to hang about the apple. No fruit in the world has figured so largely in fable and history. Whatever may be its connection with the first transgression of man, we certainly find that all through the Pagan mythologies the apple appears to be a fruit of ill-omen. In some of the finest of the old Greek myths we encounter our russet friend. To dwell for a little on some of these stories would be pleasant, but we will pass them with slight reference. The apple tree presented by the goddess Earth to the Queen of Heaven was among the most highly-prized gifts of that lady's bridal. To rob it of its fruit, the tree being jealously guarded in the gardens of the Hesperides, was one of the exploits of Hercules, who thus figures as the first orchard plunderer on record. The stolen fruit, in after time, was used by Venus. Atalanta, the indomitable virgin, had sworn to marry that one of her suitors who should outstrip her in the race, she retaining the privilege of killing those whom she overtook. Being almost invincible in running, she had slain several of her lovers, and would probably have thus got rid of them all, had not Venus bestowed on a certain Milanion youth, named Hippomones, three golden apples, instructing him to throw them down whenever Atalanta was at his heels. She, charmed with their beauty, stooped to pick them up, and Hippomones, thus winning the race, claimed her as his bride. Another of these apples was the prize in the famous beauty competition on Mount Ida, which led to the feud between the goddesses to the siege of Troy, and to attendant woes innumerable. Before considering the first appearance of the apple in this country, we must honour the old story of Tell and the apple with a sentence or two of notice. This story

has taken such a hold of the popular mind as almost to defy attack. But the comparative mythologist pronounces it a myth, common to the early history of every nation. In the Scandinavian legend the incidents are almost similar to those in the history of Tell, except that instead of an apple we have a nut; instead of an arrow a knife. The Finnish version makes the son shoot the apple from the father's head. In the Persian sacred narrative is found a story of a king who shot an apple from off the head of a favourite page, the boy unhappily dying of the fright. And about 200 years before Tell was heard of, this exploit was anticipated with astonishing minuteness of detail by Toki, a Danish hero. The king ordered an apple to be placed on the head of Toki's son, which he had to shoot off on pain of forfeiting his own life. He achieved the feat, and then the king asked him why he had taken three arrows from his quiver, to which the reply was made: "That I might avenge on thee the error of the first by the points of the other, lest my innocence might be afflicted, and thy injustice remain unpunished." We see how like this is to Tell's famous reply. Apples are frequently referred to in Shakespeare. Puck recounts among his other malicious tricks—]

Sometimes lurk I in a gossip's bowl,
In very likeness of a roasted crab;
And, when she drinks, against her lips I bob,
And on her wither'd dewlap pour the ale.

The custom of setting a roasted crab-apple swimming on the top of tankards of mulled ale is an old English custom. Shallow will not allow Falstaff to go till he has tried his fruit—"Nay, you shall see mine orchard; where, in an arbour, we will eat a last year's pippin of my own grafting, with a dish of carraways," and so forth. In the "Taming of the Shrew," Kate's sleeve gives moral offence to Petruchio, and he declares against it as follows:—

Thy gown? why, ay; come, tailor, let us see't.
(*o*) mercy, God! what masking stuff is here?
What's this? a sleeve? 'tis like a demi-cannon:
What! up and down, carved like an apple tart?

In the old superstitious times, many rites and ceremonies were practised in common with this tree, some of which, shorn of their original meaning, are still observed in the apple-growing districts. Worcestershire abounds in customs of this kind. Annually, on St. Keneen's Day, the people of Clent indulged in a curious sport known as "crabbing the parson," which consisted of pelting the parson with crab-apples on his way from the parsonage to the church. This fantastic custom is said to have had its origin from a clergyman helping himself to some apple dumplings, which

he concealed in the sleeves of his surplice. During service they rolled down upon the head of the clerk, who, apparently suspecting that a practical joke was being indulged in at his expense, returned the compliment by pelting the parson with crabs, a supply of which he happened to have in his pocket, to the delight of the on-lookers. In Kidderminster, on the occasion of civic elections, the townspeople met the successful ones with a shower of apples. In Devonshire, the farmers and their men used to take a large bowl of cider with a toast in it, and, carrying it in state to the orchard, they saluted the apple trees with much ceremony, in the hope that they would bear well the following season. This salutation consisted in throwing some of the cider about the roots of the trees, placing bits of toast on the branches, and then, forming themselves into a ring, like the bards of old, "set up their voices and sang a song." In some parts of Worcestershire a similar custom prevailed. Boys and girls went in procession from farm to farm on New Year's Day, singing—

End well, bear well;
God send you farewell.

&c. And again, on St. Thomas's Day, the children petitioned for apples, singing—

Wassail, wassail, thro' the town,
If you've any apples, throw them down.

&c. It is quite in keeping with the mysterious interest attached to the apple that it should be largely employed in popular vaticination, and reference was made in 1543 of Notes and Queries to the practice followed on Hallowe'en of eating an apple before a looking-glass. One writer on this subject states:—"Many is the time I have taken great care to pare an apple whole, and afterwards flung the peel over my head; and it always falls in the shape of the first letter of his surname, or Christian name." The paring test is only effectual when practised on the day of St. Simon and St. Jude. The person wishing to consult the auguries must take up his or her standing in the middle of the room holding the paring in the right hand, and repeat the following:—

St. Simon and Jude, on you I intrude,
By this paring I hold to discover,
Without any delay, to tell me this day,
The first letter of my true lover.

The paring must then be flung over the left shoulder—be careful, ladies—by the right hand over the left shoulder. If the paring should break in pieces, so that no letter or semblance can be traced out, there is to be no lover at all. This rarely happens, for the ingenuity of the anxious maiden forms the semblance

of a letter in the broken paring. Conspicuously as the apple figures in history, in storied legend, and in popular augury, and widely prevalent as the feeling is that the apple introduced trouble into the world, all these associations do not in the least degree detract from its popularity. The apple, indeed, has played a very important part in the world's history, and demonstrates that small means may bring about great ends, simple causes produce sublime results. There are many customs in which the apple prominently figures, and, perhaps, by close searching and by a little ingenuity, they could be traced back and found to have had their origin, directly or indirectly, in and from some of the Druidical rites. Ed.

NIXON, THE CHESHIRE PROPHET.

[1564.] Over is situated in the Hundred of Eddisbury, and is a small market town, and stands on the banks of the river Weaver. There is one long irregularly built street, and Over-lane crosses it at right angles, which extends to near Winsford. It has become somewhat celebrated as the birth place of Nixon, the Cheshire prophet as he has been designated. He was born at Bridge End House, and was known as Robert the prophet. In the "Vale Royal of England," originally printed in 1656, and reprinted in 1852, at page 112 is the following passage:—This Vale Royal was the seat of the Holcrofts for two descents, but of late is come by purchase to the Lady Mary Cholmondley, lady of great possessions, and who for her wisdom, virtue, and great hospitality deserveth worthy remembrance." The following foot note is appended:—"Her son Thomas was the immediate ancestor of the Right Hon. Thomas Cholmondley, the present noble owner of Vale Royal, who was raised to the peerage in 1821, by the title of Baron Delamere." The original MSS. purporting to be the prophecies of Robert Nixon, the Cheshire prophet, are here deposited. Nixon is alleged to have been born at Bridge End House, in the parish of Over, in the reign of Edward the Fourth or James First. Not much can be said of him with an air of certainty, but to express a disbelief of his prophetic powers in this locality is still deemed unpardonable. On referring to Lyson's "History of Cheshire," and other authorities, I find the popular story of this supposed prophet which has been repeatedly printed in various forms in different parts of the kingdom was first published in the early part of the last century. The account given is that he was an illiterate ploughboy, of very low capacity

in a mental point of view, and that he seldom spoke except when he uttered his prophecies, which were taken down from his mouth by some of the bystanders; many traditions relating to him are still current in the neighbourhood of the Vale Royal where his story is yet believed. An anonymous author of "The life of Robert Nixon" places his birth in the reign of Edward the Fourth, but Oldmixon, in his account of him, asserts he lived in the reign of James the First, which from many circumstances seems to be the most probable. In a letter attached to the pamphlet alluded to, which has the signature of William Ewers, and the date of 1714 it is stated there was an old man, one Woodman, then living at Coppenhall who remembered Nixon, and could describe his person and knew many particulars respecting his private life. The traditions of Vale Royal, where the MSS. have been preserved with great care, favour the first account, and were it not so intimately connected with the place and the noble family who are known to have settled there just before 1615, the story of Nixon would have fallen more within the bounds of probability than if placed at a period more remote. It has been said that if such a person had ever lived his name would have been found in the parish register either at Over or Whitegate, both of which have been searched in vain. If the child was of weak intellect, as this writer asserts, it is very likely he never would be taken to the baptismal font, but it is extraordinary Randal Holmes should never have named him, and that Fuller, who published his "Worthies" after the restoration, when many of his prophecies are said to have been fulfilled, should fail to notice him. The story of his death is as marvellous as that of his life, for it is said that having been sent for by the King, he was accidentally starved to death, as he himself had foretold. This event is said to have happened at Hampton Court, where two places are pointed out by the person who shows the palace, each of which are alleged to have been the place in which his fearful death occurred. It has been said the parish registers have been searched, but there is no entry of the burial of such a person in the reign of James the First, and other objections are urged by persons who wish to regard his personal existence as a myth. I suppose at Christmas and New Year's time we are all of us inclined to hear things belonging to the weird and wonderful, for the poet has well said—

A little nonsense now and then,
Is relished by the wisest men.

Under these circumstances I have ventured to

notice the great Cheshire prophet. I happen to have in my possession a copy of a manuscript which dates back to an early period of last century. It contains a considerable amount of additional matter to the printed version of the "prophecies," after the words "A great tax will be granted but never gathered." The MS. goes on—

In Germany begins a dance,
Which passes through Italy, Spain, and France;
Then to Ireland it shall leap,
And then go over into Scotland;
But England shall pass the pipes;
He that will England win,
In Ireland he must begin,
For England's men and England's money shall be there.
Of a double danger it shall be the cause,
The one shall be the attiring of the laws;
The other shall be who readeth right,
The loss of a Duke both kind and wight.
Will away and woe!ful sorrow,
Mischief goes on both even and morrow;
Lords and barons a promise will make
Of God's Holy Word their parts to take.
This tattling pride and sore prate,
Will cause great slanders and great debate.
Happy is he that very time
That can bid old England farewell and adieu;
With woe!ful songs the landlords shall sing.
And wives and maids their hands shall wring;
And babes at the pap shall die in the street,
All kinds of sinners shall mourn and
And alas for wo, what may be saved greet.
When this poor island is betrayed?
Castles and towers and pleasant buildings
Shall be destroyed and brought to ending;
Care then shall come to high and low,
And to fruit another no man shall now;
He that in bed doth lie over night,
The next morning is forced to fight.

Then comes the paragraph—

A Duke out of Denmark shall him dight, &c.

It would be possible to add to this, but enough has been said at present. I may have an opportunity to say a little more about him. At the end of the MS. in the same handwriting is—

War begets poverty, poverty peace;
Peace makes rich's flow—Fate ne'er doth cease,
Riches gender pride, pride is war's ground,
War begets poverty, and so the world goes round.

STUDENT.

THE FOLK LORE OF CATS.

[1565.] It is said that if a cat tears at the cushions, carpets, and other articles of furniture with its claws, it is considered to be a sign of wind. Hence we say, "the cat is raising the wind." If a cat, in washing its face, draws its paw quite over its forehead, it is a sign of fair weather. If not so, it betokens speedy rain. Allowing cats to sleep with you is considered very unhealthy. They are said to draw your breath away. Those who play much with cats have never good health. A cat hair is said to be indigestible, and you are sure to die should you swallow one. It is

counted unlucky to allow cats to die in a house. Hence, when they begin to be ill, they are usually drowned. If a kitten comes to a house it is considered a lucky omen.

J. G.

THE LONG PARLIAMENT AND THE ORIGIN OF CATCHING THE SPEAKER'S EYE.—The celebrated assembly known as the Long Parliament, which met for the first time at Westminster, on the 3rd of November, 1640, commenced its proceedings at eight in the morning; but after some time, the attendance of members being slack and irregular, sundry devices were resorted to with the view of counteracting a movement which gave too much favour to early risers. At one time a roll was called; and at another it was ordered that whoever did not come at eight o'clock, and be at prayers, should pay a fine of one shilling. On the first morning after this order was made there was an excellent attendance. The House was full, but prayers could not be said. Mr. Speaker himself was not there—at a quarter before nine, in he walked. Prayers being over, Sir Harry Mildmay congratulated the House on the good effect of the order made on the previous day: and said to the Speaker, that "he did hope that hereafter he would come in time;" which made the Speaker "throw down twelve pence upon the table." Other members coming in afterwards paid their respective shillings to the Sergeant. This shilling fine seems to have occasioned no little quibbling and contention, and it was accordingly soon relinquished. Another rule adopted in this Parliament, however, attained a firmer footing. On the 26th of November, in the same year, there was a long dispute as to who should speak; many members stood up at one time, each claiming precedence, and each backed up by his friends. The confusion became intolerable. The passing of some rule preventing such discord in future was indispensable; and at last, as Sir Simonds D'Ewes tells us, "the House determined for Mr. White, and 'the Speaker's eye' was adjudged to be evermore the rule;" and so it has remained down to the present day.

Less time spent in idle dreaming and devoted to the duties of life would give us wealth and contentment.

The road to home and happiness lies over small stepping-stones.

If you wish to be as happy as a king, look at those who haven't as much as you, not at those who have more.

Without earnestness no man is ever great, or does really great things. He may be the cleverest of men; he may be brilliant, entertaining, popular; but he will want weight. No soul-moving picture was ever painted that had not its depth of shadow.

SATURDAY, DECEMBER 15TH, 1888

JAMES ARDERNE, D.D., DEAN OF CHESTER.

[1566.] The subject of this notice was a member of one of the most ancient and honourable houses in Cheshire. His immediate ancestor, Ralph Arderne, of Harden, Esquire, was among the first to take active measures on the side of the Parliament, in opposition to the aggressive and unconstitutional action of King Charles I. Those who were probably his most intimate neighbours and friends were ranged upon the same side—Duckenfield of Duckenfield, Stanley of Alderley, Bradshaw of Marple, and Hyde of Norbury. When Manchester was threatened by Lord Strange in 1642, and "the bells were rung, and posts immediately sent into the country to give them notice," "Master Arderne, of Hardin," at once attended with his tenantry to assist in its defence. He was also engaged in the actions at Nantwich and Warrington, and for his part in the former affair we are told that he was outlawed in 1643, along with Sir Thomas Fairfax, Sir George Booth, Sir W. Brereton, Sir T. Middleton, Col. Moore, and "hundreds more of the well-affected and faithful to the Parliament in the county." (a) In the later operations we are not aware that he had any share. He died in 1650, the year of the battle of Worcester. He had married Eleanor, daughter and co-heiress of Sir John Done, Kt., of Utkinton (a Puritan, and a heavy sufferer at the hands of the Royalists), and by her had issue eight sons, of whom James was the fifth, and two daughters. The next master of Harden, John Arderne, eldest son of the former owner, though of Puritanical tendencies, had kindlier feelings towards the Stuart family. He was a friend of Sir George Booth, was knighted at Whitehall immediately after the Restoration, namely, on July 9th, 1660, and was high sheriff of the county in 1666, sufficient evidence of the favour in which he was held in the eyes of the powers that were.

James Arderne was born at Harden Hall, and was baptised there on October 12th, 1636. The history of his early years we can only fill in by imagination. He had probably his share of that stern training which we are wont to ascribe to the period. Among the frequent visitors to the house of his father and his brother were the amiable John Angier, minister at Denton, "of excellent use in giving

advice to young scholars, in public and private," and Samuel Eaton, the energetic Independent of Stockport and Dukinfield, at one time a resident in the neighbourhood. Moreover, his maiden aunts, Mrs Mary and Mrs Jane Done, two pious gentlewomen, had settled at the home of their sister, bringing with them the Rev. John Jones, a dissatisfied Church of England minister, and subsequently one of the ejected of 1662 as their chaplain. Another visitor to the hall was Mr Crew, of Utkinton "a dear and intimate friend" of John Angier. In such society he received his earliest education, and it was possibly owing to the impressions made upon his mind by the discourse of these enthusiastic and devoted Christians that he was early designed for the church.

In 1653, when about 17 years of age, he was entered at Christ's College, Cambridge. It was the opinion, however, of John Angier "that a young man intended for the ministry should be placed for some time with some able minister, and preach under his eye and ear, and that it was hazardous for beginners to live in great men's houses." This may have had something to do with his subsequent removal to St. John's College, in the same University, of which Dr. Anthony Tuckney, Regius Professor of Divinity, was at that time Master. Dr Tuckney was an old and very intimate friend of Angier. He was, according to Calamy, "a man of very great humility; and yet few kept up more authority than he did in the University when vice-chancellor, or in the college he was master of, to which many gentlemen and ministers sent their sons, merely upon this account." At St. John's, Arderne took his bachelor's degree in 1656, and proceeded M.A. in the usual course. He does not appear to have stayed long on the banks of the Cam, for in 1658 he was at Oxford, where he was incorporated Master of Arts.

A year or two later he was residing in London. Here he made the acquaintance of James Harrington, better known as the author of "The Commonwealth of Oceania," and also became a member of that historic society, the Rota Club. This was the earliest known political club. Writing upon the affairs of this period, Bishop Burnett, an eye witness, says:—"The enthusiasts became very fierce, and talked of nothing but the destroying all the records and the law, which they said had been all made by a succession of tyrants and Papists. So they resolved to model all anew by a levelling and a spiritual government of the Saints. There was so little sense in this,

a See "A Horrible and Bloody Plot to Murder Sir Thomas Fairfax, &c.," London 1646, p. 9.

that Nevil and Harrington, with some others, set up in Westminster a meeting to consider of a form of government that should secure liberty, and yet preserve the Nation. They ran chiefly on having a Parliament elected by ballot, in which the nation should be represented according to the proportion of what was paid in taxes towards the publick expense: And by this Parliament a Council of twenty-four was to be chosen by ballot: And every year eight of these were to be changed, and might not again be brought into it, but after an interval of three years: By these the Nation was to be governed, and they were to give an account of the administration to the Parliament every year. This meeting was a matter of diversion and scorn, to see a few persons take upon them to form a scheme of government: And it made many conclude it was necessary to call home the King, that so matters might again fall into their old channel." Anthony & Wood tells us that they had meetings nightly in the beginning of Michaelmas term, 1659, at the then Turk's Head, in the new Palace Yard at Westm. (the next house to the stairs where the people take water) called Miles's Coffee House, and that their discourses were the most ingenious that ever were heard, the arguments in the Parliament being flat to them. Around this table at these meetings, in addition to Harrington and his friend, Henry Nevil, we are told that there sat John Milton, Andrew Marvel, Sir William Petty, Samuel Pepys, Cyriac Skinner, a friend of John Milton, and many others, among whom was the subject of this notice, now, it may be presumed a young man of education and good parts, and probably possessing as a result of his training ideas somewhat akin to those of his companions. The club was, however, short lived; and the Restoration in 1660 put an end to all utopian ideas of a Model Commonwealth in England. Many of its members would probably change their opinions with the changing times. We have seen that James Arderne's elder brother was knighted at Whitehall in July of this year.

Soon after this time Arderne took holy orders; probably, it must be remarked, more with a view to ease and cultured retirement, than to battle with the vicious habits that were now rapidly spreading from the Court downwards. In April, 1666, the year of the great fire, he was nominated to the valuable living of St. Botolph's, Aldersgate, vacant by the ejection, for conscience sake, of Mr Zachary Crofton. This living he held through a period of the extremest diffi-

culty to conscientious ministers, until 1682,^(b) when he privately resigned it to Dr. Richard Hollingworth. In the same year (1666) he also succeeded, through family influence with the patron Sir George Booth, of Dunham, to the Rectory of Thornton, in Edisbury Hundred. The Rev. Henry Newcome, the celebrated Nonconformist minister, then at Manchester, but ejected from his chaplaincy of the Collegiate Church, was very anxious to obtain this appointment for a friend, probably his son; but in his diary, under date, October 13th, 1666, he says:—"I received a letter from Mr Harrison, by which I understood the living was gone by anti-representation to Sir Jo. Arderne's brother, and so my matter was much defeated. The next day I had a letter from Mr Eaton, which acquainted me fully how it was (p. 161)." This preferment he held until his death. He had as curate, Ephraim Elcock, a pupil of the son of Adam Martindale, and master of the Free School at Tarvin. During the troubles of this time the persecuted Nonconformists held periodical meetings termed Reformation Lectures. One of these was held monthly at Tarvin; and Henry Newcome says in his diary (Aug., 1675), that he "went with Mr Sherard to Tarvin lecture, where he met with Dr. Arderne, and several gentry and ministers (p. 215)." This entry seems to suggest that Dr. Arderne was held in some estimation by the leading Nonconformists, and that his views leaned somewhat in their direction.

Notwithstanding these appointments we find that in 1673 and the following year, James Arderne was a gentleman commoner of Brasenose College, Oxford; attracted thither partly by the intercourse of divines and others in the University. He was there elected M.A. and D.D., both of which degrees he had previously obtained at Cambridge.

As the result either of family influence, or of conspicuous loyalty to the throne, to which he had probably by this time become devotedly attached, royal patronage now began to shower upon him. In or about 1677, he was appointed Chaplain in Ordinary to Charles II., a position which we can imagine did not demand much of his attention. On January 10th, 1681-2, he was presented by his royal master (through lapse) to the Rectory of Davenham in the Hundred of Northwich. This preferment he resigned in 1686. In

^b In the "Obituary of Richard Smyth" (Camden Society), p. 97, we read that on December, 26th, 1673, "Mr Crofton, a preacher, buried at St Buttriph, Aldersgate. Dr Arden, rector there, preached at his funeral."

July of the same year (1682) he was installed Dean of Chester, in succession to Henry Bridgeman, Bishop of the Isle of Man. Having at this time resigned the living of St. Botolph's, he was not able to compete with his predecessor at the Deanery as a pluralist; for we are told that Bridgeman, in addition to his bishopric, was at one time Dean of Chester, rector of Bangor and Barrow, prebend of Stillington, and held the sinecure of Llanrwst, in Denbigh. Pluralities such as these were at this time a great abuse of the Church. Although there were "more parishes wanting learned men than learned men wanting parishes," it was not difficult to prove, in the interests of a limited number of ecclesiastics of good connexion, that the system was best as it was, though it might be otherwise in the interests of the multitude.

Public attention in this country was at this time turned to two great subjects—the Popish Plots, and the Bill for excluding the Duke of York, a Papist, from the throne. The king was overwhelmed with petitions calling attention to the danger of Popery, and asking for a meeting of Parliament. In parts of the country where the court faction prevailed, counter petitions were drawn up expressing full confidence in the wisdom of the king, submission to the prerogative and abhorrence of those who wished to put any restrictions upon it. The one party was styled petitioners and the other abhorers, almost synonymous with the two other terms that sprang up at the same time—Whig and Tory. It will be interesting to notice here that Dr. Arderne was one of the signatories to an address having an abhorrent ring about it, dated March 2nd, 1680, from "the Loyall Gentry, Authodox Clergie, Ffreeholders and Inhabitants of the County, to the Honourable Henry Booth, Esq., and Sir Robert Cotton, Knt. and Baron," knights of the shire. The subscribers particularly desire of their representatives, "1. That the Popish plott bee duly and diligently prosecuted, that all accused for the same be brought to speedy justice, and such further Lawes p'vided as may extirpate Popery and all other heresies and schismie. 2. That you endeavour to p'serve inviolable the p'son of the King and the peace of our Church, in doctrine and worshipp, ordering of priests, administration of sacraments, and other rights, as they are at p'sent by Lawe established; and that you would invigorate the execucion of those wholesome Laws already made for that end, as a most ne'ssary means to p'vent an incurable evil, by reducing and reteyning within their due obedience, all dissenters from the same, whether Papists, Atheists, or

other Sectaries, Sep'ratists, and Libertines of Conscience, or of what sort soever, with swarmes whereof this kingdome hath been too lately plagued, to the onne utter ruin both of King of State, in the barbarous murder of the best of kings, of our Religion, Governmt. and the fame of this Nation carried on and perpetrated under a pretence of a peculiar holli- nesse and zeal for liberty of the subject and of conscience. 3. That you embrace with thankfulness his Majestyes most gracious intimacions of his Royall assent to secure us against the danger of a Popish successor, and the influence of Popish counsells. 4. That the expired statutes for better repairing of highwayes be revived. 5. That you consent to give his Ma'tye all chearfull supplies necessary for supporte of the Governmt, allyancies, of his navall power, and for defence of Tangier, and all other places advantageous to the traffick of this Island, wherein both our plenty and safety doe soe mainly consist, and that those places be annexed to the Imperial Crowne of this Realm." (c)

As Dean of Chester, Dr. Arderne had any thing but a quiet time of it. About 12 months after his appointment the town was visited in a triumphant progress through the country by James, Duke of Monmouth, an illegitimate son of the King, and a favourite with his father and the populace. The supporters of that nobleman were very numerous in Cheshire, and on this occasion they evinced their partizanship in a forcible manner. They pelted with stones the windows of the houses of several wealthy opponents. "They likewise furiously forced the doors of the Cathedral Church, and destroyed most of the painted glass, burst open the little vestries and cupboards, wherein were the surplices and hoods belonging to the clergy, which they rent to rags and carried away; they beat to pieces the baptismal font, attempted to demolish the organ, and committed other most enormous outrages." (d) The election of knights of the shire in March, 1685, was another scene of tumult. It was carried on with great party spirit, the two opposing parties being evenly balanced. Lord Macaulay quotes (e) from a letter in *The Observer* of that time, describing the scenes which took place at the declaration of the poll, windows were broken, parties paraded the streets, crying "Down with the parsons," "Down with the Bishops," while Sir Geoffrey Shakerley

c See communication by Sir Phillip G. Egerton in the "Journal of the Chester Architectural, &c., Society," 1859. pp. 105-6.
d Ormerod, i p. 248, from Cowper's MSS.
e Hist. of England; 477-8.

and several of the clergy were affronted and roughly handled. The election resulted in a victory for the royal party, and great festivities were held in honour of the event. After prayers, and "an excellent sermon" of the Dean's, probably, says the historian, on the duty of passive obedience (*f*), the aldermen and sheriffs of the city were treated by the Mayor at a dinner, suitable for the occasion.

The Bishops of Chester during the time of Dean Arderne, were John Pearson (1672-1686), author of the well-known "Exposition of the Creed," and according to Dr Burnett, "in all respects the greatest divine of his age. Thomas Cartwright (1686-1688), a Puritan during the Commonwealth, but a violent Churchman and Royalist after the Reformation, and Nicholas Stratford (1689-1708).

In the diary of Bishop Cartwright published by the Camden Society, Dr. Arderne is frequently referred to as "Mr Dean." From this volume we are able to glean many particulars of his life during the years 1686-7. In the account of the day of his installation as Bishop of Chester, Cartwright informs us that he was enthroned by "Mr Dean"; and that in the evening he paid a visit along with Sir John Arderne and Mr Dean to the Governor of Chester Castle. The Bishop and the Dean frequently dined and supped together; and in one place it is gravely recorded that "Mr Dean sent me a cheese." On the 10th July, 1687, Cartwright was present at the King's levee, and took occasion to recommend "Mr Dean" to the royal favour." The day but one after he obtained for the Dean his Grace of Canterbury's dispensation for the vicarage of Neston, to which he was instituted on the 28th of the same month. On another occasion, namely, during the King's visit to Chester, Cartwright recommended Arderne to his Majesty "for better encouragement, because he was daily affronted for his zeal in his service by the Whigs." JAMES COCKS.

(*To be continued.*)

ST. THOMAS'S CHURCH, HEATON CHAPEL.

(Nos. 1478, 1487, 1506, 1519, 1551.)

[1567.] In the last paper containing a continuation of the description of this church I find a slight

f The fashionable doctrines of "passive obedience and non-resistance" which had been preached up for above 20 years as the unalterable doctrines of the Church of England.—Neal iv., 559.

omission. At the foot of the east window on the right is the following inscription:—"J. B. Capronnier Bruxelcensis, Fecit 1863." Passing on, I find in the lower part of the right hand transept a very pretty stained-glass window—the gift of Mrs Grimshaw, of Gorton—which represents the raising of Lazarus. It has been a matter of regret that it could not be placed in a more available position. Beneath the window is affixed a brass plate, which bears the following inscription:—"To the Glory of God, and in pious remembrance of George Grimshaw, who departed this life October 2, 1863, and is interred at Gorton. He was the last of the name as the owner of the Yew Tree Estate in Droylesden, which was held in succession by the family for three centuries. This window is dedicated to his memory by his affectionate widow A.D. 1864." The other window, which is behind the organ, is filled with plain geometrical tracery on stained glass of various hues. In the transept gallery above is a transome window, matching that on the opposite side, filled with stained glass, and in the centre is an angel bearing a scroll, with the legend, "Glory be to God." Passing the organ, which was enlarged and greatly improved when placed in its present position, I find a very beautiful monument erected to the memory of the late J. D. Bird, Esq. It is of pure white marble on a very handsome black slab, and has been placed in the church during the present year, 1883. The upper part of the monument contains a sculpture of the Good Samaritan, and beneath is placed a neat inscription in black letters:—"In memory of John Durham Bird, M.B., and as a tribute to the professional skill and brotherly sympathy which won for him the respect of rich and poor alike, this tablet is erected by his many friends. Died 21st September, 1882, aged 44 years. 'The Beloved Physician.'—Col. 4c., 14v." The window adjoining is filled with the armorial bearings of Salisbury, London, Bristol, Landaff, Lichfield, Coventry, and Bangor. On the wall space between this window and the next a beautiful monument is placed. It is a very elaborate piece of workmanship of white marble, mounted on a black slab of the same material, and bears the following inscription:—"Sacred to the memory of William Travis (for more than 40 years schoolmaster at Heaton Norris), ob. 6th November, 1843, aet 62. 'I heard a voice from heaven saying unto me write, Blessed are the dead that die in the Lord, from henceforth, yea, saith the spirit, that they may rest from their

labours, and their works do follow them.'—Rev. 14c., 3v.

In grateful love this monument we raise,
To one who passed in doing good his days,
His tongue with truth, his soul with wisdom fraught,
He lived the bright example that he taught.
Then, pause; in solemn thought the marble scan,
And bless the memory of this honest man;
Go, mark the shining path his footsteps trod,
And follow on, like him, to meet his God.

Erected by his pupils and friends Anno Domini 1850." This piece of work, which is the largest in the church, is from the studio of Mr R. T. Latham, of Manchester. I have a few memoirs of Heaton Norris worthies, and Mr William Travis was one which I hope will appear ere long in these pages. The next window is filled with a very effective representation of Peter and Paul. It is only just to state that all the stained glass, with the exception of the east window, and that from Gorton, were originally from the works of Messrs Edmundson and Son, Manchester. We now come to notice another worthy of the olden time commemorated by a small but handsome monument in veined marble, designed and erected by Patterson, Manchester. The inscription explains its object:—"Sacred to the memory of James Elliott Turner, of Stockport, for ten years warden of this church. An active member of the Cheshire Yeomanry Cavalry. The founder and secretary of the Stockport Wellington Club, and one devotedly loyal to his sovereign, and ardently attached to our glorious constitution in Church and State. Died 25th May, 1858, aged 75 years. 'Them who honour me I will honour.'—1st Samuel, 2c., 30v." The next window is occupied by the emblazoned arms of the sees of Gloucester, Winchester, Worcester, St. Asaph's, Norwich, and St. David's. The last window in the warden's pew is filled up with plain stained glass, geometrically divided to match the others. In the warden's pew is an oil painting representing the royal arms, the work and gift of the late Mr William Axon, of Stockport. There was another royal arms which hung in front of the old gallery from the time of my earliest recollection, but it disappeared during one of the alterations. Two other windows yet remain to be described, which have been removed from the body of the church into the western gallery, beneath which on the wall is placed a very handsome brass plate, in a black marble frame. The engraving and workmanship is very well executed, the letters being filled in with black and red. The following is a copy of the inscription:—"This brass was erected to commemorate the seven years' wardenship of J. T. Hope and T. Beaumont, with their colleagues and sidesmen, J. Simpson, W.

A. Russell Paviour, Ellis Sykes, and Thomas Birch, through whose untiring energy and zeal this church, at a cost of over £2000, was re-roofed, re-floored, repewed, the chancel arch elevated, a new west gallery constructed, the whole fabric renovated, and increased accommodation to the extent of 64 seats secured to the parishoners. E. Dudley Jackson, B.C.L., rector, 1843-79, W. H. Rodgers, D.D., rector 1880." Ascending the convenient staircase we arrive in the west gallery, which replaced the old and very delapidated one placed there when the church was erected. In this gallery are three windows, one large and handsome one is filled with stained glass emblazonry of the arms of the House of Egerton. The quarterings are admirably depicted with their varied colouring, and the whole has a very pleasing effect. In the small window on the N.E. side of this gallery is a stained window representing the unbelief of St. Thomas (the patron saint of this church). It consists of four figures admirably grouped. In the foreground is the Saviour, and St. Thomas kneels at his feet with uplifted hands which are grasped by the Saviour, who said to St. Thomas "Reach hither thy finger, &c." It would appear he was convinced of the reality of the Saviour's appearance, and suppliantly answering, "My Lord and my God." The ornaments and inscription originally belonging to this window were cut off in order to adapt it to its present position. The following inscription was originally at the foot, "'Be not faithless but believing,' John 27c., 20v. Edward Dudley Jackson, rector, John Sydall and William Haigh, churchwardens, Robert Hughes and George Hicks, sidesmen. December 25th, 1859." The other window on the westerly side of this gallery was also a gift, which is stained glass, representing charity, a woman with a child in her arms, and two children standing by her, with the motto, "Charity never faileth." "'Inasmuch as you have done it to one of the least of these you have done it unto me.' To the Glory of God in memory of James Riddell, of Stockport, who died August 5th, 1859, in the fiftieth year of his age. Erected by a few friends." E.H.

SALTERSLEY IN MOBBERLEY PARISH, CHESHIRE.

[1568.] Saltersley is a substantial old stone house which formerly had stone mullioned windows, and very handsome framed timbered gables surmounting the stone walls, and must have been a place of considerable importance. I may say before proceeding further that although situate in Mobberley, on the verge of Lindow Common, that it is nearer to Wilmslow railway station than to Mobberley, if the journey

be made on foot and across the Common. Not the least interesting thing about the place is a large table in the hall, evidently put together in the place in which it stands. It is large and of oak, handsomely carved, and bears the initials and date, 1639, F. H. Through the kindness of Mr Elijah Burgess, of Wood End, Mobberley, I have been favoured with a photograph of this old table and the wainscoting of the wall adjoining. It was taken from a drawing by a Mr Rowan, who is a descendant of the ancient family of Hulme, to whom this hall and table formerly belonged. Accompanying the photo. is the following, written by Mr Rowan on the back of the card:—"During a tour in England I visited Cheshire for the purpose of finding, if I could, any traces of the old Strettell family, once well known and respected in the neighbourhood of Mobberley, Wilmslow, &c. Having been previously acquainted with the family pedigree, I found my way to Saltersley, and there identified the old family table of Francis Hulme, father of Mr Hugh Strettell, around which five generations of Strettells were reared. Saltersley was sold by my great-grandmother, Anna Strettell. F. Hulme's tomb remains still in Mobberley churchyard. The photograph on the other side is from my sketch. D. J. R." There is also another document in the family, with the above photo. as follows:—"Francis Hulme was a younger son of ——— Hulme, of Hulme Hall, Manchester, and having as such no estate, he bought Knowestall of Lord Talbot, and changed its name to Saltersley. Francis Hulme died February 19th, 1659, and was buried on the north side of Mobberley Church, where his monument, erected by his daughters, of whom he left eight co-heiresses of his property, still exists. Mary, the eldest daughter, married Hugh Strettell, of Blakely (Blakely is near Saltersley), who, buying up the interests of her sisters, became sole owner of Saltersley. It remained in the Strettell (or Strettell) family for a century, having been purchased on September 2nd, 1662, and sold by his granddaughters (co-heiresses) Anna and Sarah, who had married and settled in Ireland, on 2nd June, 1765, to Thomas Orrell, of Mobberley. It was again sold by his executors and bought by his grandson, James Wilde." I believe this old place has for many years belonged to Col. Ross. On the utmost verge of the land, up to a field called Wood Field on the Morley side of the estate, is a small tenement with a few acres of land attached, and which seems as if it might formerly have been common right to Saltersley. A few years back, and now, for aught

I know to the contrary, this little farm belonged to a man named Hulme. Can this gentleman be a descendant of Francis Hulme of Saltersley named above, and is this the only remaining part of his patrimony? There were co-heiresses enough to ruin any family, and it seems very likely that this worthy man is the old representative of the Hulme family. If so one cannot help but be glad that he has retained a bit of the old patrimonial estate. Further information as to the Hulmes and the Strettells of Saltersley, also about the history of this interesting place would probably be interesting to the readers of *Notes and Queries*. By the way there was in Knutsford some years back a notable attorney named Strettell Wright. Was he one of the Strettell family? The old dining table is a magnificent relic of the old family, and is in excellent preservation. I hope to get copies of the photo., and shall then be glad to lend a copy to those interested in old curiosities.

WM. NORBURY.

CHRISTOPHER LOWE, OF CHESTER.

[1569.] At the commencement of the present century there died at Chester a man that was accounted notable in his day and generation. This was Christopher Lowe, for many years bill distributor for the Theatre Royal, Chester. When 16 years of age he was afflicted with fever from which he apparently died. He was laid out, shrouded, and coffined, and whilst being carried in his coffin to his grave he knocked at the lid, to the amazement of all. On opening the coffin he was discovered to be alive. For many years he used to amuse his neighbours and friends with the wonderful things he saw whilst in his trance. So says the *Gentleman's Magazine*.

CESTRIAN.

WOODEN TOYS.—Wooden carved toys are produced almost exclusively in the hilly parts of Germany and Switzerland, where wood is plentiful. In the neighbourhood of the Black Forest the cheaper kinds of Noah's Arks, soldiers, tea sets, &c., are made; and for these Nuremberg is the principal depot. It is curious to see whole families at work. They have no models, but proceed by rule of thumb, and the repetitions are as precisely alike as if cut in a mould. In the village of St. Ulrich, as soon as the children can be trusted with knives, they learn to cut the particular animal the family make—for every family has a speciality; some carve, some paint, some gild; and carts come and go all day long carrying their burdens from the cottages. Sonnenberg, in Thuringia, exports vast quantities of the best kinds of wooden toys.

SATURDAY, DECEMBER 22ND, 1888

Notes.**JAMES ARDERNE, D.D., DEAN OF CHESTER.**

(No. 1566.)

[1570.] In the underhand attempts made at this time to re-establish the Papal supremacy in England, Bishop Cartwright played a most important part. He was a man peculiarly fitted for the work. "He set himself long to raise the king's authority above law, which he said was the only method of government, to which kings might submit as they pleased: but their authority was from God, absolute and superior to law, which they might exert as often as they found it necessary, for the ends of Government. So he was looked upon as a man that would more effectually advance the designs of popery, than if he should turn over to it." (a) On one occasion the Dean's curate fell under his lash. Under date January 31st, 1688, he tells us that "Mr Morrey preached in the Cathedral, and I admonished him to mend his prayer, in which he gave not the King his titles, and to be wary of reflecting so imprudently as he did upon the King's religion, which he took thankfully and promised amendment." (b) The Dean himself, though no lover of the Romish Church, judging from the opinion expressed in his will, was led by his zeal to labour in the royal cause. The King having with supreme duplicity expressed himself strongly in favour of liberty of conscience, received addresses of thanks from all parts of the country. Defoe had predicted this. "One of the effects of this Declaration," he says, "will be the setting on foot a new run of addresses over the nation; for there is nothing, how Impudent and Base soever, of which the abject flattery of a Slavish spirit is not capable." (c) The King evidently desired it; for we find Cartwright, who was in London, addressing letters to Dean Arderne and others in his diocese stating that "the King expects Addresses from the several Corporations in the Kingdom as well as from the Clergy, and that he graciously accepts them; and have accordingly sent you a form, which you may either subscribe or alter more to your own minds; not doubting but that you and the rest of your brethren, who have formerly

a Burnet "History of his Own Times," iii., 186.

b In 1686, the King, by the advice of his priests, sent circular letters to the bishops with an order prohibiting the inferior clergy from preaching on the controverted points of religion.—Neal, iv., 547.

c "A letter containing some reflections on his Majesty's Declaration for Liberty of Conscience."

been so eminent for your loyalty, will readily embrace this occasion of expressing your duty to God and the King, by which you will show yourselves true sons of the Church of England." The Dean's reply to this communication was possibly of some importance, for it was handed by the Bishop to Father Petre to show the King. It may have contained unpleasant tidings of the feeling of the district with respect to the actions of the King and his advisers. Certain it is that very soon after a royal progress through the country, with Chester as the great object in view, was determined upon. Accordingly, on the 27th August, 1687, James arrived in Chester, the clergy kissed hands, and the Dean "made an excellent speech to him" (which was printed the same year), but the Bishop waited at his cushion till he saw him in bed. The royal party met with little encouragement at the instance of the gentlemen of the city and county, and the reception of the proposal to repeal the Penal Laws and Test Act was very cold. On September 1st they left Chester not much satisfied with the disposition of the people. (d)

On September 16th, the Bishop's visitation of the Dean and Chapter was postponed owing to the illness of the Dean. Eight days later, however, Cartwright wrote from London inviting him to "meet Bishop Labourne at the Palace." His zeal in the King's service had taken a wrong direction; on October 6th, it is recorded that Arderne was suspended by the Bishop at his visitation, "the sentence to be published, if not taken off before, on Sunday three weeks." No reason is given for this action; but it was probably for some real or supposed misconduct during or leading up to the visit of the King to Chester. Under the date October 14th, Cartwright says:—"The King asked me concerning the letter written by Ld. Cl[onmorris] to Sir J[ohn] A[rderne] blaming me and Mr Dean for our zeal in the Address; and he promised to chide the Dean at his coming up, and desired me to refer the matter to F[ather] P[etre] who would cause him to make what submission I could expect." On the 24th he records that "I wrote to the Chancellor of Chester not to publish the suspension against the Dean until further order from me, according to the Dean's desire by letter." This is the last mention of the Dean in Cartwright's diary. The affairs of both were considerably altered by the revolution, which occurred shortly after the last-named date.

d See Ormerod; 248 (from Cowper MSS.)

It is supposed that the patronage of this divine by Charles II. was not destined to stop at a deanery; and we are told that at various times he received from James a promise of the Bishopric of Chester, in succession to Cartwright, who was intended for the see of Salisbury. But the death of his first patron, and the subsequent arrival of William of Orange on these shores destroyed all chances of further promotion. Whatever chance there had been was perhaps in reality very remote; for both Charles and James, though not disdaining to retain influential persons on their side by specious promises, were more inclined to show favour to the Church of Rome than to that of England. Nevertheless, after the revolution he remained a strong adherent to the cause of the Stuarts. In consequence of his non-juring leanings, he met with frequent insults in the city and vicinity of Chester, which affronts, along with a certain amount of disappointment, are supposed to have hastened his dissolution. He died on September 15th, 1691, and was buried seven days later in the choir of Chester Cathedral, where a tablet was erected to his memory in accordance with the wish expressed in his will. The following are the provisions of that document. (c):—

“In the name of God, Amen, I, James Arderne, D.D., and Dean of Chester, being weak of body, but of perfect sense and memory, praise be God for it, doe make this my last will and testament, as followeth:—First of all I commend my soul into the hands of Almighty God, professing to die in the communion of the Catholic Church, and more immediately of that part of it in England; and next to this the best branch of the Catholic doe I esteem to be the Greeke Church, except only as to their practise of invocation of angels and saints. As to my whole estate, which is at my disposal, (and by these presents, I declare, that except only a bond, in which Captain Beresford and I have joined, and as for anything relating to My nephew, John Ardern, of Peele, or his sister, it will be made to appear by my papers, which may be referred to after my death, provided that Ortelius's great book of maps be restored to my brother, Sir John Arderne, who only lent it me during my life, and my seal-ring given to my nephew, James Arderne, I have not disposed of anything.) I give it to the glory of God and the service of the Cathedral Church of Chester, more particularly for a small beginning of a public library of books; but if a library cannot be had I do

hereby desire that the fathers of the first 300 years which I have, together with a common-place book, which I made out of them, of controversies, may be set up in the chapter-house, for the use of the dean and prebends; and if this doe not take place a further use hereof is, that this may be kept as a stock, whereby they may defend the rights and privileges of this ecclesiastical corporation, and that it may serve to defray the expenses of procuring an Act of Parliament for disposing of the great lease called Jollive's lease, when it shall fall, so as shall be most conducive to the welfare of this Cathedral, and to the public good. Excepting only, out of this my whole grant to them, my best suit, as gown, cassock, hat, silk stockings, doublet, and breeches, which I desire may be given to my curate, Mr Peter Merrey, and that my executors doe take care of his preferment, he leaving a very good place to come to me; and that they would pay my curate, and the rest of my servants, a quarter's wages at the quarter's day next ensuing my decease, and alsoe, that one piece of grey cloth, the same as their suits, may be given to my two servants in livery; and as to my debts, I desire (not having a particular account) that those, and particularly Captain Beresford, may certify upon oath what is owing, excepting such whose credit is known to my executors, whom I do hereby appoint, and desire to be, the prebends of this Cathedral Church of Chester, and their successors, and the dean, when there shall be one made, in all things, excepting the furniture of the deanery-house. And I do hereby recall all former wills that were, or that may be pretended to be made by me, particularly that made in the parish of St. Martin's, Westminster, the last winter. Lastly, I doe appoint my body to be buried in the quire of this Cathedral, near the foot of the altar, with an inscription upon a cheap stone, or brass, set up in the wall as followeth:—‘Here lies the body of Dr. James Arderne, brother of Sir John Arderne, awhile dean of this church, who, though he bore a more than common affection to his private relations, yet gave the substance of his bequeathable estate to this cathedral; which gift his will was should be mentioned, that clergymen may consider whether it be not a sort of sacrilege to sweep all away from the church and clarity into the possession of their lay kindred, who are not needy. Dat. Oct. 27, 1688.’”

His worldly possessions at this time would not be very extensive. In 1725, however, by a decree of Chancery, the estates of Mrs Jane Done, consisting of the manor of Utkinton, and the manor and advowson of Tarporeley, were divided between the children of Eleanor, the

younger sister of Jane, and wife of Ralph Arderne, in consequence of which one-sixth part was allotted to the Dean and Chapter of Chester, as devisees of Dean Arderne. This was only accomplished after a lengthy and expensive litigation. Dr. Ormerod says that the Dean would certainly never have executed this will if he could have imagined that from subsequent contingencies it would have been the means of wresting from his family a very large share of one of the most ancient estates in the county, and have involved the representatives of two of his brothers in a series of law expenses, which compelled them to alienate a considerable portion of Mrs. Jane Done's bequest, the successive turns of presentation to the rectory of Tarporley. (Cheshire ii., 83.) The following is a list of the published works of Dean Arderne, all of which are now very scarce:—1. "Directions concerning the matter and stile of sermons," written to W. S., a young deacon, by J. A., D.D., London, 12 mo., 96 pp., 1671. 2. "The True Christian's Character and Crown," a sermon, 4to., London, 1671. 3. A sermon preached at the visitation of the Right Rev. Father in God, John, Lord Bishop of Chester, at Chester. By James Arderne, D.D. Chaplain in Ordinary to his Majesty." London, &c. 1677, 4to., 19 pp. 4. "Conjecturæ circa, *Epimen* D. Clementis Romani: cui subjiuntur Castigationes in Epiphanium et Petavium de Eucharistia, de Cœlibatu Clericorum et de Orationibus pro vitâ functis. Autore Jacobo de Ardena, &c." London, 1683, 4to., pp. 27. Dedicated to Henry, Earl of Clarendon, and Laurence, Viscount Chillingworth. 5. "The Dean of Chester's speech to His Majesty, August the 27th, 1687." London, printed for M. T., 1687. Folio, single leaf. A good portrait of him is now in the Deanery at Chester. See Anthony & Wood's *Athenæ Oxon*, (Bliss' Ed.), iii., 1119; iv., 864; and *Fasti Oxon*, under date 1673. Earwaker's *East Cheshire*, i., p. 470; Ormerod's *Cheshire*, ii., pp. 82-3; Henry Newcome's *Diary and Notitia Cestriensis* (Chotham Society); *Diary of Bishop Cartwright* (Camden Society); Chalmers' *Biographical Dictionary*, vol. ii.; "Nonconformity in Cheshire"; Lyson's *Magna Britannia*, i., p. 574, and 789-90; the *Nonconformists' Memorial*, by Edward Calamy, D.D., (Palmer's Ed.)

Woodley.

JAMES COCKS.

Replies.

HULME AND STRETTLE FAMILIES.

[1571.] In Mr Norbury's interesting account of Saltersley and the families in connection therewith, it is

stated that "Francis Hulme was a younger son of — Hulme, of Hulme Hall, Manchester." In looking over the Manchester registers, I find the following that may relate to the above:—

1575 June 19 Lawrence, sonne of Francys Holme, bap
1580 Maie 29 Adame, sonne of Francis Hulme, bap
1604 Feb. 9 Fraunces Hulme and Rebecca Ryder, mar
1605 Marche 1 Francis, sonne of Frances Hulme, bap
1607 June 28 George, sonne of Francis Hulme, of
Blakeley, baptised

1608 Aug. 24 Suzanna, daughter Francis Holme, of
Blakeley, baptised

1609 Jan. 7 Suzanna, daughter of Francis Hulme, of
Blakeley, bap.

1631 July 9 Francis Hulme and Marye Boothe mar

1640 Marche 14 George, sonne of Francis Hulme, bap

1644 June 30 William, sonne of Francis Hulme, bap

BURIALS.

1575 Nov. 12 Issabell, wydowe to Henry Hulme, of
Blakeley.

1581 Maie 23 John, sonne of Francis Hulme.

1586 Feb. 25 David, sonne of — Hulme, of Blakeley.

1608 Oct. 28 Suzan, daughter of Francis Hulme, of
Blakeley.

1642 June 12 George, sonne of Francis Hulme.

1642 Feb. 2 An infant of Francis Hulme.

1544 Julie 9 William, sonne of Francis Hulme.

1645 April 24 Francis, sonne of Francis Hulme.

1645 Dec. 4 Rebecca, wife of Francis Hulme, of
Newton.

In looking over the above extracts, I think they can hardly have any connection with the Saltersley family. I suppose after the death of Francis Hulme, who is buried on the north side of Mobberley Church, his wife must have embraced the peculiar views of George Fox, as she is buried in the Friends' Burial Ground in Mobberley; at least, I take it to be her, as a stone records her death in 1662, and a son in 1661. There is also a gravestone to one of the Strettells of a later date.

On the south side of Mobberley Church is the following inscriptions:—Here lyethe the body of Hugh Strettell (hil), of Ryleywood, and Anne his wife, who were here interred March, 1682. Hugh 77, Anne 73 years of age. Here lyeth Strettell (hil) Harrison, son of Samuel and Ann Harrison, and great grand to the above Hugh and Anne Strettell, who died xxiii day of Dec., mdccxxxiv. Here lieth the body of Strettell Harrison, late of Clifford's Inn, London, gentleman, son of Samuel and Elizabeth Harrison and grandson of the said Hugh and Anne Strethill

who died the xix day of March, mdccxxxiii, aged — years. Another stone records the decease of Eliz., wife of — Harrison, of Ryleywood, and Dau. and heires of Hugh Strethill. Other stones to the Harrisons and Strethills, one of the latter thus records, "Richard Strethill, of Mobberley, died Nov. 5, 1699.

In hoary hairs he mingles with the dust,
True, honest, faithful, politic, and just.

Richard, son of Richard Strethill aforesaid, departed this life at Manchester, May the 8, 1702, *Ætates Suse*, 40."

On referring to the Manchester register I find the following:—"1702, May 11, Richard Strettall, of Manchester, buried at Mobberley."

Half way between the Baptist Chapel in Millington and Spode Green was some years ago an old farmhouse, now cleared away, called Strettell Green, so named from a family of Strettells who lived at Rostherne and Dunham. J. OWEN.

RICHARD COBDEN.

(No. 1580.)

[1572]—After much enquiry and research we have discovered that the "Ten Letters to Richard Cobden," which appeared in the columns of this paper in 1842, over the signature of "A Shopkeeper," were written by a gentleman named Bailey, who at the time of writing resided at Nottingham, but who subsequently removed to London. He was also the writer of a series of articles on the Corn Laws which appeared in these columns about the same period. ED.

POINTED SHOES.—A great beau of the time of William Rufus, called Robert the Horned, wore shoes with long, sharp points, stuffed with tow, and twisted in a spiral form. This fashion took the fancy of the people of that day immensely, and the points went on increasing yearly until the reign of Richard II., when they had to be tied to the knees of the wearer, to save him from being encumbered in walking. This tying, or fastening, in the case of gentlemen, was by chains of silver or silver gilt. In Chaucer's time the upper part of these shoes were cut to imitate a church window. The rank of the wearer in those days was known by the length of his poulaines. "The men," says Paradin, "wore them with a point before, half a foot long; the richer and more eminent personages wore them a foot, and princes two feet long." By an act of the reign of Edward IV., the absurd lengths to which these points had attained was limited; and no one under the rank of a lord was to wear shoes more than ten inches long, and all cobblers making them were to be fined, and cursed by the clergy.

SATURDAY, DECEMBER 29TH, 1883.

Notes.

MIDDLEWICH.

(Nos 340 849, 857.)

[1573.] In these numbers of Notes and Queries a few particulars are given to which may be added some local history and topographical matter. It is a place of great antiquity, and it is supposed to have existed in times so remote as that of the Romans, its name being derived from its central situation in the Wiches. The country around is for the most part flat, but very luxuriant, the soil being in a high state of cultivation. The valleys are very beautiful, and the immediate neighbourhood can boast of many delightful residences, occupied by the gentry. From traces of a Roman road in the vicinity there is little doubt that it was a Roman station, and the remains of an entrenched camp at Kinderton are supposed to have been the site of the Roman station Condate. It appears from the Domesday survey that Middlewich was held by the king and the earl so early as the reign of Edward the Confessor, and was subsequently included in the territorial possessions of Hugh, second Earl of Chester. On the extinction of the authority of the earls, the royalty became vested in the Crown. From a plea to a *quo warranto*(a) in the reign of Henry VII. the burgesses of Middlewich claimed peculiar privileges, namely, that yearly at the Court after the Feast of St. Michael they might elect a chamberlain, who was to be assisted by two bailiffs, the latter to have at each Court, to be held for 15 days (*unam sextan cervisia*), beer, to be then drunk, and not carried away, paying for each lagena of the beer a farthing below the usual price. The beer was to be supplied by two brewers at each Court, going through the list of them in rotation. They also claimed to buy and sell salt, giving the third boiling to the prince (earl), and to be free from toll, murage, and homage(b)

a A writ of *quo warranto* is in the nature of a writ of right for the king against him who claims or usurps an office, franchise or liberty, to inquire by what authority he supports his claim in order to determine the right. It lies also in case of non-use, or long neglect of a franchise, or mis-use or abuse of it; being a writ commanding the defendant to show by what warrant he exercised such franchise, having had no grant of it, and having forfeited it by neglect or abuse.

b Toll is a Saxon word, and means a payment in towns, markets, and fairs, for goods and cattle bought and sold. It is a reasonable sum of money due to the owner of the fair or market upon the sale of things rollable within the same. Murage is a reasonable toll to be taken of every cart and horse coming laden through a city or town for the building or the repairing of the public walls thereof, due either by grant or prescription. It seems to be a liberty granted to a town by the king for the collecting of money towards walling the same. Homage was paid

throughout the whole county. Considering the little which was required at their hands, the immunities from taxation must have been an immense benefit. This town, like most other portions of the neighbourhood, held its share of the troubles and misery of civil war between Charles I. and his Parliament, for there was a sharp contest here between the Royal troops, commanded by Sir Thomas Aston and a division of the Parliamentary army, under Sir William Brereton. Before me lies a copy of a long letter from Sir Thomas Aston to Lord Cholmondeley. It is a dated Pulfow, March 17, 1642. It is of considerable length. From this document it would appear to have been lost more from the unwillingness of his troops than any other cause. The Royalists were defeated, and several took refuge in the church. Sir Thomas made good his escape. Amongst those who had to seek refuge in the church were Sir Edward Moseley, Capt. Harlston, Cpt. Massie, Capt. Starkie, and others, who were made prisoners. The letter to which I have already alluded shews the battle was lost, despite the efforts which were made five times to sustain the positions they occupied. Some actually laid down their arms and crept away, and others retreated. The marks of the balls are still visible on the outside of the church in which they took refuge. This Parish Church of St. Michael's is a fine old fabric, with nave, chancel, side aisles, and a handsome tower, containing six musical bells. At the termination of the side aisles are two very ancient chapels, which are separated from the nave by seven pointed arches, the capitals of the columns on which the arches rest are ornamented. "The ceiling of the chancel was builded at the coste of Sir William Brereton in 1621." It was of dark oak, and was restored and beautified some 34 years ago. The two chapels belonged to the Barons of Kinderton. There is a good organ. The south chapel is used as a vestry, and that at the north transept is inclosed and ornamented by an ancient oak screen. The monuments of particular note are those in memory of the Barons of Kinderton. Peter Venables, the last heir male, and baron of that name, was buried here in 1679. Placed over a shield of arms of the Venables alliances is Peter Venables, Baron of Kinderton, A.D. 1633.

on the original grant of lands and tenements under the feudal system, the tenant or vassal, besides taking the oath of fealty, was obliged to do homage to his lord, openly and humbly kneeling, being ungirt, uncovered, and holding up his hands, both together, between those of the lord, who sat before him, and there professing that he did become his man from that day forth, of life and limb and earthly honour, and then he received a kiss from his lord.

In the church there is a memorial to the Rev. John Hulse, of Elworth Hall, in Sandbach. He was the founder of the Hulsean Prize and the office of Christian Advocate in the University of Cambridge; he died in the year 1790. There were formerly a great number of shields-of-arms in this church belonging to the houses of Fitton, Massie, Swettenham, Cotton, Doddington, Grosvenor, Moston, Venables, and others. The living is a vicarage valued in the King's Book at £14; in 1850 it was returned at £150; in 1863 it was valued at £160 per annum. The patronage and incumbency was then vested in the Venerable Archdeacon Wood, of Chester Cathedral. In 1504 the Church of Middlewich was appropriated to the monastery of Nottinghamshire. After the dissolution of religious houses the impropriate rectory was vested in the Breretons, by whom the tithes were sold to several persons, but the patronage of the vicarage was reserved. Subsequently it passed in marriage to the Wood family. On the side of the churchyard there formerly stood an old chapel, the remains of which have long since passed away. Gastrell in his "Notitia" says:—"There was, as 'tis said, an old chapel on the north side of this church belonging to the family of Wever, but pulled down at the dissolution of abbeys." The Grammar School was founded about the latter end of the seventeenth century. Mr Ralph Lowndes gave the schoolhouse which is situated on Newton Heath. The National School is a good brick fabric; in 1850, 125 scholars attended. The Grammar School has a small endowment arising from land and other sources, amounting to £10 9s 6d, for which eight poor children are taught to read, free. There are also numerous other charities belonging to the parish and township.

ANTIQUARY.

ST. THOMAS'S CHURCH, HEATON CHAPEL.

(N. 1478. 1487. 1506, 1519)

[1574.] The history of this ancient fane cannot be concluded without an attempt being made to name the ministers of the place who attended to the spiritual wants of those who attended there. Let us commence with the incumbents, and the list of curates will follow:—

Rev. William Berrisford, M.A., appointed	1765.
Rev. James Cooke, M.A.	1774.
Rev. James Taylor, M.A.	1799.
Rev. James Gatcliffe, M.A.	1802.
Rev. C. P. Myddleton, M.A.	1809.
Rev. E. D. Jackson, B.C.L.	1844.

During the time of his incumbency the living became

a rectory. He died December 27th, 1879, at the advanced age of 76. For a period of 36 years he discharged his duties faithfully, and until compelled by increasing infirmity to have a curate, he discharged all the duties connected with the church himself. It is with some difficulty I have been able to collect this list, being very anxious to make it as correct and perfect as possible. A brief memoir of them would be extremely interesting, and should I be so fortunate as to gather the materials it may be given at some future time. He was succeeded by the present rector, W. H. Rogers, D.D. We now come to the list of curates:—

Rev. G. G. Beadon, M.A.	1821
Rev. William Harris, M.A.....	1826.
Rev. H. Houldsworth, B.A.	1830.
Rev. Thomas Harvey, M.A.	1832.
Rev. J. Boardman, M.A.	1833.
Rev. R. Martindale, M.A.....	1836.
Rev. J. Harrison, B.A.....	1838.
Rev. A. W. Archer, B. A.	1843.

In consequence of the death of the Rev. C. P. Myddleton, then the incumbent, in 1844, the Rev. E. D. Jackson, B.C.L., succeeded to the living. He was then the curate of St. Michael's Church, Manchester. The curates under his charge were:—

Rev. Dickens Hazlewood, M.A., curate of Levenshulme	1854.
Rev. William Randall, M.A., minister of Heaton Reddish	1856.
Rev. R. T. Bradbury, B.A.	1873.
Rev. J. G. Dennison, M.A.	1877.

The rector died in 1879, and his curacy terminated when the present rector entered on his duties. The graveyard has been twice enlarged, and contains some very handsome memorials to the departed. My pleasant task is accomplished, and I now bid farewell for a time to the place I love so well. E.H.

CURIOUS GRAVE AT HATHERLOW.

[1575.] Hatherlow is a quite out-of-the-way little hamlet situated about a mile south from Woodley, and extends itself east from the church. The old Presbyterian Chapel there was erected in 1706, being situated a short distance from the new structure, and in 1850 it was used for a Sunday school. The new chapel has been built on part of the site of the burial ground belonging to the old chapel. A residence for the minister adjoins the original fabric. There is also an Independent Chapel here—a neat Gothic edifice, erected in 1846 at a cost of upwards of £2500. It is

built of freestone, with beam quoins and cornices, and is surmounted with a short steeple. It accommodates 650 hearers. The interior is neatly fitted up with side and end galleries. Here the Rev. Thomas Coward was minister for a long period of years. Some of our older readers will remember him visiting Stockport occasionally to deliver sermons and promote the cause of education. We now come to describe the curious grave at Hatherlow, regarding which there seems to hang a kind of mystery. It is declared to be that of a clergyman, the Rev. R. Robinson, who was interred there in 1790. He is described as a dissenting minister, and is supposed to have ministered at the old Presbyterian Chapel. The grave is a brick building without roof, about 15 feet square and 12 high, with a strong door in the centre of one side. There is a tradition that Mr Robinson left his property to his daughter as long as she continued to see him every day. To this end she caused a glass to be placed in the top of the coffin, so that anyone could see him who looked down a line of trees which were planted on each side of the path from the house, which is situated about 100 yards from the grave. The duty imposed on her to daily see her deceased parent is said to have been faithfully performed by Miss Robinson. She died some years ago at a ripe old age. What the motive could be is hard to determine. It is now nearly 40 years since I was on the spot, and I suppose it has been obliterated.

STUDENT.

MOBBERLEY.

[1576.] The lover of antiquities will be well repaid by a visit to this place, which is an extensive parish and considerable village lying about two miles and three-quarters from Knutsford. Historical records point to the fact that about the year 1206, about the commencement of the reign of King John, Patrick de Mobberley founded at this place a priory of regular canons of the Order of St. Augustine, in honour of God, the Virgin Mary, and St. Wilfred, to abide and dwell for ever in the church of Mobberley, and endowed it with half the rectory, and, as it is supposed, half the manor; but it is probable that this monastery, of which we have no mention in records of later date, did not long continue, for it was proved that Patrick de Mobberley, the founder, had only a life interest (under his brother's grant) in the Mobberley estates, which consisted of a moiety of the manor and the advowson, and it continued in the descendants of his elder brother until the reign of Edward III., when Sir Ralph Mobberley settled his estate on his nephew, John Leycester, in whose de-

scendants it still continues to be vested. This ancient priory occupied the site of the old hall, a good house a little west from the church, which is now used as a residence for the rector. The church is a very ancient one, and is dedicated to St. Wilfred. It has a nave, chancel, and side aisles, with a square tower, which contains a peal of six bells and a clock. This tower was built in the year 1533, at the expense of Sir John Talbot and Margaret, his wife, as appears by an inscription still to be seen under the lodge, or border of the steeple, whereon it is said the master mason was Richard Platt. The church is neatly pewed and remarkably clean, and has a very orderly appearance. The roof, which is lighted by clerestory windows, is handsomely carved and panelled. The chancel is worthy of inspection by the curious in church architecture. It contains a relic closet, piscina, near which is placed the font, which consists of a circular bowl, which stands on an octagonal pillar and a rude loft curiously carved. The upper compartments of the east window contains some fragments of stained glass. There are numerous monumental memorials here to the Leycesters, Leghs, Manleys, Wrights,

Orrels, Harrisons, &c. The chancel contains three neat marble tablets, one of which remembers the Rev. John Mallory, patron, and for 36 years rector of the parish, who died in 1832. There was formerly a gravestone in this church, with the brass figure in armour, of William Harrison, Esq., who died in 1490. There is a free school which was built from a fund which the Rev. Wm. Griffin, by will dated 1659, bequeathed. There was left £21 towards building a schoolroom, and £200, the interest to be paid yearly to a schoolmaster for ever. The old school, in 1850, was a dilapidated structure on the north side of the churchyard. A new school was built by subscription in 1858 a short distance from the church, and the funds are now appropriated to the more general uses of a National School. The £200 is invested, the interest of which, £10, is paid to the schoolmaster. He also receives the sum of 10s from the parish officers out of the rates, being the interest of a sum of £10 given for that purpose in 1627 by Mr Perry. There are numerous halls and other residences within an easy distance which are well worthy of a visit.

H. R.



REMINISCENCES

OF THE

Friends' Meeting,

MANCHESTER.

(BY A SEPTUAGENARIAN.)

WHEN somewhat released from the ordinary avocations of life, the mind naturally turns to review the past, and having been urged to put my recollections and hearsay knowledge of Manchester Friends into writing, I have complied with the request.

Those who only know the Manchester of to-day can but form a very inadequate idea of the Manchester of the beginning of the century; and in a short paper of this description there is but space for a few illustrations of the changed circumstances. The site of Albert Square and the new Town Hall was then a tangle of small streets. The neighbourhood of Quay-street was one of the most respectable portions of the town. Market-street only began to assume its more recent appearance in 1821, and 10 years afterwards the Infirmary Gardens were still a thing of beauty. Ardwick was then quite detached from Manchester, and Hulme, as a populous suburb had no existence. My earliest recollections are of Young-street, off Quay-street, where my parents then lived; and while I was still a child we removed to a house in Mount-street belonging to Thomas Hoyle, the site of which is now occupied by the present stamp offices. In 1819 of course there was no St. Peter's Square, but on each side of the church were pools of stagnant water, into which people threw dead dogs and cats. The open ground, extending from St. Peter's Church to the site of the Free-trade Hall and beyond, known as St. Peter's Fields, was capacious enough for the concourse of 60,000 people on the occasion of the celebrated meeting known since as Peterloo. Where City Road now is there were then corn fields, as also close to the present Victoria Station; and there was also a rookery at the top of King-street, strawberry gardens at Cornbrook, and Cooper's Cottage stood on the site of the present Concert Hall at the corner of Peter-street and Lower Mosley-street. Acre's Fair was held annually in St. Ann's Square, when the steward of the manor, with a party of javelin men, walked through the fair, proclaimed the right of holding it, and concluded with "God save the King and the Lord of the Manor." Where the Royal Institution now stands was then waste land, and the portion of Mosley-street which extends from St. Peter's Church to Princess-street (and was formerly called Dawson-street) was described in 1793 by Dr. John Dalton as "the most elegant and retired street in the town." There were no policemen then, but the old-fashioned watchmen, mostly old men past work, each with a

rick and lantern, who called the hour all through the night quite loud enough to give any thief the chance to get away. The town was lighted with oil lamps or candles with a faculty for going out. The postage of a letter to London was elevenpence, and the usual means of getting there was a coach ride of 22 or 24 hours.

My earliest recollections are of the meeting house in South-street, which was built about 1795. It was conducted by John Taylor, the father of John Edward Taylor, the founder and first editor of the *Manchester Guardian*. On the occasion of the disturbance at Peterloo in 1819, many of the people took refuge from the yeomanry in the old meeting house in South-street, and the blood from the wounds of some stained the floor for a long time, notwithstanding efforts to eradicate the marks. The South-street meeting house was finally pulled down and a new and more commodious meeting house was built facing Mount-street about 1829.

The leading Friends of 60 years ago in the gallery were Isaac Stevenson, Isaac Crewdson, John Bradshaw (clock and watch maker, Deansgate), and John Raleigh, who in 1829 was a grocer in Oldham-street. Under the gallery there were Wilson Crewdson, William Fowden, William Bolton, Thomas Crewdson, Joseph Crewdson, and Thomas Hoyle, and his three sons-in-law, William Nield, Joseph Compton, and Alfred Binyon.

In 1828 Isaac Stevenson was a corn factor (or, as it was then termed, a flour merchant), at 27, Gartside-street. Descendants of his still attend the meeting. The Crewdson family came from Kendal. In 1800, Thomas and Isaac Crewdson were silk and cotton manufacturers, 66, Market-street Lane, and Isaac had a house at 8, Booth-street, Piccadilly. His partner, John Robinson, formerly, I believe, lived at No. 4, Fishpond-street.

Wilson Crewdson, of Dacca Mills, the last survivor of the brothers Crewdson, died not many years ago at Whalley Range. I recollect he lived in Plymouth Grove many years ago, which was then very different from what it is now. No descendants are now connected with Manchester meeting.

Another leading Friend of 60 years ago was Thomas Hoyle, of Mayfield, whose three eldest daughters married respectively William Nield (afterwards alderman and mayor), Joseph Compton, and Alfred Binyon. These sons-in-law all lived in houses adjoining the works. The fourth daughter married John Atkinson Ransome, surgeon. There are now no descendants of the Hoyles connected with Manchester meeting.

There were many merchants and manufacturers then connected with the meeting. Thomas D. Crewdson, afterwards alderman, was a nephew and partner of Wilson Crewdson. James Hall and James Hall, jun., Salford, David Dockray and his wife, Abigail Dockray, the latter, a highly respected minister 50 years ago. Joseph, John, and Joseph Rooke, jun., manufacturers of iron liquor, Scotland Bridge or Red Bank, are still represented in the meeting. William Boulton, merchant, lived up Oxford Road in a house considerably nearer town than Owens College, on the same side, but which house was then the last up the road. John Rothwell, dyer, Water-street, lived at the corner of Great Jackson-street and Chester-street, then a nice locality. John Wadkin, senior and junior, lived in Pendleton. The latter was a smallware manufacturer. Henry Wadkin also lived in Pendleton, and was a sewing cotton manufacturer, and at one time in the Town Council. His business was succeeded to by John King, jun., now alderman. Peter Taylor was a cotton merchant in Back Square. David Holt, cotton manufacturer, formerly had mills at Holt Town, named after him; also in Temple-street, in a large house adjoining which latter he lived at one time. Joseph Flintoff was in the Manchester trade and lived 80 years ago in Dickenson-street. John Goodier, calenderer, of Pool Fold, was one of the wealthy men of the meeting. In 1788 and 1794 his works were on the site of the present Exchange. William Fowden, merchant, also lived up Oxford Road, next door to William Boulton. Josiah Merrick, recently deceased, was in the Manchester trade, and was the son of Roger Merrick, whom I always heard spoken of by my father as one of the influential Friends at the close of the last century.

In my early days there was a considerable number of shopkeepers, prominent among whom were the Binyons.

Samuel Eveleigh carried on business as a hat manufacturer in Openshaw, and afterwards at Springfield Lane, Salford. Joseph Eveleigh, of Oldham-street, was a furrier and hat manufacturer, and afterwards a sharebroker. He was an ardent botanist. Samuel Satterthwaite, leather dealer, at one time in the Town Council, lived at Gorton. Ishmael Nash, tea dealer and money changer, of Smithy Door, lived at one time in Charles-street, off Lower Byrom-street, Deansgate. His grandsons still conduct the business in King-street.

John King, the father of Alderman King, I think came from Darlington, and in 1811 was a woollen draper. He had a shop in St. Ann's Square, and a house in Quay-street. George Danson, chemist, Piccadilly, wore knee breeches and fine cotton stockings. J. H. Cockbain, silk mercer, Piccadilly, lived over his shop, which was a favourite one with rich ladies; his business was afterwards taken by the late John Hodgson. William G. Ansell, chemist, St. Mary's Gate, also lived on his business premises. George Bradshaw, the originator of "Bradshaw's Railway Guide," came from Ireland, and lived at 10, Albion-street, Crescent, Salford. He finally died, and was buried at Christiania, Norway. Michael Satterthwaite, bootmaker, lived in Chapel-street, Salford, so far back as 1811; he was highly esteemed and left a nu-

merous family, Dr. Satterthwaite, the late Thomas Satterthwaite, Hannah Thistlethwaite, of Wilmslow, &c. Matthew Corbett (the father of Edward Corbett, surveyor) 80 years ago was a joiner in Brazen-nose-street. About the same time Thomas Fellows lived St. Ann's Alley, off Police-street, and I have heard him tell that while resident there he saw the face of St. Ann's church clock during a severe gale blown off and curled up like a sheet of paper, as it was made of lead. William and Jonathan Labrey were tea dealers. William had a shop in the Market Place, at the corner of the Bull's Head yard. Jonathan's shop was at the corner of Brown-street and Market-street and his business finally came into the hands of Jonathan Walker, and is now known as Labrey and Walker, in Fennel-street. John Harrison carried on the business of a printer in Market-street, and his partner, Joseph Crossfield, was afterwards connected with the District Bank. The late Godfrey Woodhead came from Yorkshire about 1830, and his first shop overlooked the river at the old bridge on the site of the present Victoria-street. Charles Cumber lived in a house at the corner of Dickenson-street and Mount-street, and for many years carried on the Friends' School in the premises now used as the Friends' Institute. James Nodal had a school in Camp-street, Alport-street, 1811. His son Aaron in 1829 had a grocer's shop in Downing-street, and was one of the first three councillors elected for Ardwick ward. His other son John was for many years cashier at Messrs Binyons, St. Ann's Square. Aaron's son, J. H. Nodal, as editor of the *City News*, has been the chief cause of the success of that paper.

So I might go on were it not probable that an old man's gossip might prove tedious. I must, however, refer to Dr. Dalton and his friend Peter Clare, both of whom I well remember. The Doctor lived in George-street many years, lodging with a Doctor Jones, close to St. James's Church. He was a small man, stooped in his gait, and wore brown knee breeches and gaiters, a low-crowned broad-brimmed hat, and large round spectacles. Peter Clare was noted for his ability as an horologist, and made the well-known clock in the old Town Hall, King-street. He lived in Quay-street, in a house with a little area in front and steps up to the door, now used as a workshop. He always wore black kersemer breeches and silk stockings to match. His father was a man fond of scientific pursuits, particularly electricity. He once electrified a goat, which, on receiving the shock, bolted through the window. He also attached a wire to the hook on which a watchman hung his lamp in one of the old-fashioned watchmen's boxes then in vogue, so that when the man came to lift the lamp down he was very considerably astonished.

Of this long list of Friends whom I have known, all are gone. In some cases the families are extinct, in others none are now left in the society. Many of the Friends, the subject of this gossip sketch, were buried at Jackson's Row, and their remains subsequently removed only a few ago to Ashton-on-Mersey; but many others sleep their last sleep under the flags in front of the meeting house in Mount-street, unheeded, or rather unknown, by the busy crowds who daily pass by.—*Manchester Examiner*.

The Egerton Family.

WHETHER has followed the course of the Dee above Farndon Bridge, between Cheshire and Denbighshire, where it forms the boundary between England and Wales, and further up, where it flows with many a gleaming curve and sinuosity through that detached scrap of Flintshire that till 1284 belonged partly to Cheshire and partly to Shropshire, will have a pleasant recollection of the picturesque old bridge that bestrides the stream at Bangor—the Bangor is-y-coed (the high church under the trees), or Bangor Monachorum of ancient days. It is a spot full of cherished memories—the British Oxford from whence Christianity flowed forth far and near, and standing upon its antiquated bridge the eager student of Church history may call up visions of the past, and carry his thoughts back to the time when “Bangor’s holy anthem floated down the sylvan Dee,” ere that terrible tragedy was enacted in which 1200 British Christians who had refused to submit and join the Roman missionaries were made to feel the force of the Saxon sword, and had their homes reduced to a heap of shattered ruins. Though Wales here claims the river as her own it was in Norman times the border line of the two countries, the eastern shore being then the Maelor-Saesneg or English Maelor, the place of traffic. Confronting Bangor from the high ground on the English side at the very verge of the county is the old Cheshire town of Malpas, a place scarcely less pregnant with historical associations. Its name—Mala-passu—as well as its more ancient designation, Depenbech, indicates the ancient difficulty of the pass, and its topographical features go far to show that in old times it must have been a “bad step” in many a campaign between the English and the Welsh, when the Marches were the constant scene of struggle and strife, and

Like volcanoes flared to Heaven the storm, hills of Wales,
beacon fire answered beacon fire, and warning the
whole region of approaching danger. The Mala-
passu was the pass out of Wales into England, and it
is doubtless to this part of the country that Drayton
refers when, repeating the popular Cheshire proverb,
he says:—

The Muse from Cambria comes, with pinions summ’d and
sound,

And, having put herself upon the English ground,
First seizeth in her course the noblest Cheshire ro,
Of our great English bloods as careful here of yore
As Cambria of her Brute’s now is or could be then.

For which our proverb calls her “Cheshire, chief of men.”

Within the limits of the parish of Malpas, and comprehended in the original barony, is the township of Egerton, a place that claims our attention from the circumstance that it gave the surname to one of the most ancient, as it is one of the most honoured of our “County Houses,” a family that in the course of time has been ennobled alike by virtue, wit, and valour, and which, in addition to the baronetcy enjoyed by the older line, has had conferred upon it at different times the famous, though now extinct, ducal title of Bridgewater, the earldom of Wilton and of Ellesmere, and the barony of Egerton of Tatton.

When the Saxon counties had been formed, this part of Cheshire, as we learn from the Domesday Book, belonged to Edwin, Earl of Mercia, a grandson of Earl Leofric, and that fair Lady Godiva, whose memory the good people of Coventry still delight to honour. After the battle of Hastings, the Saxon rights were transferred by the victorious Norman to his sister’s son, Hugh d’Avranches, surnamed Lupus, the pious profligate whom he had created Palatine Earl of Chester. Malpas was selected by him as the site of one of the numerous fortresses with which, at regular intervals, he strengthened his Welsh border, and was given by him, with other estates from the forfeited lands of Earl Edwin, to his natural son Robert Fitz-Hugh, whom he had created Baron of Malpas, and who was one of the eight barons of his Parliament. Robert Fitz-Hugh, whose name appears, as a witness to the foundation charter of St. Werburgh’s Abbey at Chester, in 1093, had two daughters, Letitia and Mabilla, who in course of time became his heirs, and the latter of whom afterwards married William le Belward of Malpas, son of John le Belward, who was living in the time of William Rufus, and is believed to be one of the five knights mentioned in the Domesday as holding their lands of the Norman baron. To this William the Lady Mabilla conveyed her moiety of the Malpas barony, and from this marriage, as we shall see, sprung the house of Egerton. In due time a son, William Belward, was born, who at his father’s death succeeded to the moiety of the barony of Malpas, including the township of Egerton. He married Tanglust, a natural daughter of Hugh Kevelioc, Palatine Earl of Chester, or, according to some authorities, Beatrix, daughter of Randle, Earl of Chester, and had a son David, surnamed Le Clerc; from his being secretary to the Earl of Chester, who was knighted and made Justice of Chester. David, who married Catherine, daughter of Owain Vaghan, had in turn four sons; William, his heir; Philip, of whom anon; David, who was ancestor of the Golbournes, of Golbourne, in Lancashire; and Peter, from whom descended the Le Roters, or Rutters, of Thornton-in-the-Moors. William, the eldest son, married Margaret, daughter of Cadogan de Lynton, but having no legitimate descendant he made his younger brother, Philip, heir to his estates. He took up his abode at Egerton, and, in accordance with the custom of the time, assumed as his surname that of the place where he had fixed his residence, and thus commenced the line of the Egertons properly so called. He was not, however, permitted to enter upon his possessions without resistance, for a baseborn son his brother had had by his concubine Beatrix, daughter of Robert de Montalt, seneschal of the Earl of Chester, had intruded himself into the barony, and claimed as heir of his father’s moiety. A good deal of litigation and heart-burning followed, but eventually, after several suits, Philip Egerton recovered possession.

Disregarding the time-honoured Cheshire maxim that it is better to marry over the mixon than over the moor, Philip Egerton went into Lancashire for a

wife, and found one in the person of Katherine, otherwise Ancharette, daughter of Jorveth or Yawrarit de Hulton, of Hulton, to whom King John, on succeeding to the crown, had given the township of Pendleton, and who was himself the son and heir of Blethyn de Hulton, living in the time of Henry II., the patriarch of that ancient and honoured Lancashire family. She bore him, with other children, a son David, who added to the family possessions by his marriage with Cecilia, one of the daughters of Randle Thornton, lord of Thornton-in-the-Moors, for, as appears by a deed in the Egerton collection, Amicia, the widow of Randle and the sister and coheir of Ranulph de Kingsley, gave to him all her lands in Crowton—a third share in the manor—in frank marriage with Cecilia, her daughter. The deed is without date, from which circumstance it may be assumed that it was executed before the year 1290, when the statute of *Quia emptores terrarum* (18 Edwd. I.) was passed, after which it was customary to add the regnal year. Amicia, the grantor, must have lived to a ripe old age; she was a widow in 1243, she is known to have been living in 1279, and there is reason to believe that she survived until 1308.

Several sons were born of this marriage, the eldest of whom, Philip de Egerton, who succeeded, was honoured with the shrievalty of his country in 1295. Following the example of his father, he further added to the patrimonial lands by a marriage with Margaret, daughter of Richard de Wrenbury, by Katharine, daughter of the Lady Matilda de Courtray, who brought him as her marriage portion all the lands of her mother in Wrenbury, which appear to have included the lands in Wandle or Wardhull called Wardel Park, and a place called the Beres, and to these should be added the lands in Burwardesley, which he obtained in the reign of Henry III. from William, son of Robert Patric, as appears by a charter among the original evidences at Eaton Hall. He pre-deceased his wife, and died about the year 1317, having had in addition to a son David, who succeeded as heir, Urian, who married Amelia, daughter and heiress of David Caldecote, and in her right became Lord of Caldecote. From this union sprung the Egertons of Caldecote and Haselwall, which afterwards divided into the families of Egerton of Bettley and Egerton of Wrinehill, the last-named placed, formerly a seat of the Hawkestones at Checkley, on the borders of Staffordshire, being acquired with Newbold Astbury, Smallwood, and other estates by the marriage of William de Egerton, the great grandson of Urian, with Ellen, daughter and heir of Sir John Hawkestone. These estates remained in the possession of the senior line of the Caldecote branch until the time of Elizabeth, when, through failure of surviving male issue, it terminated in Edward Egerton, who conveyed his estates at Wrinehill and Newbold Astbury, with other manors and lands for, as is believed, a valuable consideration to Sir John Egerton, of Egerton and Oulton, who through his connection with the court of Elizabeth, seems to have created the means for the acquisition of very considerable estates in Cheshire and elsewhere. To this branch of the family we shall have occasion to refer hereafter, in the meanwhile we return to the parent stock. The third son of Philip Egerton, and the younger brother of Urian, was Sir Brian Egerton,

a knight of Rhodes, who was living in 1334; Richard, who in 1307 had the misfortune to slay his kinsman Robert Fitz-Madoc de Egerton; William de Egerton, who married and had issue; and a daughter who became the wife of David de Malpas of Hampton.

David, the eldest son and heir of Philip Egerton, served the office of Sheriff of Cheshire in 1333-4, and married Isabella, daughter of Richard de Fulleshurst, lord of Crewe, by whom he had Philip, his heir; Urian, who, as we shall hereafter see, continued the line of Egerton of Egerton; three other sons, David, Bryan, and Robert, and four daughters. By one of those curious matrimonial contracts that were common to the age we find him, in a deed dated at Egerton on the Monday after the Epiphany, 9 Edward II. (1315-6) entering into an agreement with John de St. Pierre that his son and heir Philip shall marry Ellena, the daughter of the said John, the portion of 80 marks she was to receive to be returned, as the deed prudently provided, in the event of her dying before the marriage was consummated. Happily that contingency did not arise, for she was living at the time that Crescy was fought, in 1346—30 years after the agreement was entered into, and had borne her husband a son, David, and two daughters, Ellen and Isabel. After her death Philip Egerton again entered the marriage state, his second wife being (?) Maud, daughter of Richard Vernon, of Shipbroke, and widow of William Venables, but by her he had no issue. Like his predecessors, he was an accumulator of lands. Sometime after his first marriage he purchased from Hugh de Wordhull certain lands in Wardle; he also obtained certain tenements in Egerton belonging to William, son of Madoc de Egerton, a brother probably of the Robert who, as we have seen, had many years before met his death at the hands of his uncle Richard; and about the same time (12 Edward III.) he acquired other tenements in the same township from William, son of Richard del Wode. Eight years later (20 Edward III.) he had the satisfaction of seeing his only son united in marriage with a daughter of the great house of Venables. Isabel, daughter of Sir Hugh Venables, Baron of Kinderton and his wife Agatha, daughter of Sir Ralph de Vernon, Baron of Shipbroke—two of the eight baronies created by Hugh Lupus, Earl of Chester. For the benefit of the young people he settled his lands, as appears by a deed among the Egerton evidences dated 20 Edward III. (1346-7), in which he gives to Geoffrey de Denstone and John de Wygynton, chaplains, the manors of Egerton and Wychehalgh with all his lands and tenements in Bickerton, Malpas, Chedlow, Wyggelond, Chester, Hole, and Over, which manors and estates the said chaplains in the same year released to David Egerton (the son) and his wife, Isabel, and in the following year he gives to David, his son, and Isabel, his wife, a rental of £20. Nine years later, when, as appears, he had married his second wife, he made another settlement, vesting his lands in trust in Stephen, son of William Dod, of Edge, who made a similar settlement, but with remainder in the event of a failure of direct issue, to Urian, the brother of the grantor, and his heirs. These several deeds are sealed with the heraldic coat of Egerton—a lion rampant between six pheons

or arrow-heads—the lion being an addition to the more ancient coat—circumscribed with the words SIGILL. PHI: DE. EGGERTON. Urian Egerton, who eventually succeeded under these settlements, changed the tinctures of the armorial shield, and bore argent, a lion rampant, gules between three pheons sable—that borne by the family at the present day, though in the early part of the fifteenth century some branches of the family are found sealing with a single pheon beneath a coronet. Philip Egerton, who on account of his stature was surnamed "The Long," died in 1362, or thereabouts, having a few years previously made a further addition to his estates by a grant he obtained of lands at Rudheath on the payment of a rental of 26s 8d; and his inquisition was taken 36 Edward III. (1362-3). David Egerton, the son, who succeeded, did not long survive his father, and, dying issueless, the direct line of descent terminated in his two sisters, Isabel, who married successively Robert de Bulkeley, John Venables, and Sir John Delves, Knt., but died childless; and Ellen, who became sole heiress of her brother, and marrying Sir William Brereton, of Brereton, was by him ancestress of the Breretons, of Brereton, who in her right became representatives of the Egertons, so far as the moiety of the barony of Malpas was concerned; but the manors of Egerton and Wyche-haigh, in accordance with the provisions of a deed of settlement dated 37 Edward III. (1363-4) passed to Philip, son of Urian Egerton, in whose descendants the succession of Egerton, of Egerton, was preserved.

When Philip Egerton succeeded to the lordship of Egerton under the settlement made in his uncle's lifetime he found himself in possession of a considerable estate, notwithstanding that the Malpas part of the property had passed to his cousin Elen, and through her to the Breretons; and his inheritance was largely augmented by the manors and lands that descended to him after the death of Isabel Egerton and her third husband, Sir John Delves, without issue, when, as appears by an enrolment dated 9th March, 19, Richard II. (1395-6), the Escheator of the county had mandate to deliver the same to him. His father, Urian Egerton, was then dead, and he must himself have been very young, for though it was an age of early marriages he did not take to himself a wife until some years after. He does not appear, however, to have had experience of that bitter heritage of which the great dramatist speaks—

Left by his sire, too young such loss to know,
Lo d d himself, that heritage of woe.

being probably under the guardianship of his immediate relatives. The year which followed his father's death was an eventful one; it was that in which Richard II. determined by a kind of *coup d'etat* to overthrow the regency of his uncle the Duke of Gloucester, and recover the power that Gloucester and his cabal of nobles had deprived him of—the same Parliament in which, on its adjournment to Shrewsbury, occurred the famous quarrel between the Dukes of Hereford and Norfolk, which forms the subject of the opening scene in Shakespeare's Richard II. Cheshire had received many marks of royal favour through the intimate relations existing between the Crown and the

Palatinate, and loyalty to the sovereign was a strong characteristic of the Cheshiremen. Counting upon their support, Richard hastened into the county, called out his loyal Cheshire guard, and assembled 2000 of his Cheshire archers, every man wearing as his badge the white hart lodged, the cognisance of his mother, the "Fair Maid of Kent," which Richard had adopted. Philip Egerton was specially retained by the King, and had an annuity of 100 shillings for life bestowed upon him; three other of his kinsmen, David, Ralph or Randle Egerton, and Randle the younger being at the same time retained on a similar fee. In the following year the forces of Cheshire and North Wales were collected to recruit the army intended to accompany the King into Ireland; Philip Egerton, along with John de Mascy, of Tatton, Knt., William de Legh, Knt., Peter Dutton, and others, were appointed to go in his train, and were commissioned to choose on the 14th April, 1399, 80 of the best archers between the ages of 16 and 60, and to have them on the road outside the Watergate of the City of Chester on the morrow of the Ascension for inspection by the King's officers, and then to conduct them to Burton in Wirrall and Denwall, places on the estuary of the Dee, for embarkation for Ireland on Saturday on the eve of Pentecost following. Among those who sailed with him in the expedition, as appears from one of the Eaton charters quoted by Mr. Beaumont, was Urian Brereton, a kinsman probably, who lost his life the same year in the incursion led by the Irish chieftain O'Brien. While the unsuspecting Richard was leading the Cheshire bowmen among the bogs and thickets of Ireland an event occurred he had little anticipated. Hardly had he loosed his sails when the vanquished Bolingbroke, taking advantage of his absence, embarked a small force, and landed near the mouth of the Humber, "upon the naked shore of Ravenspurge," and before the news could reach him was at the head of a large force on the wolds of Gloucestershire. Returning with all possible speed Richard arrived on the Welsh coast and landed near Barkloughly Castle on the 9th of August, but his power was gone; his castles of Carnarvon, Beaumaris, and Conway were without provisions, and on reaching Flint he was made prisoner and compelled to resign his crown to the usurper, who conveyed him to Chester and thence to the Tower. He did not long remain there, for before many moons had waxed and waned the battleaxe of Piers Exton had done its murderous work.

The blood of fair King Richard lay on Pomfret stones, and Bolingbroke found himself the wearer of a crown lined with thorns instead of ermine, and the sword of Damocles suspended over him.

The usurper had some claim to be reckoned a Cheshire man; his father John of Gaunt, "time-honoured Lancaster," was baron of Halton, and at his death in 1398 the stately stronghold that looks down from its rocky height upon the estuary of the Mersey descended to "his bold son," the victorious Bolingbroke, or should have descended, for it was one of the reasons assigned in justification of Bolingbroke's rising that he had been debarred from suing livery of his lands, of which the castle and honour of Halton formed so important a part. Possibly it was this local

connection, together with the fact that Henry's son, "the nimble-footed mad-cap Harry," who had been created Earl of Chester, spent much of his time in the palatinate, that induced the Cheshire men to accept so readily the changed condition of things; be that as it may, Philip Egerton must have quickly accommodated himself to the altered position, for on the 21st November (1 Henry IV.) 1399, he was with Ralph and Urian Egerton, Richard de Cholmondeley, David de Malpas, William and Thomas de Lawton, David de Shorklache, and "other hereditary gentlemen and yeomen" appointed a conservator of the peace for the Broxton Hundred to take measures to remove all causes of the complaints that reached the King from the people of Shropshire and Flintshire of those who had committed robberies in those counties finding refuge in the hundred. At that time Glendower, who claimed to be the rightful Prince of Wales, had made inroads on the garrisons of Ruthin, Oswestry, and other places, causing considerable alarm, whilst another disturber of the peace, Robert del Fere, was wandering with his followers over the country, plundering, mutilating, and committing even worse enormities upon the people. There were Cheshire men who were unable to forget the misfortunes of their former master, in their desire for retribution, they joined the insurrection headed by the valiant Hotspur and Glendower, and many of them paid the penalty of their rashness in the bloody contest on Hately field, where Shakespeare's Falstaff "fought a long hour by Shrewsbury clock," and his ragamuffins got well peppered. During these scenes of turbulence and disquiet, Henry, Prince of Wales, as Earl of Chester, commissioned Philip Egerton, Richard Cholmondeley, who only a short time before had been suspected of disloyalty, and others, to enquire by a jury of the Hundred of Broxton, touching the spread of false rumours to the disturbance of the peace; to array all the fencible men; to overlook the watches on the west marches, so that no danger might arise from their neglect; and also to see to the erection of beacons in the accustomed places, in order to warn the country in the event of danger from an approaching enemy.

Sometime before the year 1403 he married Matilda, one of the daughters of David de Malpas, lord of Hampton and Bickerton. The lady's grandfather had married an Egerton, and being related in blood, it became necessary for the Church to intervene between these collaterals, who had agreed to unite their destinies; though they were only remotely connected, and a dispensation was granted under date September 1, 1403. If the marriage brought happiness, it was also the cause of prolonged litigation, for Matilda Egerton eventually became heiress of her niece Elen, widow of Urian Brereton, the same probably who had lost his life while following the fortunes of King Richard in Ireland, during O'Brien's insurrection, and this led to continued disputations and feuds with the Breretons respecting the disposition of the extensive territories of the Malpas barony, with doubtless good advantage to the lawyers employed, though the lord of Egerton would seem occasionally to have had recourse to simpler and less tardy methods of adjusting his differences than the dilatory and uncertain processes of the law, for in 1416 we find him (August 6) with his

Sureties, Richard son of Geoffrey de Warburton, and others entering into a recognisance of 100 marks to keep the peace towards Randle Brereton. From this time he disappears from view, and the probability is that he was abroad in the service of the Crown, and bearing his share in these military enterprises which shed such a lustre upon the reign of Henry V. He died on the vigil of St. Thomas the Apostle, 24 Henry VI. (1445-6), and was succeeded by his son, John de Egerton, who was then 35 years of age. His first wife predeceased him, and he appears to have married again, though the second wife bore him no issue.

Disputes in old times were as long-lived as they were frequent, and John Egerton seems to have inherited with his estates the bitterness and ill-feeling that had been manifested towards the Breretons by his father, as the recognisance rolls of the county bear testimony. On the 22nd June, 30 Henry VI., he is found entering into a recognisance of 500 marks to keep the peace; Sir John de Maynwaring, Knt., Richard de Clyve, Richard Osbaldeston, and John de Pull being also bound over as his sureties. Two years later he was obliged to enter into another recognisance of £200 that he and his son Philip would keep the peace towards Randle Brereton. Within three months he was called on to enter into another for 200 marks, and before the year was out he had to enter into two other such recognisances. In the 34 Henry VI. the ghost of the old dispute rose again, and recognisances in 200 marks had to be entered into that he would keep the peace towards Randle Brereton, senior and junior, and Randle, the son of Urian Brereton; other recognisances occur in the same year, and the last of which we find any record was on the 13th January, 35 Henry VI., when both parties were bound over, an arrangement that seems to have had the effect of putting an end to a war that had been waged in the barony for a period extending over 40 years. Shortly afterwards he received the honour of knighthood, in recognition, doubtless, of his prowess in other conflicts of greater import. The fierce struggle of the Red and White Roses was then being waged with varying success, and Lancashire and Cheshire were being gradually drawn into the vortex. In 1459 the Earl of Salisbury assembled a force at his castle at Middleham, in Yorkshire, and marching southward to join Warwick, the King-maker, advanced through Craven to Manchester, and thence by way of Congleton and Newcastle-under-Lyme to Market Drayton, which place he reached on the evening of the 22nd September. In the meantime Lord Audley had mastered the flower of the Cheshire chivalry, and was waiting at Blore with the intention of resisting his further progress. John Egerton of Egerton was among the number who had joined his standard. On the following day, Sunday, being the feast of St. Tecla, the battle of Blore Heath was fought. The Lancastrians were strongly posted, with a small stream hemmed in by steep banks between them and the Yorkists. By feigning a retreat, an act of strategy that, as Hume says, was unique in that age, the Earl of Salisbury drew his antagonists across the stream, and, falling upon them before they had time to reform, completely routed them, leaving Lord Audley with 2400 followers of the Red Rose, most of whom

were from Lancashire and Cheshire dead upon the field. The slaughter among the Cheshire men was particularly great, and the strife was so deadly that as Drayton in his "Polyolbion" tells us, the ties of blood and kindred were forgotten, and the nearest relations ranged themselves on opposite sides:—

There Dutton Dutton kills a Done doth kill a Done;
A Broth a Borth, and Leigh by Lei h is ov-rthrown;
A Venables against a Venables d th stand,
And Troutbeck fighteth with a Troutbeck hand to hand.
There Molineux doth make a Molineux to le,
And Egerton the strength of Egerton doth try.

That day was a sorrowful one for many a Cheshire home. When the sun had gone down on that autumn night the pale moonbeams shone upon the mangled body of Sir John Egerton of Egerton as it lay stiffening upon the gory sward.

Sir John Egerton, who fell at Blore Heath, is stated in the pedigrees to have married Margaret, daughter of Sir John Fitton, a Cheshire knight; she bore him several sons, the eldest of whom, Philip, who was 26 years of age at the time of his father's death, succeeded as heir.

Among the Egerton muniments at Oulton Park is a curious deed of covenants, that is interesting as showing the way in which our forefathers arranged their matrimonial affairs and made their marriage settlements, at a time when the existing state of the law necessitated the resort to early marriages as a means of preventing children from falling into the hands of strangers, and being disposed of without regard to any consideration but money, as was the constant practice in the case of infant wards, a practice that continued for centuries, and which leads us in these days to wonder how the affections of young people whose hands were sold without their hearts ever became reconciled in such matches. The deed in question was exhibited by Mr Beaumont at a meeting of the Chester Archaeological Society in 1858, and a photograph of it appears in the transactions of that body. It bears date the feast of St. Cuthbert, 10 Henry VI. (March 20th, 1432), only a few years before the breaking out of the wars of York and Lancaster, and it purports to be a marriage settlement by which Philip Egerton and William, his son and heir, on the one part, agree that the said William shall take to wife Margerie, the daughter of Ralph Egerton of the Wryne on the other part. It stipulates that the marriage shall take place before the ensuing feast of Whitsuntide, then only a few weeks distant, and that the bridegroom and his father shall find the array (the wardrobe for his person) and the bride's father hers, or, as the fashionable world now call it, her trousseau, and it further sets forth the lands with which two priests named are to be enfeoffed as a provision for the young people. The deed is in the form of an indenture, although no word has been bisected or cut through in making its teeth or indents—*instar dentium* at the top which gave such a deed its distinctive name. It is, says Mr Beaumont, in that dialect of English which was written and spoken only a short time after the age of Chaucer, and its spelling would induce a belief that its scribe was either a Cheshire man or a Welsh borderer. Die is spelt "dee," as it would be pronounced in Cheshire patois; and she is "hir," as a Welshman would call it now;

their and them read respectively "hor" and "hem," while after is "aftur," and have is "hafe." From a difficulty in identifying the several persons named Mr Beaumont was of opinion that the deed was not genuine, but a contemporary forgery, and had its origin in those troublesome times when the Crown was so often in hazard that treason lay in every man's path; and that the object of the forgers was the hope by its means to secure some provision for Alice (Philip Egerton's wife) or Margerie, or the issue of the latter, in the event of any unfortunate reverse befalling the house of Egerton. Mr Helsby, the learned editor of "Ormerod's Cheshire," who has had access to the Oulton evidences, draws attention to this particular deed, and the conclusion he has arrived at is that William Egerton, the bridegroom, was a son of Philip and brother of Sir John Egerton, who fell at Blore Heath, and not, as Mr Beaumont supposes, Sir John's grandson, and that he died issueless in his father's lifetime, a difference of two generations, which removes the difficulty Mr Beaumont was under in regard to dates. Mr Helsby's view is in a great measure confirmed by the Inquisition p.m. of William Egerton's widow and by other collateral evidence, and accounts for the succession to the estates of Sir John Egerton, who must have been a younger son of Philip.

Philip Egerton, the younger, who succeeded to the patrimonial lands by virtue of the mandate issued to the escheator, May 16, 33 Henry VI., had been united in marriage in his father's lifetime with Margery, daughter of William Mainwaring, of Ightfield. When he entered upon his inheritance the times were full of trouble. In the year which followed the disaster at Blore Heath the Lancastrians suffered another defeat at Northampton; in the month of November (1460), as we learn from one of the Paston letters, the Duke of York landed at Chester, but before the year had closed the tide of success had turned, for when the opposing forces met at Wakefield Green on the last day of December the army of the White Rose was completely routed, and the Duke of York and his son, the Earl of Rutland, fell together—butchered, it is said, in cold blood upon the field by the black-faced Clifford. If that day was fatal to the House of York it was scarcely less fatal to the victors, for hardly had the spring opened ere—

There was many a fair pannon waiting on the Rose.

The cruelties perpetrated by the Black Clifford at Wakefield were repaid with tenfold vengeance at Towton, where 33,000 Englishmen were left dead upon the field of battle, and Edward of York was borne to the throne upon the shoulders of the people. It was long, however, before tranquility was restored. On the 1st of March, 1464, we find John Paston writing to his father (Paston Letters, letter ccxxx.), "The commons in Lancashire and Cheshire were up to the number of ten thousand or more; but now they be down again; and one or two of them was headed in Chester as on Saturday last past." In that same year the battle of Hexham was fought when the Lancastrians again suffered a defeat, and in the one which followed a subsidy was granted to the King, when we find Philip Egerton commissioned with John de Manley and others to collect the quota from the Broxton

Hundred. In 1468 he entered into a recognisance to the King in £20, and in the month of March following his name again occurs with that of Sir John Bromley, Knt., in another recognisance of £20 as surety to the king for his appearance. He appears to have inherited some of the quarrelsome propensities of his father, for a feud that broke out between him and Sir John Bromley, and the Cholmondeleys and Grosvenors, was one of no ordinary character, both parties being again and again bound over in heavy recognisances to keep the peace; the quarrel was not easily settled, for other Egertons and other Cholmondeleys entered the field and maintained the strife for many long years, as the Recognisance Rolls testify, their names constantly occurring side by side. It is difficult at this date to determine the cause of these divisions, but they were doubtless occasioned for the most part by the lively sympathies of these houses for the rival roses of York and Lancaster, on whose account, as we have seen, Cheshire suffered so severely during that "convulsive and bleeding agony of the fental power." In the midst of these disputations, Philip Egerton was called to his rest, his death occurring 17 Edward IV. (1477-8). His widow survived him many years, and re-married (1) Thomas Hurleton and (2) Sir Hugh Calveley, of Lea. By her he had, in addition to a son, John Egerton, who succeeded as his heir, a second son, Ralph Egerton, who married Margaret, daughter and heiress of Ralph or Richard Bassett, of Blore, who attained to considerable distinction in the reign of Henry the Eighth, and who was the founder of the house of Ridley, and the father of Sir Richard Egerton, from whom Lord Chancellor Egerton, the Dukes of Bridgewater, and the Earls of Ellesmere have descended, is deserving of some notice here.

On the accession of Henry VIII., Ralph Egerton was made Escheator of Cheshire, with Roger Mainwaring, and the same year was appointed ranger of the Forest of Delamere; subsequently he was attached to the King's person, and was named as one of the gentlemen ushers of his chamber, about which time, as appears by the Plea Rolls, he obtained a general pardon, a circumstance that calls for some explanation. Amid the political convulsions of those stirring times it was no uncommon thing for the gentry, while wholly unconscious of offence, to apply for and obtain from the Crown letters of general pardon, which might be used for the protection of themselves and their estates in the event of any accusation being made against them. Prerogative, too, pressed heavily, and a man might subject his property to forfeiture and incur the penalty of outlawry through the unconscious breach of some long-forgotten statute, and hence it became the custom to sue out a general pardon from time to time as a convenient way of wiping off old scores and atoning for all crimes and offences, real or imaginary, that might have been committed. When, in 1513, the youthful Henry accompanied the English army into France, Ralph Egerton was in his retinue, and took part in the siege of Tournay, where he was fortunate enough to capture the French standard; and a few days later (August 27) he shared in the victory at Terouenne, where the French were completely routed—a victory that, from the panic-stricken flight of the vanquished, has ever

been known as "The Battle of the Spurs." For his bravery in these engagements he received the honour of knighthood, and in the following year, for his services at Flodden, he had a grant of the office of standard-bearer of England for life, with the salary of £100 per annum; at the same time, the manor of Ridley, which had been forfeited to the Crown by the attainder of Sir Wm. Stanley, was conferred upon him, with lands in other places.

While Henry was encamped before Terouenne, wasting his subsidies in useless triumphs and vain pageantries, a more serious war broke out on English ground. The Scots were by no means good neighbours to the English, and the war in France led them to believe the time favourable for a raid upon their traditional foes. Many a time had the Lancashire and Cheshire men set out to repel the Scots in their plundering expeditions across the border, but they had now to meet the Scottish King himself, who had entered England with a powerful army, and laid waste some of the Northern strongholds. The war-note he had sounded met with a ready response; the ardour of the North was fired, and the Cheshire bowmen were roused to enthusiasm. Following their respective leaders, they marched forward until they reached the banks of the Till, a tributary of the Tweed, where they found their enemies posted on the heights of Flodden. The Lancashire and Cheshire forces, which formed the most important part of the army, were under the command of Sir Edward Stanley, who led the charge which Scott has enshrined in imperishable verse—

"Vict'ry!
Charge, Chester, charge! On, Stanley, on!"
Where the last word of Marmion.

Among that gallant band was Sir Ralph Egerton, and so sudden and unexpected was the onslaught they made that the Scots were put to flight, leaving their King, with 10,000 of his men, stiff and stark on "Flodden's fatal field."

Doubtless it was a gay day at Ridley when Ralph Egerton and those of his brave companions-in-arms who had not fallen in the fight returned to tell the tale of victory. Henry, who was at the time before Tournay, received the intelligence of the slaughter of Flodden with unmixed exultation, the achievement being deemed a national triumph. In the reprint of "Flodden Field," by Weber, we read (p. 387):—

Lancashire and Cheshire, said the messen-er,
They have done the deed with their hands:
Had not the Earl of Derby been to the true,
In great adventure had been all Eng-land.
Then bespake our prince with a highe worde;
Sir Rauphe Egerton, my marshall I make thee!

The poet is in error in bestowing his praises upon the Earl of Derby, for he was with the King at the time, and, as we have seen, it was his kinsman, Sir Edward Stanley, who had been a soldier from his youth up, to whom the credit of victory was mainly due, though it should be added that it was as the vassal of the earl that he led the chivalry of the two counties. In the 14th Henry VIII., Sir Ralph Egerton accompanied the King to Canterbury on his way to meet the Emperor Maximilian, and in 1524 he was appointed one of the Commissioners who were sent to Ireland to settle the differences between the Earls of Ormond and Kildare. This would appear to have

been his last official appointment, his death occurring March 9th, 1528. His remains were interred in the splendid oratory at Bunbury, which he had founded and endowed just before his decease, and where formerly stood an altar tomb on which was a monumental brass representing the figure of the knight in plate armour with an armorial surcoat and that of his wife with their hands clasped and uplifted as if in supplication. The corners of the tomb were adorned with the arms of Egerton and Basset, and it bore the following inscription in black letter characters:—

Of y^r charitye pray for the soules of Raphe Egerton Kt and Dame Margaret hys wife, which Sir Raphe was late standard-bearer to our Sovraigne Lord King Henry the VIIIth, and also treasurer of the Household of the Lady Princess his daughter, and the said Sir Raphe died the 9th day of March, M.CCCC.XX.VIII; and the said Dame Margaret died the day of in the year of our Lord God M.CCCC.. on whose soules Jesus have mercy.

Thus passed away the founder of a family whose splendour, during the few generations it existed, was never exceeded by any other branch of the ancient stock of Egerton.

John Egerton, the eldest son of Philip Egerton and his wife Margaret, was a youth of 15 years, when, in 1473, he succeeded as heir to his father's estates. He does not appear to have been contracted in marriage, for in the 17th Edward IV. (1477-8), two years before he made proof of age and had livery of his lands, Richard Haut had a grant from the superior lord of the marriage of the youthful heir, and shortly after he was united in marriage with Elizabeth, the sole heiress of Hugh of Oulton, a younger son of Sir John Done, of Utkinton, and his wife Ann, daughter of James Touchet, Lord Audley, one of the distinguished band of warriors, who with John Egerton's grandfather, and Hugh Done's elder brother, Sir John Done, fell on the royal side on the field of Blore, in the autumn of 1459. By this marriage the territorial possessions of the Egertons were largely augmented, for, though a younger son, Hugh Done had carved out a fortune for himself, having for a lengthened period been actively employed in the service of his country, and trusted with various offices of importance and responsibility, his energy and ability enabling him during the time to acquire considerable estates, which, after his death in 1498, passed to the Egerton's, among them being the domain of Oulton, which has remained in the family ever since, and from the time of the re-building of the old mansion, about the year 1536, which has been their principal residence.

John Egerton died in 1485; his wife Elizabeth, who survived him, re-married in 1490 Randle, younger son of Richard Cholmondeley, of Cholmondeley, who must have been related in blood, for it was found necessary to obtain a dispensation from the Papal court before the marriage, which took place at Wybunbury, could be performed. The children of the marriage of John Egerton were a daughter, Susan, who became the wife of Randle Egerton, of Dynham, in Norfolk, an offshoot of the Egertons of the Wryne, and a son, Philip Egerton, who succeeded to his father's inheritance, and eventually became heir to his grandfather Done—the first Egerton of Oulton. This Philip was born in 1483, and could therefore only

have been a few months old at the time of his father's decease. On the 10th August, in the same year, a grant of the custody of the lands, wardship, and marriage of the infant heir, and of the reversion of the lands held in dower by his mother, and Elizabeth, his grandmother, who was then living, was given to Richard Cholmondeley the younger, a brother of Randle, who, as we have seen, his mother subsequently married. Some time before 20 Henry VII (1501-5), he married Joan, widow of Richard Wynnington, of Wynnington, a daughter and one of the co-heirs of Sir Gilbert Smith, of Cuerdley, in Prescott parish, Lancashire, a son of Robert Smyth, of the Peel House, in Farnworth, in the same parish, and the younger brother of William Smyth, Bishop of Lincoln, the founder of Cuerdley Chapel, and the co-founder, with Sir Richard Sutton, of Sutton, in Macclesfield, of Brasenose College, Oxford, the arms born by the bishop forming, as a consequence of this alliance, one of the 35 coats in the achievement borne at this day by the head of the house of Egerton of Egerton and Oulton. Philip Egerton had but a short experience of married life, having had the misfortune, in 1509, to lose his wife, who would seem to have died in giving birth to a son and heir, having previously borne her husband a daughter, Margaret, who afterwards became the wife of Hugh Starkey, of Oulton Low. The son born in 1509 received the name of Philip, and in the 22nd Henry VIII. (1530-1), when he reached manhood his father sought out a suitable match for him. In that year a deed of covenants was entered into between Philip Egerton the elder and Randle Brereton, son and heir of Sir Randle Brereton, of Malpas, chamberlain of Chester, in consideration of a marriage to be had between Philip Egerton the son and Eleanor, one of the daughters of the said Randle, such marriage to be solemnised, before the Feste of the Nativite of Seynct John Baptist next ensuyng . . . if the seyd Eleanor will thereto agree." In the deed Philip, the elder, covenants to settle "the man' of fferneleghes, otherwise cal'd the man' of Olton," and lands thereto belonging; "a mylne in Russheton called the noow mylne," and lands in Olton, Kelsall, Clees, and Russheton; it further stipulates that out of the estates to be settled, seven marks yearly shall go "to fynd an honest preste to celebrate masse divine s'vic' and to pray for the saule of the seyd Philip, the father, his auneytors, and all Cristiane saules at the p'che church of Budworth in the fryth." The lady who was thus contracted in marriage was aunt (? sister) of the unfortunate Sir William Brereton, Knt., chamberlain of Chester 1531-2, who held the office of groom of the chamber to Henry VIII., but being accused of criminal intercourse with Anne Boleyn, was brought to the block May 17, 1536, and also of Sir Urian Brereton the builder of Handforth Hall, and founder of the line of Brereton of Handforth.

Philip Egerton the elder survived his wife more than a quarter of a century, but never remarried. His death occurred 26th May, 26 Henry VIII. (1534-5); Philip Egerton, the son, who succeeded as heir, was then 26 years of age, and there is good reason to believe that shortly after entering upon his patrimony he began the rebuilding on a more extensive scale of

the house at Oulton, and that it is, therefore, to him, and not to his father, as Ormerod assumes, that we must give the credit of the erection of the mansion which thenceforward became the principal residence of the family—a large and stately edifice, that, according to tradition, was destroyed by fire about the beginning of the last century, when it was succeeded by the present hall, which was erected from the designs of Vanbrugh. Leland, the antiquary, in his "Itinerary" (vol. vii., p. 42), makes a passing allusion to the change of residence: "The antientis of the Egertons (he says) dwelleth now at Oldeton, and Egerton buildeth there now;" and he adds: "The first house of the Egertons is at Egerton, in Malpas parochie; he hath also th manor of Oldeton." This Philip well sustained the honours and the chivalric fame of his house. In 1544 he is found among the Cheshire men who joined the expedition to Scotland, headed by the Earl of Hertford, to demand the surrender of the infant Queen Mary, who had been promised in marriage to Henry's son, the young Prince Edward, Earl of Chester, the King's intention being by this means to secure the union of the two kingdoms. The force marched upon Edinburgh which was speedily captured, pillaged, and burnt. After this rough kind of courtship, and when the towns and villages in the neighbourhood had been plundered and destroyed, the army moved on to Leith, which was also demolished. Before taking ship on his return, the Earl of Hertford distributed honours to those who had been conspicuous by their bravery; Philip Egerton was one of them, and in acknowledgment of his valorous deeds received the honour of knighthood. On the 10th May, 1557, he was appointed with Sir William Brereton, Thomas Venables, and William Mayre, a commissioner to enquire of the lands in Warford and Marthall, that were formerly the inheritance of William Legh, and which on his being attainted of high treason had been seized into the hands of the late King (Henry VIII). On the 1st December in the same year he had a grant during pleasure of the office of sheriff of the county. By a deed undated, but which must have been issued in the second year of Elizabeth's reign, he was appointed with George Ireland, Peter Hockenhull, and Ralph Done, esquires, collector of a subsidy in the Hundred of Eddisbury, and this seems to have been his last official appointment. In 1558, feeling the increasing weight of years, he made a settlement of his estates, and in his will, which bears date 18th January, 5 Elizabeth (1562), he, among other things, bequeaths to "Thomas Egerton, at Ine of Cowert, £10 towards his exebition," the legatee named being the illegitimate issue, which his kinsman, Sir Richard Egerton, of Kidley, had by Alice Sparke, of Bckerton, a son who, if precluded by birth from deriving honours from an illustrious ancestry, yet reflected on them, his descendants, and his county the lustre of a name brighter than any other which its annals can boast—Thomas, Lord Viscount Brackley, Lord Chancellor of England.

Sir Philip Egerton died on the 15th July following, and was buried at Little Budworth Church; no memorial of him, however, exists, if we except some fragments of stained glass in a window lighting the

Egerton pew with this mutilated inscription:—

"Egerton...fieri fecit...fecerunt—qui...mcccc (ix)" from which it would seem that the window had been placed there by him a year or two before his decease. His wife, Eleanor, who survived him a few years, died on the 3rd November, 1567, and was buried by his side in the church at Little Budworth on the 6th. By her he had, in addition to a daughter, Eleanor, married to her cousin, Sir Randle Brereton, of Malpas and Shocklach, a son, John Egerton, then aged 30 years, who succeeded as heir, and who, during his minority, had been united in marriage with Jane, daughter of Pier Mostyn, of Talacre, in Flintshire.

John Egerton, who married the daughter of Piers Mostyn, died on the 3rd of March, 1590, having then completed his 57th year, and three days later he was buried by the side of his father in Malpas Church. Of the children his wife bore to him John, the eldest, born in 1551, succeeded as heir. Philip, the second son, died unmarried in the lifetime of his father, and Elizabeth, the only daughter named in the pedigree, was in, or some time before, the year 1575, united in marriage with Sir William Stanley, the eldest son of Sir Roland Stanley of Hooton and Stourton in Wirral, the head of the senior line of the house of Stanley. A double alliance existed between the Egerton and Stanley families, for John Egerton, who inherited the patrimonial estates, had in his father's life-time, and before the surrender of Deventer, been united in marriage with Margaret, one of the daughters of Sir Roland Stanley, by his second wife, Ursula, daughter of Sir Thomas Smith, of Hough, the half-sister of Sir William Stanley. The defection of Sir William was, however, no bar to his advancement, for he appears to have been in favour with Elizabeth, and received the honour of knighthood at her hands in 1599. Sir John Egerton, died on the 28th April, 1614, at the age of 63, and was buried at Madeley, in Shropshire. Rowland Egerton, his eldest surviving son, who was then 30 years of age, succeeding as heir.

It was the good fortune of Roland Egerton to succeed to an estate that had been largely augmented by the care and prudence of his father, Sir John; his territorial possessions were extensive, and his position in the county naturally marked him out as a fitting person to receive the honour of a baronetcy, an order that had been instituted by James I. a couple of years before he succeeded to his patrimony. As a preliminary he was knighted at Whitehall on the 14th of March, 1616-17, and on the 5th of April following—four months before James made that triumphal progress through Lancashire and Cheshire, in which he contrived to sow the seeds of discontent so wide and deep as to shake the stability of the throne—a patent of baronetcy was conferred upon him, on which Mr Chamberlain remarks (Progress of James I., viii., p. 267), "The dignity of baronets is not yet become so bare, but that are lately come in one Egerton of Cheshire and Townshend of Norfolk." Though the honour was at the time freely bestowed and the dignity did become somewhat "bare," care was professedly taken that those on whom the distinction was conferred were men of standing and substance, the qualification being the descent from at least a grandfather on the paternal side entitled to bear arms, the posses-

sion of a clear yearly revenue from lands of inheritance of £1000, and the willingness "to maintain the number of 30 foot-soldiers in Ireland, for three years, after the rate of 8d sterling money of England by the day," in addition to the payment of £1000 down. There is little doubt that the order was instituted as a convenient means of replenishing the King's exchequer, and in this light it was viewed by many of the gentry, some of whom declined the honour when it was offered, as for instance Sir John Harfison, a Lancashire knight, who represented the county town in five Parliaments, and who, when Charles I. sent him a warrant for a baronetage, begged leave to decline the honour on the ground that he had too much regard for the knighthood which his Majesty had personally conferred upon him, in 1640, to suffer it to merge in any other dignity. (Fanshaw's Memoirs MS.)

The hall at Oulton which had been built by an ancestor a century before, was but seldom occupied by Sir Roland Egerton, the greater part of his time being passed at Farthingoe, in Northamptonshire. In the great struggle between Charles I. and his Parliament to determine whether the King should reign as absolute monarch, or whether the two Houses of Parliament should participate in legislative authority with him, Sir Roland Egerton took his stand on the side of the King. He was too advanced in age to undergo the hardships of camp life, but he rendered substantial aid in other ways, and was never wanting in the evidences of his affection and fidelity for his Sovereign. His Royalist principles made him obnoxious to the dominant party who wreaked their vengeance by sending a force under his neighbour, Mr Mainwaring, to attack and plunder his house at Wrine Hill, on the Staffordshire border; a circumstance that seems hardly reconcileable with a statement made by Whitelock in his "Memorials," that when the castle of Pontefract surrendered to the Parliamentarians under General Poyntz, July 21, 1645, Sir Rowland Egerton, who brought news of the capitulation, was called into the House, and had the thanks of Parliament given to him. Among the archives at Oulton is a letter believed to be in the handwriting of Charles addressed to him about this time applying for a loan of £2000 to aid in carrying on the war.

To our trusty and wellbeloved Sir Rowland Edgerton, Bart.

Trusty and welbeloved, wee greete you well. Though wee are unwilling in the least degree to presse upon our good subjects, yet wee must obey that necessity which compels us in this bl'que di traction, when our own money and revenue is seized and deteyned from us, to lay hold on anything which with God's blessing may be a meanes to preserve this kingdom; we must therefore desyre you forthwith to lend us the somme of 2000l. for our nece sary support, and the maintenance of our army, which wee are compelled to raise for the defence of our person, the Protestant religion, and the laws of the land. Wee have trusted this bearer to receive it of you; and wee doe promise, on the word of a King, to repay the same with interest; and of this service wee cannot doubt, since, if you should refuse to give us this testimony of your affection you will give us too great cause to suspect your duty and inclination both to our person and to the publique peace

Given at our Court at Oxford the 8th of February 1642-3.

Sir Roland Egerton's marriage with Lady Bridget Grey proved a long and happy one of 40 years' duration. In that time he had born to him a family of six sons and two daughters. The eldest son, Thomas,

married Barbara, daughter of Sir John St. John, Knt and Bart., but died issueless in his father's lifetime; the second son, John Egerton, of whom anon, succeeded to the baronetcy at his father's death; Philip, the third son, by a partition of the family estates, had bestowed upon them the Cheshire and Flintshire properties, including Egerton and Oulton. He married Katherine, daughter and sole heir of Piers Conway, of Hendre, in Flintshire, and was progenitor of the line of Oulton, now represented by Sir Philip le Belward Grey-Egerton. The other sons, Arthur, Rowland, and Charles, all died childless. Of the daughters, Sybilla, the eldest, married (1) Edward Bellott, of Great Moreton, in Astbury parish, and (2) Sir Edmund Anderton, of Broughton, in Lincolnshire; and Elizabeth, the youngest, became the wife of Sir William Radcliffe, of Foxdenton, Knt., but had no issue.

Sir Rowland died suddenly—of apoplexy says Wootton—at Farthingoe, on the 3rd of October, 1646. His widow, the Lady Bridget Egerton, survived him less than two years, her death occurring at Farthingoe, where she was buried, on the 28th of July, 1648. She was a firm believer in the doctrines of the Reformed Church, as is evidenced by the confession of faith she prepared, the original of which, in her own handwriting, is still preserved at Oulton. It is entitled "A forme of confession, grounded upon the ancient Catholique and Apostolique Faith, made and composed by the Honorable Ladie the Lady Bridget Egerton, A.D., 1636." The volume has been printed in the Chetham series (v. lxxxiii.) with an introduction from the pen of her descendant, the late Sir Philip de Malpas Grey-Egerton, M.P. "The whole treatise," remarks Sir Philip, "is scriptural and orthodox, and breathes throughout a spirit of true Christian faith, hope, and humility, expressed in language testifying the strength of her convictions, yet free from the extremes of dogmatic pride and puritanical cant." Written at a time when the Star Chamber and the High Court of Commission were in full operation, and strenuous efforts were being made in high quarters to reintroduce some of the Roman doctrines and ceremonies which had been suppressed at the Reformation, it must have required considerable courage on the part of Lady Bridget to express in terms as explicit as she does her abjuration of transubstantiation, purgatory, invocation of saints, and other practices which were at that time insinuating themselves into the public worship of the Reformed Church.

Sir John Egerton, the eldest surviving son, who succeeded on the death of his father, married Ann, daughter of George Wintour, of Derham, in Gloucestershire, by whom he had, in addition to John Egerton, his heir, born in 1656, and a younger son, Philip, born in 1659, who died in infancy, four daughters, Bridget, named after her grandmother, who married (1) Ralph Thicknesse, of Barterly, and (2) Timothy Hildyard, a Lincolnshire squire; Margaret, who became the wife of Windsor Finch, of Rushock, in Worcestershire; Ann, wife of John Gardiner; and Jane, who died in the year of her birth, 1665. Sir John Egerton died at Wrine Hill in 1674, and was buried at Madeley, his will bearing date September 8th in that year.

John Egerton, his eldest and only surviving son, who succeeded to the baronetcy and the patrimonial lands, was then in his 18th year. He married Elizabeth, one of the daughters of William Holland, of Denton and Heaton, in Lancashire, who eventually became sole sister and heiress of her brother Edward Holland, descended from a younger line of the great feudal house of Up-Holland in Lancashire, a family, the members of which played an active part in the most picturesque and chivalrous period of English history, and who were not more illustrious for their titles and honours (the acknowledgements paid for their services), as the founders of the Order of the Garter, and as allied in blood to the sovereigns of England (her present Majesty Queen Victoria being lineally descended from Thomas de Holland, Earl of Kent, grandson of Robert, the founder of Up-Holland Priory), than for their intellectual greatness and the

brilliancy of their martial achievements in that age.*

By this marriage the senior line of the Egertons, represented in later times by the Earls of Wilton, added to the vast possessions of the family the extensive estates at Denton, near Manchester, and Heaton, in the parish of Prestwich, which had been held by the Hollands in direct succession for many centuries.

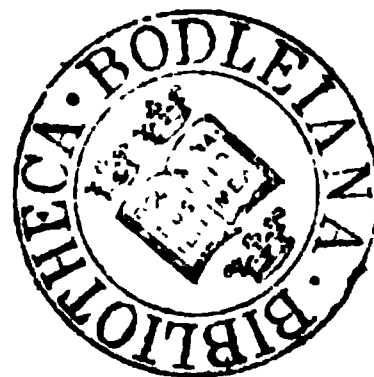
* Owing to the conflicting testimony of genealists, certain errors have crept into the history of the Hollands that have obtained currency by frequent repetition. They are commonly represented as being identical with the Hollands of Lincolnshire, a mistake which Dugdale and almost every writer who has followed him has fallen into; whereas they were distinct families, taking their surnames from their respective manors. Moreover, there were in Lancashire two distinct races, one springing from Up-Holland, the other from Down-Holland, each bearing the name of Holland. A pedigree of the senior line of the House of Holland, based upon authentic sources, and in which the errors of Dugdale and others are corrected, with a lengthy account of the family, will be found in Croston's 'History of Salford.'

EARLY PERSONAL RECOLLECTIONS

OF WILMSLOW,

BY

WILLIAM NORBURY.



When laid aside from the ordinary avocations of active life by sickness or other infirmity, the mind naturally turns to review the past: Under such circumstances the following was written. The first intention of the writer was to while away the tedious hours of confinement; an afterthought was to read as a kind of lecture what he had written; nothing more was intended, and therefore, on this ground alone, he claims the indulgence of his readers.

To the very few remaining old natives of dear little Wilmslow this appeal will be unnecessary, as they have for more than half-a-century, proved "to his virtues ever kind," while they have been singularly blind to his many failings: Such is love.

To the new and advanced generation he appeals as one belonging to a past age, in which the means of education for artisans and labourers were scant and poor when compared with these better times. If in these pages he should be found, like the backwoods preacher, to "murder the Queen's English every lick," he would observe in extenuation, that after all, there are more important subjects in the universe than the ever-varying forms in which men clothe their thoughts.

W. N.

"Squier, come near, if it your wille be,
And say something of love, for certes ye
Connen thereon as much as any man.
'Nay, Sir,' quod he, 'but such thing as I can
With hearty will, for I will not rebel
Against your lust, a tale will I tell.
Have me excused if I should speak amis.
My will is good; and, lo, my tale is this.'"

Chaucer.

I was born at Piggishawe Brook, Morley, Wilmslow, March 19th, 1828, although the certificate of my baptism from Wilmslow Church sets forth that William, son of Thomas and Ann Norbury, of Chorley, was baptised, &c. This shows the untrustworthiness of the old parish registers

as evidences of places of birth, and must be accounted for by the fact that at the time of my baptism, which was some months subsequent to my birth, my parents had gone to live in a cottage under the "Row of Trees" in Chorley. This information has, of course, been communicated to me, for, although I believe I was present at both my birth and my baptism, I cannot say I can recollect either. My earliest recollections are of living at the cottage above-named in Chorley, but as my parents removed from it, and went to reside in Mobberley, when I was about two years of age, my recollections are few and somewhat dim; still they are real and not imaginary. I distinctly remember my Aunt Mary (who lived next door) and I quarrelling about a flower. It was a peony, and I remember the bright red leaves being scattered abroad upon the floor, it being torn into fragments in the struggle—about as good a result of a quarrel as I have ever since then known. I cannot recollect anything of the removal to Mobberley; probably I should be at Morley, at my maternal grandfather's at Piggishawe Brook, where I was born, and where I was brought up, mostly, until about fifteen years of age. I cannot recollect much of Mobberley up to my sixth year, but I can just remember my mother teaching me to read out of an old "Reading Made Easy," and I can also remember being sent to school for a few days with a Miss Sarah Peers to a Mrs McClure, who taught a school in a house at Mobberley, not far from the "Prince of Wales." I well remember the dame's school, and I am afraid that I must record that the last business of the day was for each little scholar to kneel upon the teacher's lap and say an evening prayer, and that upon my turn coming round I very wickedly refused to repeat after her, upon which she soundly boxed my ears, and I "roared." I think I did not say the prayer, and I am afraid that a more than ordinary amount of perversity of nature, which has fallen to my lot, had then begun strongly to manifest itself. My stay at this school was short, for one evening, when at home, I and my sister were playing, and in running out of her way, I fell with my head against the stone chimney-piece and cracked my skull. It was "cracked" enough before. I remember my father's

coming to Wilmslow for some plaister to mend my head, and it was late at night when he returned. This is the first trouble I remember causing him. It would have been well had it been the last. My head mended, but I never returned to the good dame's school. I remember several funerals at the old graveyard in Mobberley belonging to the Friends, and I distinctly remember that the grave of one Hannah Thorp was filled up with layers of straw to prevent the body being taken by body-snatchers. Sometime about now my mother brought me to Wilmslow, upon the occasion of the public funeral of a Forester. I have since been told that it was the funeral of a man named Moses Shuttleworth, and that this funeral, being one of the first out of the Foresters' lodge, then recently established in the town, was made the occasion of a good deal of display. I remember the great crowd—the band and the solemn music—the procession—the black scarves, and what frightened me greatly was a most solemn-looking man who bore a mite. This solemn pageant did not leave a good impression upon my childish mind; a subsequent trifling incident in the day did. My mother met in the Water Lane with Dr. Moore, and to the good doctor she confided me for him to leave at Pigginsshawe Brook. I rode with him in his nice gig, and he spoke kindly to me and encouraged me, so that I got without the morbid feeling engendered by the funeral procession; and then and there an impression of the doctor's kindness to me was made which more than forty years' experience has confirmed. At this time I must have been sometimes at Mobberley and at other times at Morley, for my recollections are mixed. I remember my great-grandfather, John Bradbury, living at the Rabbit Nest on Morley Gorses. He was a big man, and wore spectacles. About this time he died, falling down dead while stacking turf, and some beef which he had bought for the wakes was eaten at his funeral on Wilmslow Wakes Sunday. "In the midst of life we are in death." I also remember a very old man, named Isaac Sumner, who lived just over the Morley Gorses. He was ninety-five or more when he died. I can remember his coming to Wilmslow Church in a very antiquated fashion. I believe that up to his death, when dressed for church, he wore the suit of clothes in which he was married. He had a curious turned-up hat, and buckles upon his shoes, a straight collar to his coat, and a very long waistcoat with flaps over the pockets, and breeches and leggings. One sometimes sees this style of dress in old pictures. At this time there were sheep and herds of neat cattle on Lindow Common, belonging to the different commoners, and old Isaac was called "Shepherd of Lindow." But about then a large dog from Pownall Hall got amongst the sheep and worried nearly all of them, and this concluded sheep-keeping upon Lindow Common. In 1833, when I should be five years of age, my grandfather, Samuel

Goodier, was overseer of the poor in Morley, and I well remember, the first morning he was in office, one or two families coming to our house and expressing a determination to stop and live with us, unless my grandfather would give them some relief—relieving officers were not as yet. I think I must have been jealous of the new comers, thinking that they might in some way interfere with my status; for the incident made a strong impression upon me. My grandfather took them to Lindow Workhouse, then kept by one George Heywood, and in some way got without them. These were some of the hereditary paupers, which the new Poor Law was to cure, when it was passed some years later, but it never did. Old Charley "Nabs," or Bradbury, and his wife Charlotte, continued, with very little intermission, to receive parochial relief until they died, almost forty years after this, upon Parsonage Green, Wilmslow. They died very nearly at the same time, and I saw them "laid out," one on each side of the same room still in death. I reflected upon their hard life, and cherished a devout hope that they had arrived safely in a land where there is no necessity for Poor Laws, and where poverty, feebleness, and bad training are not attempted to be cured by keeping a man upon the smallest possible amount of food, and amongst conditions and circumstances that would demoralise a seraph. When I was about six years of age (1834), I began to live at Morley altogether, for the purpose of being sent to school at Wilmslow. I was taken to the National School, then on Parsonage Green, and I well remember the first morning. An uncle of mine took me into the school, and after some conversation with the master he left me, and when I found myself alone with strangers I roared out lustily; but a kind boy, now long since dead named William Ockleston, from Pollin Hall, took me in hand, and talked kindly to me, and I soon felt at home with him. He was one of an old family that is almost gone out, all of whom were distinguished for unostentatious kindness and good nature. I remember a good number of the scholars: Christopher Mort, Charles Blower, the Beaumonts, Ryders, Blundells, a number of Dr. Dean's boys, Antrobuses, Alcocks, Hulmes, Dick Wilkinson, the Bowers, Adsheads, Burgesses, of Chorley, Webbs of the same place, Thomas Barlow, of the Oak, Chorley; and Philip Norbury's boys, of the Hough. This latter family about then emigrated to America. They were cousins to me, and at the time I was very sorry for them, for I thought it was very hard for them to have to leave England for a strange land: emigration was not common then. The master of the school was a gentleman named Henry Taylor, who afterwards went out to Jamaica under the auspices of the Church Missionary Society, and after his return to England, some years later, he took orders in the Church of England. He is still living (1876).

He was a good master, well up in his work, and, manifestly a very consistent Christian man. This school was above the average of the day-schools of the time in the range of the subjects taught. A number of the elder boys were taught English grammar, Algebra, and the Latin tongue. But with all these advantages this school was not a place to be desired to make one wise. The building was very damp; the floor low and flagged, then quite as low as the ground; for I remember that old Billy Robinson pulled up the flags, and raised it about a step, while we were all at work in the school. The walls were so damp that water frequently ran down the walls. It had only one fireplace, and that in the middle of the school; and the sanitary arrangements were abominable. It is hardly credible, in this day, that this was a newly-built school, under the National Society, and called the National School. A very great contrast indeed, to the handsome well-ventilated, dry structures that are now in use as schools in the neighbourhood. "Say not that the former days were better than these." Again we had to stand most of the time, almost all of it; and we were taught on the monitorial system, and many a "belting" I have had for faults of the monitors. Boys were sent from the first class to teach the lower ones arithmetic, when they could no more do the sums themselves than they could cast a horoscope. They would hobble at them, and get a number of figures on the slate, and the boys of the class must copy these, and then each in his turn must go up to the master, who would examine him as to whether he understood the mode of working, when, if he did not, which was often the case, the unfortunate boy would get a whipping, and if he told the truth, and laid the blame upon the monitor, then he would be beaten by him when the school broke up for the day. But all the monitors were not alike. I well remember that the late Charles Blower was a kind, intelligent boy—the best-informed, and the most kind to the dull scholars of all the monitors in the school.

I believe these characteristics distinguished him through life. He went into the army, where he served his country with credit, and when he retired he had saved a nice little competency. He did not live long to enjoy it; but in his death, as in his life, his kindness showed itself in several legacies that he left, especially in one to the school where he had been educated. He sleeps in Wilmslow Churchyard. A great number of the scholars that then formed this school are dead. But few ran the full race of life. I went to this school until I was about ten years of age, when Mr Henry Taylor left; after this I was transferred to Water Lane School, kept by the late Mr William Warburton.

But although I went to the National Day School, I was not a Sunday scholar at the Church

Sunday School; but I was sent regularly, from about my sixth year, to the Wesleyan Sunday School, in Water Lane. I well remember my aunt taking me the first time and giving me up to a gentleman who stood in the lane looking out for scholars, and who is still living in Stockport—Mr Abraham Arden. I have a kindly recollection of him; and, in later years, I have often called upon him, and have been instructed and directed by his sage counsel, delivered in a sententious and somewhat brusque manner, peculiarly his own. He can ask direct questions with any man living. He is an old man now, walking in the ways of righteousness: may his end be peace. It is not every man who lives in the world, that stands at street ends, looking out for an opportunity of doing good.

At this time (about 1834) the Water Lane School was the most important Sunday school in the neighbourhood. Scholars and teachers came long distances to it, and, although it is now in lower water than formerly, it has, in its day, done good work. There are, and have been, numbers all over the country side who owe all their little education, and, indeed, some a very respectable amount of learning, to this school, besides being indebted to its teaching for principles of Christian truth, which have germinated and brought forth, some thirty, some sixty, and some a hundred-fold: only the day will declare it. I look upon the early pioneers of education in Sunday schools with great veneration. It would be difficult to find a character that more fully sets forth what I here state than that of the late Samuel Pearson. He was formerly, more than forty years ago, a Sunday scholar in this school, and for the common walks of life he was a very superior man. Old Josiah Davies once said of him—coining a word to supply a lack of language—"Samuel Pearson is a 'Philesity'." He was right; but he was more, he was a Christian. His life was not fitful and startling, like the meteor, appearing with sudden glare at uncertain and distant intervals; but it was like one of the nearer planets—it shed a subdued and steady light on his path, and graced the orbit in which he moved. At this time there was no Methodist chapel at Mobberley, or at Warford, or at Lindow End, or at Chorley, or at the Hough, or at Dean Row, or at Hawthorn-street, or at Handforth, or at Styall; there was no Congregational chapel at Fulshaw or at Morley; no St Philip's, Chorley, or school at Row of Trees, or church at Styall. There were the Parish Church, the chapel opposite the Grove Inn, the Friends Meeting House, Dean Row Presbyterian Chapel, the old Baptist chapel at Warford, a little Independent chapel at Mobberley, and the chapel at Styall, in Mr Greg's grounds. This was formerly a Baptist chapel, with the Rev. Henry Halford Jones, after-

wards called "Astronomer Royal of Manchester," as pastor. About this time it became a Unitarian chapel, under the pastorate of the Rev. John Colston.

From this it will be seen that, at this time, the educational advantages of the neighbourhood were not great, at least so far as Sunday schools are concerned, for even at several of the places then existing, there were no schools, and it must here be borne in mind that—with very few exceptions—Sunday Schools were then the only means available to the working classes. Tradesmen, farmers shopkeepers, and such like, could send their sons and daughters to day schools (but some of these did not); but the children of the bulk of the people, labourers, factory workers, handloom weavers, and such as these, must get a little learning at the Sunday School, if at all. And here I may remark upon the very different dress of the people then from now. The majority of the boys in the school were then clad in the ordinary fustian suit, week days and Sundays alike; the only difference observable on Sundays, in most cases, being clean linen and newly-greased shoes,—of course there was a sprinkling of the better clad, and a number that would also attend day schools, but I speak of the bulk. The Sunday school of this day presents a marked difference in this matter from the Sunday school of forty years ago. In this, as in many other matters, the former days were not so good as these days. When a boy had grown into a man, and when he had begun to get his own wages, his first savings were, generally, for a suit of clothes, and when rigged out in this fashion, with a comely damsel by his side, he thought not lightly of himself; especially if he had a watch in his pocket. But to return to the Water Lane Sunday School. I have said that it was almost the only Sunday School in the neighbourhood—certainly the chief one—and, therefore, as one may suppose, it had as many scholars for a school in a country village. It had a very considerable staff of teachers, and although many of them were men of very humble acquirements, there were not wanting some very superior men, judged by their advantages. I may mention Jonathan Yarwood, Joseph Lowe, William Bancroft, Isaac Whittaker (no mean singer), Isaac Sumner, Holbrook Kelsall, William Warburton, John Jones, and later on—James Ainsworth, William Skelhorn, William Keating Stock, James Royle, Joseph Broughton, and John Keeling (the best teacher in a Sunday school I ever met with), and many others, perhaps not so marked, but quite as devoted to this pious work.

The school would number some four or five hundred scholars, and who shall tell the glories of a

"Chapel Walk" and the "Charity Sermon" at "th'owd Chapel!" For months before the time they were talked about, and many a worthy mother was at work late and early, and many a stomach was pinched to save for the new clothes for the school walk. The general suit must be new on this day—of those who had only one—and the very best cloth came out, of those who were fortunate enough to have more. The county side was stirred, and everybody almost came to see the walk. The scholars perambulated the village, and stopped at the top of the town and formed a circle, with the singers in the middle. I can now see the smiling peachy face of old Mrs Shaw, handing out chairs for the fiddlers, giving all the assistance she can, taking her seat at the open window to listen. Although then only a child, I could see she was pleased, and it pleased and flattered us to see the interest she took in us. Mrs Shaw was a Churchwoman, and I think that, in acting so kindly to us, she did quite as much credit to her faith as did a haughty man who had for the time forgotten that he was a gentleman, to whom I, at a school-walk in later years, kindly offered a hymn paper, and from which he withdrew, as from something unclean, remarking, with great hauteur, "Don't you know that I am the churchwarden of this parish?" I did not know, and I did not care when I did know; but the Churchmen of Wilmslow have known him since then, for, perhaps, of all men who have been in the parish, this over-nice son of the Church has been the most troublesome to his mother. Kindliness and good manners become Churchmen and Dissenters alike.

After the singing of a suitable hymn all returned to the school, and the Sunday after being "Charity-sermon Sunday" and a holiday, the elder scholars were invited to the sermon, and the others were admonished as to the way in which the next Sunday must be spent. No rambling about in the public streets; no breaking of farmers' hedges or other disorderly behaviour was allowed. We were told that kind friends were coming together for the purpose of giving of their means for our benefit, and that we should be ungrateful, and disgrace the school, and hurt the "collection," if we were seen practising rude behaviour, or idling about the lanes. And this was of a piece with the wise and kind counsel uniformly given to us in school. I only knew two scholars that were expelled, and these were because they would not humble themselves; and I well remember the superintendent, the late William Warburton, cautioning them, and beseeching them to give in, telling them that he never knew anyone do well after being expelled; but they remained contumacious. They were expelled, and they never did any good afterwards.

THE CHARITY SERMON AT TH'OWD CHAPEL.

The Sunday following the School wal was the Charity Sermon. The managers, or some of them, would be at chapel early, seeing to it that things were in order; and then some of the elder scholars and singers would begin to drop in by odd ones, and twos, and threes; others were looking out at the "Top o' th' town" for a coach, which was expected from Stockport, and about ten o'clock this would arrive, laden with half of Stockport Choral Society. The wee fiddles, the father fiddles, and above all, the old grandfather fiddle—the *double-bass*—on the top of the coach, horns, trumpets, &c, with the performers thereon. This company would, in former times, be led up by the late James Leech Esq., a gentleman, who might be called the father of music, especially Sunday-school anniversary music, in and about Stockport. He lived to a good old age, beloved by a large family, and by everyone that knew him. In later years, and for some time, these musicians came by the railway, and without Mr Leech; but the coach and "owd Jemmy Leech" was the more orthodox way. After the coach was put up, the company betook themselves to the chapel orchestra; and by this time the singers were gathered together, fifty or more in front seats, and the musicians made their way to the back, where stands were put up for their convenience. After cheery hearty compliments to former scholars of the school and to old friends fiddles were uncased, mouthpieces fixed, fiddle-bows resined, stools adjusted to elbow-room; the "trombone" looked out for a convenient avenue, down which he might elongate his instrument without danger to anyone's ribs and the "serpent" settled himself down, and tried his double C. Amidst all this is heard the quiet rapping of the first fiddle-bow upon the music-stand, and this is the signal to tune. First one, then another, and another, and so on, all round. The country performers think *Primus* (Thomas Jolliffe) *very, very nice*, because he will have them to a shade, and old John Bradley and James Dooley have difficulty in getting their instruments to the required point. Thomas Taylor (of Stockport), an old scholar of the school, Joseph Gibbon (of Handforth), James Goodier, John Jones, William Alcock, and others, each in his turn is tuned; but when the old grandfather-fiddle's turn came, *Primus* sounds *his A* from the garret window, and the old gentleman grunts *his A* from the cellar area, three stories lower. After a little fine screwing all is made right, and with a look of complacency, *Primus* says, "Now we are ready." The first piece is some grand old Psalm tune, "Hanover," Haydn's hymn, "Denmark," "Sovereignty," or such like; and it sweeps along with grand majesty (this is only the rehearsal; afterwards an anthem—one of Leech's or Fawcett's Sunday-school anthems, which, for country choirs, have not been surpassed by the affected and newfangled notions of modern

days. Your modern novice at the harmonium says that "they are in bad taste" and curls his lip contemptuously. There are often two reasons for his saying so; one is that he has heard somebody else say so; and the other (and to him the more important one) is that he cannot play them. Another hymn, and then the grand chorus—Handel's Hallelujah, Beethoven's Hallelujah, Gloria (Mozart's), Gloria (Haydn's) "Unto us a Child is born." Lift up your heads, "Worthy is the Lamb"—some one of these, or of such like, is creditably performed, with the band accompaniments and other important assistance from Stockport. I know full well that it is the fashion to laugh at all this now-a-days, but I should heed the laughers more if I could see them doing something better in the place of it. This made musicians out of mechanics, labourers, and factory lads; and many a young man, when he has left his home in the country, and has gone into the busy town to earn a living, has been pleased when he found that he could join the town choir or choral society and that he has not had to stare at a copy of music as if it had been a slab dug up from the ruins of Nineveh or Babylon. It has introduced him into good company, and kept him from evil associations. If it could be ascertained, I am of opinion that it would be found that there are very few musicians in our prisons and reformatories. At this rehearsal the gallery of the chapel would be almost filled with listeners—amateur musicians. I can now see some of them, William Leigh, Samuel Mottram, Henry Arden, Fifer Isaac, Josiah Davies, and many others. There is the Sabbath with its air of holy rest, different from other days in its associations; and some Sundays one can conceive to be different from other Sundays—only, perhaps, in their associations—but these have a very great deal to do with everything, and certainly Charity Sermon Sunday, at Th'Owd Chapel, was a red-letter day to us. The place was beautifully clean, and newly painted, and although it was then by no means so cozy as now, yet it had on its best clothes, and it evidently was "expecting company;" and in the afternoon the company came. There was then only one sermon, at which there was a collection, and that was in the afternoon. I can now see the jovial faces from Alderley and the Hough; the long Saul-like forms of the Earls, from Chorley Hall; the comely face and strong build of Isaac Bower, of Mottram; the Wards of the same place; the shrewd inhabitants of Dean Row (nearer you get to the hills and "fawser" men are; Mr Shannon, and some of the Coopers, from Handforth; Peter Burgess and his fine family, from Bank House, Morley; sturdy Thomas Royle, and the Hulmes of Fulshaw; and the Bowers, of Wilmslow, in all their ramifications, with the pertly form of the late Richard Barlow, Esq., then a young man, conspicuous among them; and last, but not *least*, bluff Peter Royle; and many

others. These were mostly Methodists; but the congregation was not composed alone of Methodists, but of all classes of well-ordered people, who acknowledged the importance of education. The sermon was preached by some notable minister not always by a Methodist. I can well remember that the late Rev. N. K. Pugsley, of Stokport, preached it more than once. He was one of the most finished pulpit orators I ever had the pleasure of hearing, at least, so it appeared to me then; but I was young, and perhaps not a judge in this matter. The collection would be about £25—no mean sum in that day; money was of more value then than now—and it was well thought of as a school collection for this place, and the managers were satisfied, and encouraged to go on another year in their good work. Bread and cheese and ale, which subsequently gave way to the safer fare of tea and plum-cake, were served in the schoolroom to the singers, the fiddlers, the horns, the clarionettes, the trumpets and shawms, the basses, and to any friends from a distance who might not have acquaintances in the village. The chat over tea was of the sermon, the collection, and how the singing had 'gone.' I well remember that upon one occasion we 'natives' were rather flattered than otherwise, because in singing "Unto us a Child is born," from the "Messiah," a notable bass singer, from Stokport, had almost ruined the whole affair by beginning half a bar too soon in the fuge; great men can make mistakes; but it may be mentioned, in extenuation, that he had "dined" at a "public." We discussed what chorus would do for next year; when the next "oratorio" would be at the "Big School" (Stokport Sunday School); what they were having at Cheadle Hulme, &c, &c, &c. After tea was over, some "grave and reverend" teacher addressed a few plain words of unaffected thanks to the different kind friends who had assisted. A hymn was sung, and the "priest-like" father offered up a short prayer, in which he devoutly thanked God for all His mercies, and especially for the mercies of the day, and earnestly implored His continued benediction to the school during the coming year; and "then we all took off our several way," and the Charity Sermon at Th' Owd Chapel, was at an end for that year.

WILMSLOW FORTY YEARS BACK.

The Wilmslow of forty years back (1836) was very different from the Wilmslow of to-day. No railway then; Bollin Hall, a large antiquated mansion, the former residence of the Lords of Wilmslow, was at that time used as a farm-house; it stood where the south end of the viaduct now is, and was occupied by the Ocklestons or Ellisons; no road through the Bollin estate (except foot roads and a bridle road to Dean Row), the beautiful slope ornamented with evergreens and shrubs leading from the valley to the higher part of the Park, was then a dirty cow-

lane through the wood, and called Bent Brow. Hough Lane came up to New Road, and there were fields from the old school-house, where Mr. William Shaw lives, to Mr. Charles Fletcher's farm. No houses in Davylands; no Goodier's house; no railway station; no wharves; no hotel; no houses in Bollin walk, or in Ladyfield; no mansions in Wilmslow Park. Pownall Hall was an old farm-house, with no carriage-way down Hawthorn Lane. It was about this time that it began to be altered, but I am not sure to a year. Hawthorn Hall, formerly occupied by the Bowers, stood empty about now for some years; though it had been a school for a short time before Dr. Somerville, the present occupier, took it. Green Hall was empty several years at this time, and was in a dilapidated state. Fulshaw Hall was a farm and a gentleman's house, occupied by the late Captain Dewan, but in a very different state from now; The Oak, Chorley, just a common farm-house, in the occupation of the late John Barlow. Alderley Edge was a bleak hill, covered with the earlier forms of vegetation, mosses, ferns, brambles, larches, &c., and on the top there was only a house for the keeper and one or two cottages on the western slope. And at this time old John Morrell, of Morley, and old Neddy Cumberbirch, and many others, believed as firmly as they believed in Holy Writ that there were the legions of an enchanted army fully caparisoned, each with a grey horse, in the grim caverns there, laid to sleep by the enchantments of the "Wizard of the Edge," and that in the fulness of time, when old Nixon's prophecy that "a miller of Peckforton Mill, with three thumbs upon one hand, shall hold three kings' horses while England is lost and won three times in one day," should come to pass; that there this army should come forth and do notable deeds for the glory and freedom of England. I never saw any of the warriors, but old John assured me that at several times odd ones of superior rank had been surprised in the quiet glades about the hill, in the dusk of evening, taking a short relief from their weary slumber, and that occasionally the echoes of the war trumpet might be caught in the glens on still evenings; and all this, I am quite sure, he firmly believed. One once asked old Nixon, the prophet of Vale Royal, where he might be safe in the fearful times that were to come, and he replied, "In God's Croft, between the Mersey and the Dee." It is comforting to know that we are so near this place of sanctuary. At Chorley there was no hotel or railway station; no villas or mansions on Alderley Edge, or in Brook Lane, or in Fulshaw Park; no village of "Alderley." This place was called Street-Lane Ends, or Chorley, as it is properly called now. All that there was here of a village was a country public-house, a smithy, a few thatched cottages, and a farm house or two scattered about. Fulshaw Common was then all open and growing gorse and heath; Chapel Lane lay up to this common, and

was almost impassable; no house upon it from Hawthorn Street to Mobberley; no houses in Oak Lane. It was then called Dirty Lane, and it was not wrongly called. Nothing upon Little Lindow but the Friends' Meeting House, then newly built. The Friends had recently removed from the old meeting-house in Morley, where they had long had a place and a name. There were no houses upon the racecourse but about four. Altrincham Road was partly unpaved; Oversley Ford, Burley Hurst, and Wormhill almost impassable. The old work-house was occupied by the parochial paupers; no Edge View or Albert Park; no Fulshaw Chapel or Hawthorn-street Chapel; but near here, at the junction of Chapel Lane with the turnpike road, there was a little village green, upon which lay the timber belonging to a Mr Thomas Pool, who had a wheelwright's shop opposite. The house in which he lived is still standing, but it is like Paddy's musket—new lock, stock, and barrel, but the same gun. Old Thomas is gone, the timber is gone, the green is gone, and the saw-pit is gone; and if old Thomas, or anyone else who had not seen the place for the last 40 years, were brought blindfolded and uncovered upon the spot, I am quite sure that it would be impossible for him to know where he was.

In Styall the changes have been great—the taste and judgment of the late Robert Hyde Greg, Esq., having transformed this village into perhaps the best in England, that has a cotton mill within it, and that is peopled with a factory population; while during the last 40 years the Norcliffe grounds have become famous throughout the country, as shewing what nature and art combined can produce in the way of beautiful landscape.

Forty years back (1836) the "Prentice-house" at Styall was occupied by apprentices most of whom were drafted from public institutions in different parts of England. They were bound until they were of age (not afterwards thank God for the laws of England), and were employed at the mill. On Sundays they were brought to the church, and many of them now sleep, far away from their former homes, in the pathway leading from the church gates to the south door of Wilmslow Church. On the road to Handforth the changes have been few. Wilmslow is no exception to a remark I met with the other day, that towns do not, usually, grow so much northward and eastward, as southward and westward. At this time there was no British School or Methodist Chapel at Dean Row, and the old Presbyterian Chapel was in a most dilapidated state; the windows were out, the benches down, and the place was almost gone to the moles and the bats. This was mainly through the loose conduct of a pastor, then incumbent of the place. But for many years in the latter part of his life, this gentleman was most exemplary in his behaviour, and did all he could, both by precept and example, by writing and by public preaching

and lecturing, to correct the evil done, and to forward the cause of religion and temperance but he was gotten down in the world, and his congregation was gone, and though he manfully battled with adversity for a many years he found the world hard and unrelenting, and he did not meet with that encouragement in his better life that he ought to have done: Christians should be ready to assist those who are directing their steps to the paths of righteousness. I have, in later years, met with several persons who owed their reclamation from a vicious life to the late Rev. John Williams Morris, formerly minister of Dean Row Chapel. At this time there were flourishing printworks at Danewater, and quite a large number of cottages for the workpeople, upon the Woodford side, and also a number at the Bridge foot in Dean Row. These works found employment for a great number of persons who lived in the neighbourhood, and it was almost cruel to take the bread of so many helpless children and poor persons, as was done, by utterly demolishing these works some years later, when they fell into the hands of the Davenports, the Lords of the soil. At this time the coals used in this neighbourhood and in Mobberley were carted from Poynton Collieries, and the road was scarcely ever free from coal carts. There were two public houses at Dean Row which made the place a sort of rendezvous for the carters on the road, and one of these carters was known to send on old "whitefoot," his horse, to the coalpit while he stopped with his boon companions at one of these hostelries. The horse was a teetotaler and must do the work while his guzzling master must sit at his ease. Most of the work done upon ale is done by the mouth.

In the village of Wilmslow, at this time, there were no flagged footpaths, the streets were paved with rough boulders, and with only a channel to divide the cartroad from the footpath and down this channel the filth from the houses, and the blood from the slaughter-houses ran upon the surface of the street. There were no drains at all in the streets, and the place was frequently visited with typhus and other fevers of a very bad type. Imperfect as is the drainage now, it was formerly very much worse, and I can well remember when some years later the street was drained by Dr. Somerville, who was then surveyor of highways, that the health of the town was very materially improved thereby. I can vouch for this because I was subsequently registrar of deaths for eleven years, during which time I registered very few deaths from contagious diseases. There was at a later time a very useful local nuisance-removal committee in the place, and although it did not possess large powers, it was very active in improving the sanitary state of the place. I am not quite sure that there has not been a little retrogression of late in this matter.

It is somewhere about forty years since the new bridge on Manchester Road was built, and that at Handforth was done about the same time. These new bridges, with the improvements made in the road, by lowering the hills and raising the valleys, made the way to Manchester and Stockport much easier than before. Before this there was a low bridge over the river at each place and one may now form some idea of the former road at Wilmslow and of the steepness of its gradients by looking what it was, when it ran down nearly to the river in the middle, and over Hill Top garden, at the north end, and at the other end over Ladyfield. While this improvement was going on, the coaches went down Church-street, and I can remember oil lamps being up on this route to light the road. When I was a boy old folks called it all new road, from the Hill Top to the toll-bar; for in former days the main road was what is yet called Old Road, passing Mr Antrobus's, Church-street, Chancel Lane, and the narrow hill, from near the church schools to Hill Top. Formerly, Mill Lane was really the lane leading from the public road to the corn mill, and it still retains its name. It is nearly a hundred years since the new road was first cut, and it was done at the time the Wilmslow and Congleton turnpike road was made; and it is interesting to know that it was done by a very remarkable man—John Metcalf the blind surveyor and contractor. Some account of this, and of the building of Congleton Bridge, may be found in the life of this most enterprising and wonderful man. I may just say here that my grandfather told me, when living, that he could remember the building of every house but one, upon the new road, from Hill Top to the toll-bar, and I think the exception was the house now occupied by Mr Rhodes, near the Mill Brow.

I have in my possession an old directory for the year 1836, and in it the population of the parish is given for the year 1821 as 3,927, and for the year 1831 as 4,296. I should think that the population must now be 10,000, or thereabouts; for in a comparison with the figures I have given, the population of Chorley must be included, it being a part of Wilmslow parish. Since the formation of Poor-Law Unions, Chorley is taken with the Macclesfield Union, and, therefore, the figures given in the Altrincham Union tables do not now include this part of Wilmslow Parish. In 1861 the population of the whole parish was 6615, of this Chorley furnished 1759. In 1871 the population of the parish was:—Bollin Fee 2,536, Fulshaw 887, Pownall Fee 2,501, total 5,924; and adding for the supposed population of Chorley 2,111, makes 8,035 for the whole parish last census, and as more than half of another decade is passed now, the population may be assumed to be near ten thousand. Of 126 names given in this directory of 1836, of principal inhabitants of Wilmslow, and the immediate neighbourhood, I can

only make out that nine are living now, and these are thus described in the directory:—William Ardern, shopkeeper; Charles Barber, silk throwster; George Burgess, farmer. Fulshaw; John Henshall, shoemaker; Richard Pool, brickmaker; William Kelsall, shopkeeper; Samuel Pearson, tailor; Henry Taylor, schoolmaster; James Walthew, shoemaker; and Michael Wardle, shoemaker, Handforth; and of these nine, the same description would apply in only two cases—viz, those of Mr Samuel Pearson and of Mr Michael Wardle.

The coaches passing through Wilmslow are given as follows:—To Birmingham:—The Royal Mail, from Manchester, calls at the Grove Inn, every forenoon, at a quarter before eleven; and the Rein Deer, calls at the Swan Inn, every morning, at half-past ten (Sundays excepted). To Manchester:—The Royal Mail, from Birmingham, calls at the Swan Inn, every afternoon, at one; the Rein Deer (Sundays excepted), at six, and a market coach, every Tuesday and Saturday morning, at eight. Letters from Manchester arrive every forenoon at eleven, and are despatched every day at half-past twelve.—J. E. Dean, Postmaster

THE PARISH CHURCH.

My early recollections of the parish church are few, and that for the reason which I have already stated, that I was brought up at the Water-Lane Sunday School. But the parish church, in any place, must always be a centre of dear associations to all the parishioners, whether they be Churchmen or Dissenters, and I can remember going now and again, when a boy, to the church on special occasions; and then, as now, I was charmed with the beautiful liturgy and sober devotion of the Church's service. Again, the churchyard is the common graveyard of our ancestors, and thus must ever make the place dear to thoughtful minds. And the church, especially now that the sittings are free, is a place where every parishioner has a common right to worship God. Forty years back, and indeed much later, the church was very different from now. There was an old gallery under the roof on the south side, and the nave was filled with ugly boxes called pews, of all sorts and sizes, some high, some low, some cushioned, some bare, some opened, some locked, some were let for hire, and some were sold, and sometimes grievous bickerings, and indeed fightings arose as to owner-ships. All this is now done away with, and it is well that it is so. The pew system is odious and un-Christian anywhere, but it is utterly indefensible in a parish church. The walls were covered with plaster and whitewash, and were profusely adorned with big fat babies with wings, blowing trumpets, intended, I suppose, to represent angels; and over the Rood screen there was a glaring picture of Moses and Aaron, with the Law upon tables of stone, and this was surmounted with the lion and unicorn "fighting for a crown." There

were no stained glass windows then in the church, but there were slight evidences that there had been at some former period of the church's history. There was the regular orthodox three decker pulpit, surmounted by an enormous sounding board. Some years back I saw the upper portion of this pulpit lying in a garden in Water Lane as a piece of old lumber;

"Imperial Caesar dead and turned to clay,
May stop a hole to keep the wind away."

Forty years ago the Rev. William Brownlow, recently deceased, was rector, and although, upon his induction to the parish, there had been grievous dissension and brawlings upon the subject of tithes, it had now passed away, the tithes being commuted; so that, to say the least, there was peace if there was not satisfaction. He continued to discharge the active duties of rector for a many years after this, and gained the esteem and respect of the parishioners generally. He afterwards retired into private life at Bath, where he died in this year (1876). He was a good preacher; his sermons were very short, but he could, perhaps, say as much in as few words as any man living; by no means an unimportant quality in a preacher. He was through life in delicate health, but notwithstanding this, by care and regularity of living he attained unto a good old age: I venerate the memory of Mr Brownlow.

The next most important person, or perhaps the most important of all, was the parish clerk, the late Mr Isaac Goodier. When one saw Mr Goodier in the lower tier of the three decker, one could not help thinking that he was nature's model for a parish clerk. His comely personal appearance, with his venerable head and musically sonorous voice, left nothing to be desired in him as a clerk. The only drawback was that, by contrast, he ill set off an adolescent curate. He was not only clerk in the church, but he was clerk of every thing else in the parish. Overseer of poor, surveyor of highways, clerk to the parish vestry, collector of tithes, agent to the Earl of Stamford, in fact, everything of public importance was managed by Mr Goodier. He had also large private practice as agent for all manner of persons, and was in the secret of almost everyone's private business, even to the writing of love epistles for the unclerkly swains of the day. And then he was formerly parish schoolmaster, and his learning was something wonderful. Like Goldsmith's schoolmaster—

"Lands he could measure, terms and tides presage,
"And, e'en the story ran, that he could gauge."

He was general arbitrator and referee for the neighbourhood, and for this he was well fitted by great practical shrewdness of character, with agreeable suavity of manner, a gentlemanly bearing, and a considerable spice of dry, but very agreeable humour. By diligence, frugality, and strict economy he amassed a very considerable fortune, and he now sleeps with his neighbours in

the churchyard of Wilmslow Church. Peace to his memory!

About this time the first organ of modern times was put in the church, and a new gallery was built for it, at the west end. All this is now removed. Before this, the singers stood in the belfry, and were accompanied by fiddles, basoons, clarionets, &c. I believe that old Robert Hardy, now living, was one of these musicians. The organ was the gift of a Mr Pownall, who about this time bought Pownall Hall, and re-built it in its present form. He did a considerable amount of good in the parish, by the money that he spent upon this estate. The rebuilding of this place was considered, in those days a wonderful job, the like of which had not been known for a long time, and we expected never to see the like again: how blind is man to the future!

After the house was finished and the grounds laid out, Mr Pownall came to reside here as a country gentleman, and he was a man of note in the place. He was a county magistrate, and almost the only one about the neighbourhood, and in chartist and plug-drawing times he quite distinguished himself in seeing that the hungry people had a plentiful supply of royal proclamations and constables' staves.

Another important person in connection with the parish church at this time was old William Jones, the parish sexton. He held this office for many years, and his father, John Jones, held it before him. When old William died, his son George succeeded him, and in a few years more George's son, William, followed his father, so that the office was in this family for four generations: these are all dead, but I believe the office is in this family still. Old William Jones was (whei whei) a good sexton, and he kept the churchyard and the church with the greatest care and neatness. If a weed appeared, he was soon there with his basket, and every irregularity was cleared away at the earliest opportunity. He knew every grave in the yard, and

Scarce a skull he e'er turned up,
But what he knew the owner, and could tell
Some passage of his life.

In his younger days, like most sextons, he had been fond of his glass, and the *wicked* said, that once when nodding at his desk within the rood screen, he knocked for "another quart, Martha," dreaming that he was in the "George and Dragon": but this is only a tradition. I know that in his later years he was temperate, and special allusion was made to this trait in his character in a sermon that the rector preached upon the occasion of his funeral.

Then the ringers. At this time most of the ringers were Granthams: there were "Laddie," "Jackylad," "Bob for a hundred," and George, all Granthams; and, like most

ringers, they liked ale. They all sleep in the churchyard, and others have taken their places: may they imitate the virtues and avoid the failings of the old ringers—the Grant-hams. I may here mention that there is an old tradition that “Wilmslow bells have rung themselves at 12 o'clock one night.” It is accounted for in this way. There were then six men all parishioners, and named Bell, who went into the tower at midnight, and each rung a bell in a regular peal. I have only known one of this family that carried the name, and he left the neighbourhood many years ago. So families disappear. One of the old ringers—George Grantham—was also parish coffin-maker for a great number of years, indeed up to the time of his death, about eight years back. I liked old George, and I was much pleased at being, by his special direction, when living, invited to his funeral. Old George made coffins for a good many dead folks and for some living ones, for he made one for a Baptist minister at Warford many years before his death, and the gentleman kept it by him to be ready when wanted: he had considered his latter end, and was prepared.

It might not be out of place here to mention the old beadle and bellman, Billy Cash. Billy or ‘Parson’ Cash was about the town a many years as an odd man. He was appointed bellman and scavenger by the court leet, and this gave him a sort of *quasi* official position in the place, and he sometimes magnified his office. He was well spoken, and a very good town crier, a very good singer, with some knowledge of music, and he had more learning than one expects to find in a man of this kind. I have heard it said that he was born in Lindow Workhouse, and that in his youth he was very steady and studious, and that he aspired to become a minister among the Methodists, but that his mind failing him, he fell into loose habits, and afterwards became a waif upon society. He got a precarious living by going errands, sweeping the streets, using his bell, and by going about to the public-houses as a makesport for some as big fools as himself. The anecdotes of Billy and his pranks would fill a book. Poor Billy Cash! the lines did not fall to him in pleasant places: he had a bad start: let us not be too ready to condemn him. He

Who made the heart, 'tis He alone
Decidedly can try us;
He knows each chord—its various tone,
Each spring—its various bias;
Then at the balance let's be mute,
We never can adjust it;
What's done we partly may compute,
But know not what's resisted.

THE FORMER TRADES AND EMPLOYMENTS OF THE PLACE.

I must say something about the trades and employments of Wilmslow. At this time, as I have before observed, there was no railway through the

place; but, nevertheless, it was a place of importance as a coaching station, being a stage 12 miles from Manchester, and on one of the public routes to London; as we have seen, the royal mail and another coach passed each way daily; and I can well remember very extensive stables at the Swan Inn and at the Grove Inn, which was then a posting house, and also in what is now called Warham-street, and in Church-street, where Mr Norbury's butcher's shop is, and where Mr Ogden lives. These places were all posting and coaching stables, and I can well remember the cheery sound of the guard's bugle, and our running to watch the changing of the coach horses, to see the ostlers drive them down to the river to wash their feet, and then, we boys would creep to the stable door to see the smoking horses rubbed down, and we should be driven away by old Joseph Hoskinson, with his besom stail in his hand. At this time Pickford's van passed regularly through the town with parcels, &c.

There was a very considerable posting business done in the town. Gentlemen travelled in their private carriages, or posted from town to town in hired chaises; and horses were kept for relays at the different inns and posting houses along the road, and, of course, a great number were kept for this purpose at Wilmslow. This gave a very considerable business to the place, and caused it to look lively and cheerful; and when, in later years, all this was stopped, the village was quite snuffed out, and it remained so until the neighbourhood began to be opened out for building. Indeed, for some years, at first, the railways seemed to be a positive injury to the place. In time it began to look up, and all this got rectified. For some reason, which I cannot now give, the regular daily coaches were knocked off the road before the railway was opened, and, during this time, if anyone wanted to ride to Manchester by a public conveyance he must go by Massey's coach, “Doctor Syntax,” drawn by old “Sam” and another rip, on a Tuesday or Saturday—that is, he might, if he could afford time and money. If his business required haste he must walk, and then the fare by the coach was five shillings. There was not so much going to Manchester then as now.

In nothing has there been greater improvement than in the postal arrangements of the place. At this time postage was dear, and the delivery of letters in the outlying parts of the district was anything but prompt, and this impeded business greatly. But very few newspapers found their way into the village; for with the duty on paper, and the newspaper duty, they were not generally within the reach of the common people. A paper that now costs a penny would then be about sevenpence, and I can well remember, when a boy, being sent by the schoolmaster with a penny, in the middle of the week, to the Swan, to borrow the paper for an hour.

Most of the employments of the people were then very different from now. Of course, then, as now, there was some employment in agriculture, and wages in this branch of industry would then be about 10s to 12s weekly, without food. I knew a number of good farm labourers, many years after this, to be employed at the Oak Farm, Chorley, at 10s weekly. In harvest time, however, good hands would get more money, and all would get some food. Then, there were some at that time employed in the building trades; but very few, as compared with now; and wages in these trades would then be about as follows:—Journeymen joiners or bricklayers, from 18s to 21s, and labourers in these trades about 12s to 13s; and other like trades and employments in building, in proportion. Then there was Greg's, Mill, at Styall, and there was a paper mill at Handforth, and there were printworks at Handforth and Danewater. There was Mr Bower's Mill at the bottom of the village, and Mr Barber's small silk mill, but at all these wages were very small, and the time for labour very much longer. There was no "Ten-hours Bill" then, and Greg's "hands" commenced work at half-past five in a morning, and worked until seven in the evening; and when making up for lost time sometimes until eight o'clock at night, after which some, indeed many, of the children and young persons would have to walk two miles. Mr Bower's hands at this time began work at six in the morning, and left off at eight at night, while old William Jones was ringing the curfew bell.

I feel sorry that this institution, which has existed from the time of the Conqueror, should have been allowed to fall through. In former times a bell was tolled at five in the morning in summer, and six in winter, and at eight in the evening, excepting Sundays when it was at eight in the morning and nine at night.

But to return. A very great number of the people were employed at this time in cotton hand-loom weaving, and there were numbers of common carriers in the village and neighbourhood, whose occupation it was to carry this work from and to Stockport and other places. This weaving was the staple trade of Wilmslow and the neighbourhood, and it was formerly a fairly good trade; but about this time it began to fall off, through the introduction of the power-loom, and for a number of years it did not afford a living—and only very barely an existence; and many now living can well remember the pinching privation of a "warp in the month": it was no easy work to fill a lot of hungry mouths by labour of this kind, and in those days of taxed corn and scant labour, bread did not lie about the streets in the shameful way one sometimes sees it now: there was cleanness of teeth in those days. This trade is now almost gone out, and other and more remunerative employments have taken its place. In many ways the former times

were not so good as these times, whatever croakers may say to the contrary.

I must say something about the manners of the people; and although formerly the village had a bad name, I am willing to believe that its bad character was overdrawn. Still, when I first remember the neighbourhood, there were bull-baits and bear-baits at pastimes, and cockfighting was considered a lawful sport: indeed, cocks were kept for this brutal purpose at farmhouses under the leases, and I can well remember witnessing a bull-bait at Knowles Green. Again, man-fighting was almost considered lawful—certainly allowable—and at every wake and pastime there were sure to be several battles. Sometimes the heroes of the village would go to a neighbouring one for the purpose of trying their strength and skill in this rough way, and the compliment would be returned by the other village at a convenient time. They went from one village to another to fight just as ringers go to try the different church bells; and when some years later the railway was in cutting, there was very much of this degrading work between the navvies and the native champions. At this time there was an open space beyond the race course, which was distinguished by the name of the "Fighting Brow," and it was not then uncommon for the professed champions of the "ring" to "honour" us by a visit, and notable encounters came off here: some of the scenes enacted are too painful to mention.

There were formerly no police-constables and no police station, and the lock-up was an old dungeon in Dungeon Fold, not fit to put a living pig into. This was eventually sold, and a parish hearse bought with the money; but the parish never got the hearse, and it is still using the old one, which is a curiosity in its way. The tastes of the common people were low, and this is not to be wondered at, for those in higher positions and in authority had not always set a good example, and some even of the clergy and magistrates, in former times, did not always use their influence and authority for the "punishment of wickedness and vice, and for the maintenance of true religion and virtue." The late Mr William Bower told me of a former Town's constable of Wilmslow, coming out of his house, at the bottom of Church-street, to stop several fights that were going on, it being Wakes Sunday; and upon his—somewhat pompously—charging peace in the King's name, and displaying the insignia of his office, he was hit upon his bald head with a pewter quart measure, and was badly cut; and upon his going, bleeding as he was, up to the Rector—who was a magistrate, and also a Fellow of the Collegiate Church, Manchester—for redress, he was told, for his comfort, that he was old enough to have known better than to go amongst them; that he ought to have been more cautious; that he well knew that it was wakes time, and that the people would at these times have their sports and frolics

I remember another anecdote that the same gentleman told me, which will also serve to show the state of public morals in the town formerly. Mr Bower, when a youth, was sent to the New Inn with a message to his father, who was a churchwarden, and was attending a wardens' feast, which was being held there, and upon Mr Bower endeavouring to ascend the stairs to the upper room where his father was, and where the festivities were going on, he narrowly escaped being "flattened" by a burly churchwarden, who was falling down the stairs, having been knocked down by the Curate, who had waxed pot-valiant, and was showing his select parishioners a little of his skill in boxing and muscular Christianity. If this was a sample, what would the stock be? If these things were done in the green tree, what would be done in the dry?

I think I have made my gossiping tale long enough. I have given some imperfect glimpses of the little town; a great deal more might be said if I had time; and if it were otherwise convenient to say it. We might refer to many persons—whom we have known, and to incidents in their lives, and peculiarities in their characters, which charity forbids us to mention. We would not magnify the venial faults of men, nor construe harmless folly into foul offence; still less would we aught set down in malice. We would draw a veil over the failings of our neighbours and friends; for we have very strong reasons for obeying the Divine injunction, "Judge not that ye be not judged," and we have too many windows in our own dwelling to hazard a stone at our neighbour's glass. But we may be pardoned in saying this—that upon a review of the last 40 years, we can see nothing that has wrought so much mischief in the town; nothing that has ruined so many fair characters; nothing that has beggared so many families, and cut off so many useful lives; nothing that has been such a terrible curse to the minds, bodies, and estates of the people, as the fearful intemperance that has prevailed amongst all classes. Many are the dear friends whom we have known, of fine parts, of high principle, and generous impulses, who have succumbed to this fearfully seductive evil, and over many a cold grave of the slain of drink, to-day, the wild wind moans—"The harvest is past, and the summer is ended." Christian men and women, this fearful evil is going on still, destroying those for whom, you say, Christ died. What are you doing to stop it? The demon of drink laughs at your Sunday schools and missions.

Let us, in conclusion, point out some of the many advantages the place has now, compared with the times to which we have referred. See the number of places of worship now compared with 40 years ago, and the convenience and comfort of these. Then look at the number of schools in the neighbourhood—private as well as public schools; and consider also the quality of the instruction given in these

schools. Consider also the cheap literature and the cheap newspapers; the increased postal facilities; look at the shortened hours of labour, and at the greater rate of remuneration. Again, look at the appearance of the neighbourhood; the improved character of most of the dwellings, together with the very great improvement in the roads. Again, you have more public institutions for spreading information; you have a public reading-room and library, and you have the British Workman, and many other institutions in the neighbourhood, of which I know but little. You have libraries connected with your different schools, in which there are supplies of good books, and, indeed, almost every facility exists that can be desired for mental culture, and for the improvement of the morals of the people.

Again, the material wealth of the place is very much augmented—doubled, I should think the last 40 years. This is due to several causes. One is the railway communication with Manchester. This has given facilities for gentlemen coming out to reside here, and to invest their wealth; and this has created new industries, and employment for the people. Another, and a principal one is, that so much land has been thrown into the market. The selling of Fulshaw estate, and of the Stamford Manor, has very greatly aided the material prosperity of the place and if anyone wants to see a practical test as to whether it is good for the community for land to be bound up from generation to generation, or for it to be loose, and in the market, let him look around in the neighbourhood of Wilmslow, and let him compare the value of the place now with what it was forty years back, and, unless he be as blind as a mole, he will see the great benefits of the free system. Another great advantage to the place has accrued from the very great improvement in the management of the roads. This has been very different under the Highway Board from what it was under the old parochial system. A very great improvement, indeed, has taken place, and although the exigences of the place unmistakably require local self-government, still we must allow the great benefit the place has derived from the improved management under the Highway Board system. The formation of a Local Board is now only a question of time.

Well, with all these advantages of material wealth, and means for mental culture, and social advancement, we must look for a very improved class of men in the future. A great deal has of late been said in praise of muscular Christianity, and muscular development generally; and our young men appear now to have no higher ambition than to become agile athletes, and, what is more questionable, deft handlers of billiard cues, and adepts in cards and chess.

I am afraid that the example set in high quarters has encouraged in our young men a taste for mere feats of strength and agility, and for brutal and

questionable sports and games. The man who can run a mile in four minutes (although a dog can do it in less time) is voted a greater hero than he who matters the differential calculus, and Captain Webb is a demigod when compared with the inventor of the electric telegraph. Ginx could see nothing in the Prime Minister, for he thought that he could "lick him in five minutes." Dean Swift truly said that he who made two blades of grass grow where only one grew before was a benefactor to his race; but what remains of benefit of all this muscular prowess and these popular games? It is true that some of these things if removed from the almost unavoidable associations of gambling and drinking, might be harmless, and even profitable. But while we must admit to the full the importance of a well-developed animal nature, we must not overlook the more important training of the mind.

Were I so tall to reach the pole,
Or grasp the ocean in a span,
I must be measured by my soul,
The mind's the standard of the man.

And this is so, not only in spiritual and intellectual matters, but it is so in everything secular, as well as sacred. In politics, in science, in the learned professions, in commerce, in trade, in engineering and mechanics, in the handicraft trades, in places of trust, in short everywhere the mental culture and moral force of the man shows themselves and come to the fore-front. Will a man make himself a Statesman or rise to distinction in municipal or civic honours by his bodily strength? Will his fleetness of foot make him just in scientific discovery and achievement? Will he, by any development of his bodily powers be able to rise to distinction in a learned profession? Will the "craft" and subtlety acquired in games of chance and finesse prepare him for honourable success as a merchant or trade? Will the excitement of the billiard saloon and card-table dispose him to the staid and homely duties of every-day business and domestic life? Will he by muscular prowess learn the application of forces in engineering or mechanics? Will athletic exercises make him so master of the art and mystery of his trade that he will be made foreman or director, in his own particular branch? or will he, because he may have the swiftness of the greyhound and the lithness of a squirrel, be on that account advanced in his calling to a place of responsibility and trust? No. It is by diligent study and application, and by expansion of his mental capabilities, together with careful training, and a right development of his moral nature, that he may hope to attain unto usefulness and distinction in his vocation in life, be it what it may.

I am fully aware that men generally take a somewhat gloomy and distorted view of the evils of their own times, but whilst trying to allow for

this, we cannot congratulate ourselves on the present aspect of morals amongst the young men of our day. With an extended Education Act, with more places of worship and more schools, with better schoolmasters, and wonderfully better educational appliances and books, and with very liberal allowances of money from the State, and from voluntary sources, with our clubs and other means of improvement, with all these advantages we are afraid that, with few exceptions, our young men are not coming out into life with that extended information and force of character that we are warranted to expect with increased facilities for education upon all hands and upon all subjects, there is an indifference that is truly deplorable. In general we are too much taken up with ephemeral and unreal advantages.

Knowledge is power; ignorance is weakness. Why are we the dupes of every character that has impudence enough to advertise his quackery, and who promises us life and health out of a pill-box and physic bottle? Because we are ignorant of the laws of health and physiology. Why are we imposed upon by every travelling imposter that comes round with his spiritualism or anti-spiritualism, his phrenology, his conjuring, or by any of the thousand-and-one designing schemes brought about by the perepetatio philosophers that haunt our towns? Because we are ignorant of the laws of our life and organisation. Why are our working men imposed upon by clubs and trade societies that are unsound in principle and ruinous in practice? Because we are ignorant of the laws of finance and political economy, which regulate these matters as fixedly as the law of gravitation (whatever that may be) governs the universe. Why are men imposed upon by the political parties of our times and led in flocks, like silly sheep, to vote this or that way at the will of the party leaders without using an intelligent individual judgment? Because we are ignorant of those principles of political action and social life which regulate the body politic. Why do we support a traffic in intoxicants of two hundred millions annually, that is sucking out the life-blood of the nation and ruining the backbone of our country—our working population? Because we are ignorant of the extent of the evil. What was right and good in the past is presumably wrong now for our altered circumstances. Witness our county and parochial divisions—right and convenient once (our ancestors were not fools), but with the altered typography of our county, and with the different roadway, and means of locomotion, together with altered relations as to ownership, and the different incidence of public burdens, now totally inconvenient, clumsy, and inequitable, and so with many of our public institutions. The old inn, or hostelry, once a useful and necessary institution for the convenience of travellers, and for a temporary home

